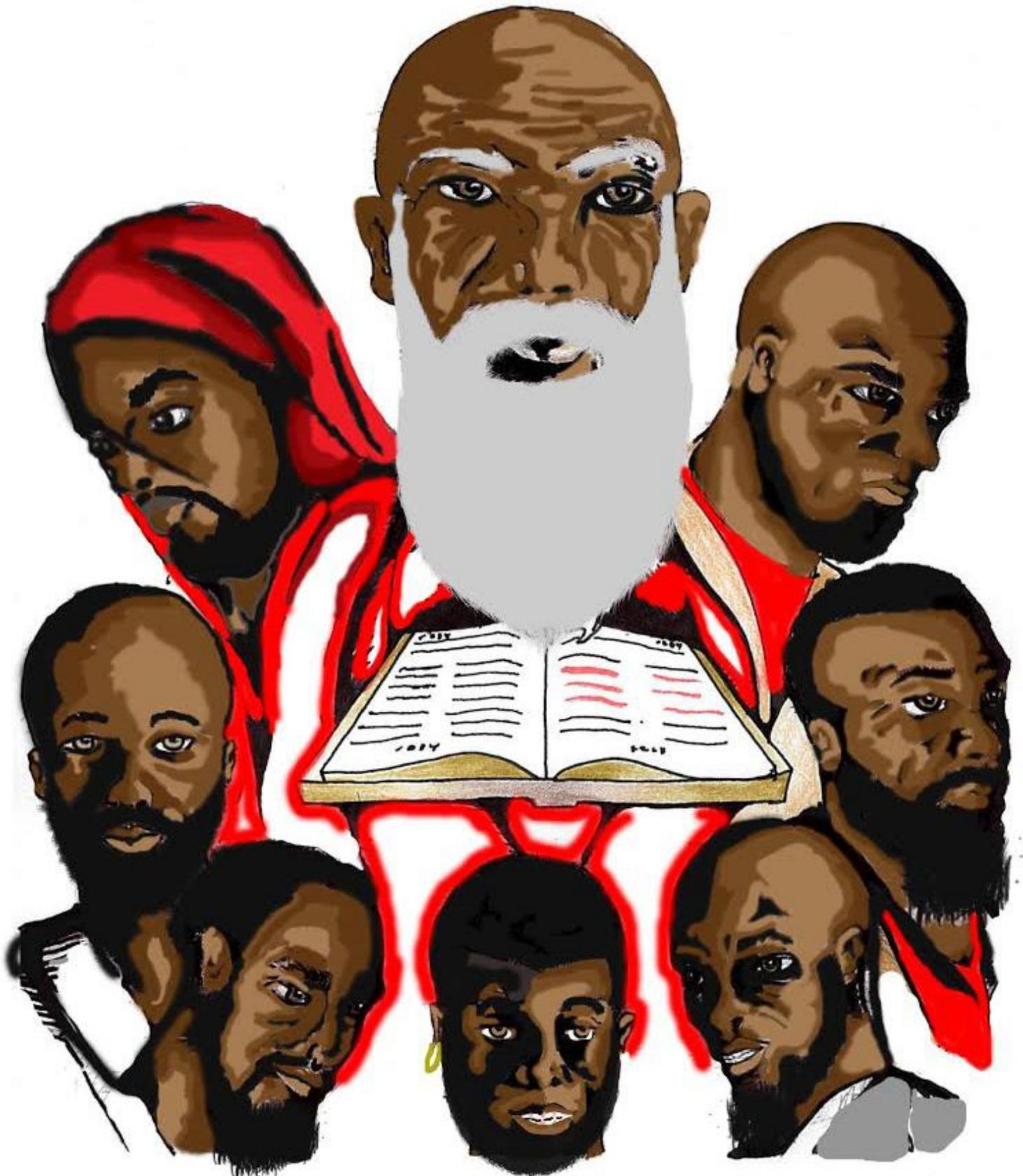


The Black Sons of Abraham

by Debra Johnson, Ph.D.



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- Most Hebrew or Greek definitions are derived from *Strong's Exhaustive Concordance of the Bible*, World Bible Publishers, copyright 1901.
- Most archaic definitions are from *Webster's New Universal Unabridged Dictionary*, Deluxe Second Edition, Dorset & Baber, copyright 1983.
- All Scriptures are quoted from the King James Version (KJV) of the *Holy Bible*.
- In this book, the word brother has multiple meanings, dependent on context:
 - A biological male sibling
 - A male member of a tribe descended from Ham
 - A black or Hamitic man
- All photographs were taken by Dr. Debra Johnson during her October 2019 trip to Egypt.

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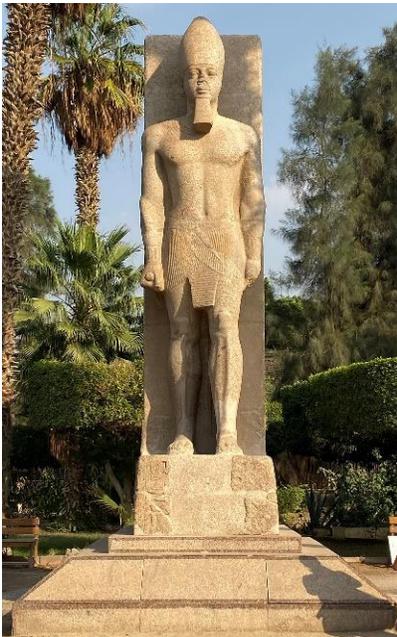
The Author's Preface: Pitfalls of Reading Biblical History

Central to the Baha'i, Muslim, Jewish, and Christian faiths is one man – Abraham. Although the Catholic Church visually depicts Abraham as a European, the Jews of the Old and New Testaments were generally a brown-skinned people. After Sarah's death, Abraham's union with the black-skinned Keturah occurred in Genesis 25:1. During the Old Testament, the ancient Jews did not intermarry with Europeans, who are referred to as Gentiles in the *Holy Bible* (Genesis 10:5).

It is the intent of this work to reveal to the reader that the seven brothers and their descendants who were the result of Abraham's unions with Hagar (Genesis 16:16) and Keturah were Abraham's black sons according to the *Holy Bible*. Currently, no religious denomination depicts seven of Abraham's sons as black men. Men in the *Holy Bible* who were mixed with Jewish and black ancestry are viewed in the Scriptures as friends or enemies of the Jews, depending on the individual, the tribe, or the circumstances. In this book, I have identified the biological and Biblical black sons of Abraham and their descendants, and told the stories of black men in the *Holy Bible* who were mixed with Jewish and Hamitic ancestry.

Few books written by Europeans shall confirm the words of this book. One of the foundations of Western society is the disrespect of the black man. Although the West does not hesitate to acknowledge the intellectual brilliance of the ancient Egyptians (witness the incomplete Egyptian pyramid on every American one-dollar bill), whites generally still refuse to admit the Hamitic Egyptians were black men. The profound, ancient accomplishments of any of the descendants of Ham, or black people, have been systematically and deliberately claimed by whites and/or ascribed to anyone other than the brothers.

Simultaneously, in some parts of the African-American community, the Holy Scriptures are erroneously referred to as "the white man's Bible." We deeply appreciate the labors of Dr. Carter G. Woodson, George G.M. James, J.A. Rogers, Cheikh Anta Diop, Lerone Bennett, Runoko Rashidi, Dr. Ivan Van Sertima and Detroit's own Dr. Charles H. Wright, but no one tells the story of the ancient brothers as the Word of God does. It seems when Jewish and black people intermarry and produce offspring in the *Holy Bible*, most white theologians are unable to admit that reality, and most black people are unaware of its existence. I encourage the reader to review the *Holy Bible* for verification of all that is found in this book.



Ramses at Memphis

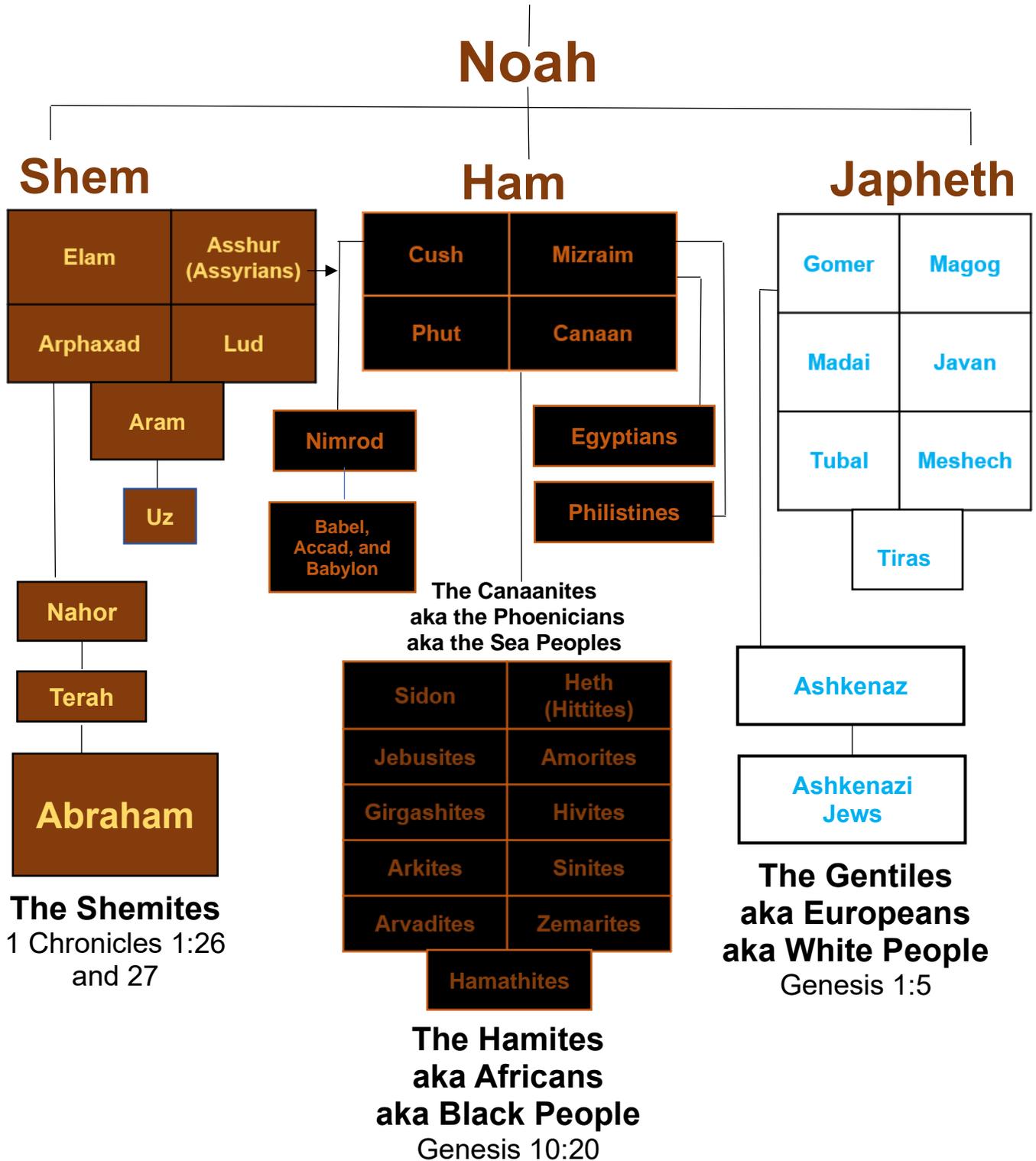
Does Ramses resemble Joel Edgerton, Yul Brynner, or the boxer Jack Johnson?

From Adam to Noah to Abraham

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Adam and Eve

1 Chronicles 1:1- 4, Genesis 10:1-32, Eve added

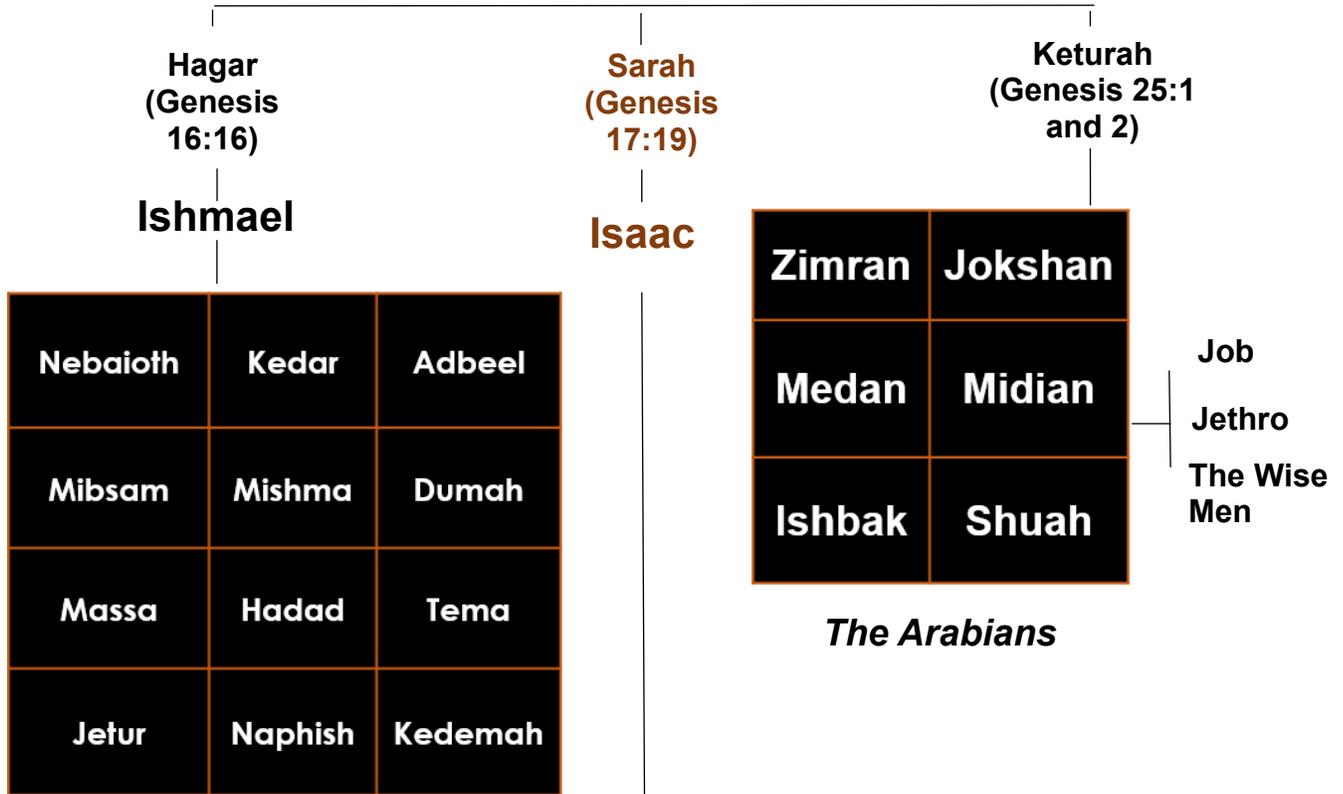


The Eight Sons of Abraham:

One Brown and Seven Black

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Abraham



The Ishmaelites or the Arabians

Esau

Jacob - Israel



The Edomites

The Children of Israel or the Jews

All of the Jewish tribes except Judah and Benjamin intermarried with the Hamitic Canaanites and became the Samaritans

Storytellers are a threat. They threaten all champions of control, they frighten all usurpers of the right-to-freedom of the human spirit—in state, in church or mosque, in party congress, in the university or whatever.

Anthills of the Savannah by Chinua Achebe, Doubleday Dell Publishing Group, copyright 1987, p. 141.

Chapter 1:

Ham and Canaan: The Curse and the Blessing of Noah

Does the color of Adam, whose name means the color red, matter? For those who believe the *Holy Bible*, the people on this planet are derived from Adam's descendants, specifically Noah, his three sons, and all of their wives. Although theologians have attempted to ascribe particular physical characteristics to Noah's sons, this effort is genetically unrealistic. Noah did not have three racially unique sons. According to Charles Darwin: "I believe in no fixed law of development, causing all the inhabitants of a country to change abruptly, or simultaneously, or to an equal degree. The process of modification must be extremely slow" (*The Origin of Species*, Gramercy Books, copyright 1859, p. 318). The emergence of dominant physical characteristics in a population can occur only after that population has been isolated for hundreds of years. At Babel, God Himself scattered and separated the human family in an orderly manner according to the bloodlines of Japheth, Shem, and Ham. Prior to that time, the sons of Noah resembled each other as much as the sons of any man and his wife.

The question that matters is: what color was Noah? He was dark enough to have a son named Ham, which some theologians have defined as hot or black. (Please see the Comprehending Ham in Abraham section on page 22). Ham's descendants are concretely labeled as black people, and to this day, black people do have more sweat glands per inch in their skin than any other people. Thus, Noah and/or his unnamed wife may have been hot, too, or at the very least, carried hot genes, as black folks do.

Noah's PTSD

Noah was one of the first individuals to experience post-traumatic stress disorder, caused in this instance by his witnessing the death of the earth's human population. Alone in a violence-filled world that ignored its Creator, Noah, whose name means rest, was ordered to build an ark. This 500-year-

old man lived in a temperate environment that lacked the penetrating ultraviolet light responsible for aging all living beings. He had seen neither snow nor rain. At that time, a mist, which came up from the earth like dew, watered the world (Genesis 2:6).



Saqqara

The just and pious Noah **“walked with God”** (Genesis 6:9). God told Noah to produce a large boat of specific proportions, and gather two **“of every living thing of all flesh,”** male and female (Genesis 6:9). Due to the different climate before the flood, Noah was not afflicted with the physical challenges that may pester an elderly man today, thus nothing prevented him from building a massive ship. By the time Noah entered the ark with his wife and his three sons, Japheth, Shem, and Ham and their wives, he was 600 years old. For 40 days and nights, the family of Noah, along with beasts, fowl, and creeping creatures, floated on the flood and listened to the rain. Noah may or may not have peered through the ark’s one window while every animate being on earth drowned. The family floated for at least four more months. Finally, the waters that erupted from the fountains of the deep stopped. Eleven months after Noah and his family entered the ark, they exited to the solitude of a dry earth destitute of any human family except Noah’s own.

After Noah made his sacrifices and was blessed by God, “**he planted a vineyard**” (Genesis 9:20). In post-traumatic stress disorder, psychic numbing may begin soon after the original trauma. Did Noah drink too much of the fermented grape due to his attempt to blot out the harrowing experience? Or did the disrupted environment produce a grape that fermented at a level containing more alcohol than grapes fermented before the flood? Whichever is correct, Noah became drunk.

The state of drunkenness has predictable manifestations. One’s thought processes and motor activities slow and become deranged. All social inhibitions vanish. Now we have a drunken, naked Noah, yet he is inside his own tent. While Noah lay in his home in this vulnerable state, someone took advantage of him in a manner that deeply enraged Noah. Who was the perpetrator?

The Curse

The *Holy Bible* tends to not go into detail about disgusting events, thus the specific activity of the perpetrator is not described. Still, the perpetrator is identified in the Word of God. Who did it? It wasn’t Ham, who was surprised by the situation and notified his brothers of Noah’s condition. It wasn’t Japheth or Shem, who respectfully covered their father without further violating his privacy. Noah, however, knew who the perpetrator was. After he had slept and recovered his normally pious and just demeanor, Noah named the perpetrator: “**And he said, Cursed be Canaan, a servant of servants shall he be unto his brethren**” (Genesis 9:25).



Cairo, Ismailia

Racist theologians have lavishly applied Noah's curse to Ham, who was as innocent as Japheth and Shem. Genesis 9:24 in the King James Version states: "**And Noah awoke from his wine and knew what his younger son had done unto him.**" On the subject of curses, Proverbs 26:2 intones: "**As the bird by wandering, as the swallow by flying, so the curse causeless shall not come.**" Ham was not named in the curse because he had done nothing wrong. Also, Ham was not Noah's youngest son, nor was he Noah's younger son. The complete term younger son means grandson. Younger is translated from the Hebrew word qaton, which means small, diminutive, or little. The word little better describes Canaan, Noah's grandson who was Ham's youngest son, but not Ham, who was the married father of four sons (and possibly some daughters) and the middle son in the family. Canaan was the only person named in the curse. If Noah had cursed Canaan for anyone else's act of gross disrespect, Noah would not have been the just man God said he was.

Canaan cursed three times

Three times, Noah states that Canaan shall be a servant. First, he says of Canaan: "**a servant of servants shall he be to his brethren**" (Genesis 9:25). Then he says Canaan shall be Shem's servant (Genesis 9:26). The third time, Noah says Canaan shall be a servant of Japheth. The first time the word servant, translated from the Hebrew ebed, which is derived from abad, meaning to work, appears in the *Holy Bible* is when it comes from Noah's mouth. Noah's triple affirmation of the servanthood of Canaan indicates the labor of the Canaanites shall benefit the descendants of Shem and Japheth.

Perhaps Noah's curse on Canaan seems rather severe in our day. Remember, Noah was the savior of his children, the sole living patriarch and chief of his tribe, and the only man whose painstaking obedience to the mighty God had saved the lives of everyone in his family, including Canaan, plus all animals and fowl. Noah was a man who deserved profound respect every single day from any human being who came in contact with him. Whether drunk or sober, he was the last person who should have been selected to be the star victim in a perverted child's (or teen's) freak show. Canaan's disrespect of the vulnerable Noah was horribly egregious and he fully deserved Noah's curse. God did honor Noah's words by using them to organize the human family from the days of Genesis down to our time.

Canaan's land becomes the Jews' home

The curse of Canaan is manifested in the *Holy Bible* when God later gives the land of Canaan's descendants to the Shemite Abraham (and his descendants) forever. After God commands Abraham

to leave his father's house and go **"unto a land that I will shew thee"** in Genesis 12:1, He instructs Abraham **"to go into the land of Canaan, and into the land of Canaan they came."**

And Abraham passed through the land unto the place of Sichem, unto the plain of Morah. And the Canaanite was then in the land" (Genesis 12:5 and 6). The children of Canaan – who are all the "ites" listed in the 10th chapter of Genesis such as the Hittite, the Jebusite, the Amorite, the Girgasite, the Hivite, the Arkite, the Sinite, the Arvadite, the Zemarite, the Hamathite and others – lost their land as the direct result of Noah's curse on Canaan. Normally and legally, the original inhabitants of a land possess it forever unless a conqueror defeats them. God ignored this law of possession when it came to the children of Canaan, just as Canaan ignored any sense of decency when he molested his grandfather. Thus, as a manifestation of Noah's curse on Canaan, God gave Canaan's land, though inhabited, to Abraham and his descendants via his wife Sarah, to Isaac, then to Israel and his 12 sons.

For example, God's covenant with the Jews is expressed by His taking the land of Canaan from the Canaanites and giving it to Abraham and his descendants, the Jews: **"O ye seed of Abraham His servant, ye children of Jacob His chosen"** (Psalm 105:6) and also:

"Which covenant He made with Abraham, and His oath unto Isaac:

And confirmed the same unto Jacob for a law, and to Israel for an everlasting covenant:

Saying, Unto thee will I give the land of Canaan, the lot of your inheritance" (Psalm 105:9-11). Noah's curse on Canaan resulted in God's giving the land of Canaan to the Jews, instead of His allowing the Canaanites to continue to dwell there.

Racist theologians have interpreted the curse of Canaan as a curse on Ham and all Hamitic people primarily to justify American slavery and their own racism. Manifestation of the curse did not evoke a skin color change nor did it imply any measure of inferiority. Blinded by their own alleged superiority, many racists refuse to see the curse's manifestation as a loss of land. Unfortunately, some black people's faith in God (and/or their potential Bible literacy) has been disconnected due to their belief in the racist's view of this event. Moreover, the blessing of Noah that followed Canaan's curse really sends the racists into a feeding frenzy.

The Blessing

How did God manifest the blessing that followed the curse? Noah's blessing of Genesis 9:26 and 27 reads: **"And he said, Blessed be the Lord God of Shem and Canaan shall be his servant. God shall enlarge Japheth, and he shall dwell in the tents of Shem; and Canaan shall be his servant."**

Here, the blessing of Noah is extended to Shem, whose name means the word Name. Why Noah named his oldest son Name is not explained in the *Holy Bible*, but that may have been a prophetic act predicting the biological line of the Messiah named Jesus. Japheth, whose name according to white translators means enlarging, appears to be promised expansion. This promise is significant because the children of Japheth are all labeled as backward (which is the meaning of the word Gentiles in Genesis 10:5) throughout the Old and New Testaments. The word Gentiles is a proper noun that refers to a biologically specific group of people in Biblical translations unaffected by the Roman Catholic Church. Although the Gentiles were ruled by the brothers during the Old Testament, they would later rise to dominate the world just before the New Testament begins; first as the Greeks, then as the Romans, and as they call themselves in this day, white people or Europeans. Although some whites have inaccurately stretched the meaning of the word Gentile to include anyone who is not a Jew (an obscuring stretch that changes the proper noun to a common noun), the Biblical description of Gentiles as the biological descendants of Japheth has remain unchanged.

According to the *Holy Bible*, Noah said Japheth would dwell in the tents of Shem, but what does this mean? The word tent comes from the Hebrew word ohel, which is derived from ahal. This word means to be clear, to shine, or a clearing. A clearing is the process of making clear or freeing from anything. Noah predicted the Canaanites would clear their land for the Shemitic Jews and also intellectually free them from ignorance by developing written language. According to Noah's words, the physical and intellectual fruit of the Canaanites' labor would not go to their children, but to the children of Shem and Japheth. Canaanite fruit would become the Jewish heritage, and later, the heritage of white people. In the hierarchy of servants, the lowest ranking servant performs the most tedious labor, be it physical or mental. Is this not the argument of the Afrocentrists, that black people laid the foundations of Jewish, Arabic, and Western civilizations—indeed, of the human family itself?

Noah's curse specified

Racists use Noah's prophecy of the Canaanites as the superservants of the human family to justify white crimes committed against black people. "Black people are cursed!" they crow, without considering what the prophecy says about white people's lack of contributions to human civilization. The deeper damage occurs when black people believe they are cursed because racists say they are, and view that ignorant opinion as a more accurate evaluation of their relationship to the Almighty God than what the Word of God says about the children of Ham.

What Noah actually said was the descendants of Canaan, one of Ham's four sons, would be cursed by losing tremendously fertile land they had cleared and their profound intellectual accomplishments would be utilized and claimed first by the Shemites (particularly the Jews) and then by white people. Which profound accomplishments of the Canaanites? For example, consider the Canaanite accomplishment the reader is using now—the alphabet. The English alphabet is derived from the letters of the Greek alphabet. The white Greeks' alphabet came from the letters of the Shemitic Jews' alphabet, which was copied from Egyptian demotic script. Those letters were originated by hmmmmmm...guess who? The Hamitic Canaanites, of course. Even the racist Merrill Unger concedes: "Hebrew seems to have been adapted from a Canaanite dialect" (*Unger's Bible Dictionary*, Moody Publishers, copyright 1957, p. 173). Thus, Noah's prophetic curse and blessing were honored by God and have been manifested to this very day.

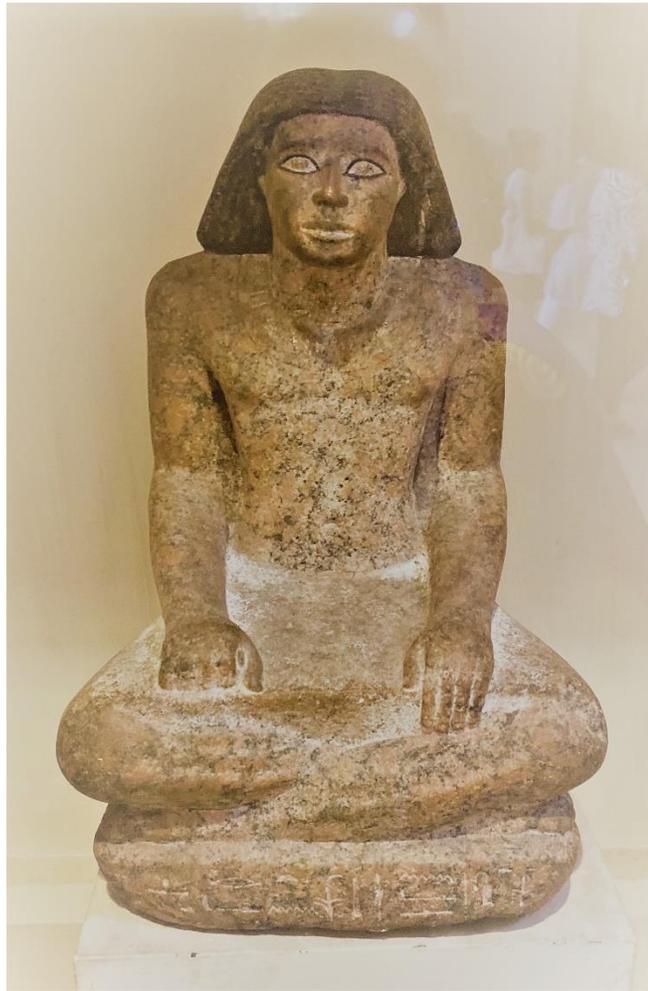
Who were these ingenious Canaanites? And what happened to the descendants of the three sons of Ham who are not mentioned in the curse or the blessing: Cush, Mizraim, and Phut? While the descendants of Shem and Japheth may have sat back and waited to receive the physical and intellectual harvest of Canaan, all of the Hamitic brothers powerfully forged ahead, thus becoming the original leaders of the human family as they dominated the planet during the days of the Old Testament.

The Benefits of Canaan's Curse to Today's Africans and African Americans

To be cursed by anyone is not generally viewed as a positive experience. Yet, to the African or African American who is seeking to study the languages of our ancestors, the curse of Canaan succinctly preserved two written languages (Hebrew and Greek) of ancient Hamitic men and women. The letters of the Canaanites were used by the Egyptians to write the language that Moses and the Jews spoke. Just as the enslaved Africans spoke the language of their English-speaking captors after 246 (1865 minus 1619) years of American servitude, the children of Israel spoke the Egyptian language after 430 years (Exodus 12:31) of Egyptian servitude. Prior to the Jews' enslavement in Egypt, a translator was needed for Jews to speak to Egyptians, such as when Joseph's 11 brothers spoke to him (before they realized he was not an Egyptian, but was their Jewish brother) in Genesis 42:23: "**And they knew not that Joseph understood them; for he spake unto them by an interpreter.**"

When the Jews departed Egypt, they now spoke the Egyptian language with Moses' being the only Jew who also wrote Egyptian: "**And Moses was learned in all the wisdom of the Egyptians, and was mighty in words and in deeds**" (Acts 7:22.) The Egyptian language spoken and written by the Jews became known as Hebrew since it was spoken by Jews, yet it is actually a Hamitic language

that was spoken and written by black people before the Jews as a nation ever entered Egypt. Thus, the curse of the Canaanites is fulfilled: the language of the Canaanites was used to benefit the Shemitic Jews, and not the Canaanites. In addition to the loss of their homeland now known as Israel, the Canaanites also lost the benefit of using their superior written language, which became the property and blessing of the Jews. Still, an African or African American can study Hebrew and learn the language of our Hamitic ancestors.



Cairo, Ismailia

Although Ashkenazi Jews have added letters that do not appear in the ancient Egyptian language known as Hebrew, the original letters used in Egypt by the Hamitic Egyptians appear in Psalm 119, also known as an alphabet poem. In the *Holy Bible*, King David begins each eight-line portion of the psalm with a letter of the 22-letter Hamitic alphabet. That's why Greek has similarities to Hebrew. Both languages have the same Canaanite source.

Consider the first five letters of the Egypto-Hebrew alphabet that may be at the beginning of each eight-line section of Psalm 119:1 – 33: **aleph**, **beth**, **gimel**, **daleth**, and **he**. Compare to the first five letters of the Canaanite-Greek alphabet: **alpha**, **beta**, **gamma**, **delta**, and **epsilon**. Sound familiar?

That's why the creators of the English alphabet are not ever revealed to American children or adults. Imagine an America where all children learned in kindergarten that black people invented the alphabet! Just as God used the Canaanite-Egyptian language now called Hebrew to write the Old Testament, He used the Canaanite language called Greek to write the New Testament.

The average American believes that the Greek language was invented by Greek people, however, its alphabet was developed by the black Canaanites whom the West labels as Phoenicians. Even the racist Merrill Unger, who describes the Canaanites as "originally Hamitic" (as if a tribe can lose its family origin due to their profound accomplishments) indicates "the invention of the alphabet, which is attributed to the Canaanites, was adopted by the Greeks. In fact, the Greeks learned so much about writing and writing materials from the Canaanites that their word for book *biblion* (italics original), hence 'Bible,' was connected with the Phoenician city Byblos" (*Unger's Bible Dictionary*, Moody Publishers, copyright 1957, p. 862). The Greek language is another blessing created by the Canaanites (*Basics of Biblical Greek Grammar* by William D. Mounce, 1993, Zondervan), yet it benefited the Gentiles, as predicted in the curse of Canaan (Genesis 9:25: "**Cursed be Canaan; A servant of servants shall he be unto his brethren.**")

Black men are now learning the Egyptian language of hieroglyphics in the effort to learn the ancient language of our ancestors. The Africans and African Americans of today are now also able to study the Hebrew and Greek languages in order to learn the grammar, language structure, pronunciation, and vocabulary of our ancestors. Though the curse of Canaan did not benefit the Canaanites, the curse did preserve the linguistic and literary foundations that our ancient ancestors contributed to world history, human civilization and to the *Holy Bible*, in addition to the Canaanites' providing a ready-made homeland to the Shemitic descendants of Abraham.

The Story of Nimrod

A casual reading of the tenth chapter of Genesis clearly reveals that after Noah and prior to Babel, the first mighty human being is a Hamitic brother named Nimrod. Not one of the descendants of Shem or Japheth is described as being mighty in this chapter, which is also known as the Table of Nations. The word translated as mighty is gibbor, a Hebrew word that means powerful, champion, chief, or giant. Gibbor is derived from geber, which means a valiant man or warrior. Nimrod was the first hunter, the original Gilgamesh, the first Beowulf, and the prototype of Hercules.

Genesis 10:8 and 9 read: "**And Cush begat Nimrod: he began to be a mighty one in the earth.**"

He was a mighty hunter before the Lord: wherefore it is said, Even as Nimrod the mighty hunter before the Lord.” The phrase “**before the Lord**” actually means before the face of God, since before in this instance is translated from the Hebrew paneh, which means face. Twice, the *Holy Bible* states that Nimrod is before the Lord, a phrase that testifies to Nimrod’s wholly positive relationship to the God of heaven and earth. (Anything that is before the Lord is judged as being worthy of God’s attention to the extent of being good or bad. As a negative example, “**the earth also was corrupt before God**” states Genesis 6:11 of the antediluvian world). Nimrod was an extremely righteous man who had an international reputation as being godly in addition to his knowing and enjoying a righteous relationship with God. According to the Scriptures, King Nimrod was physically and spiritually mighty, not evil. Not one negative word about Nimrod is mentioned in the *Holy Bible*, but when racist theologians write about him, he is usually strongly condemned because as a descendant of Ham, he was a black man. Although Strong’s Concordance states the name Nimrod is of non-Hebrew derivation and is untranslatable, Merrill Unger has decided that Nimrod means rebel and describes the brother as “evil” (*Unger’s Bible Dictionary*, p. 794).

King Nimrod was mentally mighty, too. The first time the word kingdom is used in the *Holy Bible* is to describe the rule of Nimrod. The first human king was a brother and the original royal family was black. No kings are listed under Shem or Japheth in this profoundly significant chapter. Yet King Nimrod was more than the first human king of a city. His kingdom was comprised of some of the greatest cities in the *Holy Bible*. Genesis 10:10 reads: “**And the beginning of his kingdom was Babel, and Erech, and Accad, and Calneh, in the land of Shinar**” (later known as Babylon). The root of the word civilization is civis, which means a city-dweller or a citizen, polite, urbane, and civilized. According to the Word of God, the brothers were the first civilized men in the human family.

Racism = jealousy

Deep in the heart of every racist is the acrid green seed of jealousy. Was it Nimrod’s fault that the brothers were the first to rule and build cities? Is it the brilliant brothers’ fault that they were the first sophisticates, the first businessmen, the first gentlemen, the first civil engineers, the first politicians, the first architects, and the original knights? Along with Ham and Canaan, Nimrod is among the first brothers to be vilified by the bitter bile of racist envy. If only they were the last!

Babel: Where the Brothers Separated into Tribes

“**And the whole earth was of one language and of one speech**” begins the 11th chapter of Genesis. The human family, under Hamitic leadership, now lived in the state of Shinar, aka Babylon. The family inhabited the four cities Nimrod founded and it operated as one highly ambitious unit. “**And they said, Go to, let us build a city and a tower, whose top may reach unto heaven; and let us make us a name, lest we be scattered abroad upon the face of the earth**” states Genesis 11:4. White theologians have speculated that the brothers were attempting to build a tower up to the sky, but that wasn’t their intent. Hal Lindsey correctly states: “When this passage is studied in Hebrew, it becomes obvious that these people had enough intelligence and know-how to realize that they could not build a tower which would actually reach to heaven. It’s true the Babylonian builders were geniuses, but they were not stupid” (*The Late Great Planet Earth*, Zondervan Publishing House, copyright 1970, p. 106).

Lindsey then incorrectly surmises the brothers were building a ziggurat, which is a tower constructed for astrological purposes. He goes on to engage in typical Nimrod-bashing, despite the fact no mention of Nimrod occurs in the 11th chapter, and the leadership at that time is no longer singular, but has become an unnamed group.

The brothers’ actual plan

Actually, the brothers wished to do what they said they wanted to do: give themselves a renowned reputation in order to increase their unity as a group. It’s too bad they didn’t realize that they were already unified and their status exemplified the acme of human unity at that time. Down to this day, one can easily locate brothers at all levels of society with the same ambition: to be somebody for a specific purpose. No, this is not a godly ambition, but then again, Nimrod was no longer around to lead the brothers in the right direction.

Indeed, the brothers’ wish was not God’s commandment; consequently, the Lord took action: “**And the Lord came down to see the city and the tower, which the children of men builded.**

And the Lord said, Behold, the people is one, and they have all one language; and this they begin to do: and now nothing will be restrained from them, which they have imagined to do.

Go to, let us go down, and there confound their language, that they may not understand one another’s speech.

So the Lord scattered them abroad from thence upon the face of all the earth: and they left off to build the city.

Therefore is the name of it called Babel; because the Lord did there confound the language of all the earth: and from thence did the Lord scatter them abroad upon the face of all the earth” (Genesis 11:5-9). So much for effective leadership without God! As the brothers separated, they divided themselves according to the bloodlines of Japheth, Ham, and Shem, with the children of Ham intelligently settling in the most fertile parts of the earth, inside and outside Africa.

The human family becomes tribes

Only after the separation at Babel, and hundreds of years of tribal isolation, did dominant genes begin to be physically manifested in the families of the children of Noah. In the science of biology, all living things are classified according to families. The *Holy Bible* categorizes people by families, too. Whites have preferred to classify people by skin color without ever explaining their leap from logic. Is it because they have no melanin in their skin and thus less skin color variation among their tribe? To continue the folly of human classification by body part, why not classify people by eye color or hair color? These body parts have more color variety among whites, and could easily be used to create divisions among them, in the same manner as the skin color variation among the children of Ham has been used to create schisms among us. Thankfully, God is not like that, and people are generally identified according to their tribes throughout the Word of God.

Biblical Jews physically resembled brothers

A similar range of physical features of the sons of Ham may be found to a greater degree in the sons of Shem than in the sons of Japheth. How do we know the Shemitic Jews of the Old and New Testaments resembled Hamites more than they resembled Gentiles? Three times in the *Holy Bible*, Jews are mistaken for Hamitic Egyptians, but not once is a Jew mistaken for a son of Japheth (a Gentile) or a white person. The Jewish patriarch Joseph was respected as an Egyptian governor by his brothers when they bowed down to him in Genesis 42:6 which reads “**And Joseph was the governor over the**



Cairo, Ismailia

land, and he it was that sold to all the people of the land: and Joseph's brethren came, and bowed down themselves before him with their faces to the earth." The black daughters of the Midianite Jethro described the Jewish Moses as an Egyptian in Exodus 2:19: "And they said, An Egyptian delivered us out of the hand of the shepherds, and also drew water enough for us, and watered the flock." The Jewish Apostle Paul was asked if he were an Egyptian by the chief captain as Paul was being led into the castle in Acts 21:38: "Art not thou that Egyptian which before these days madest an uproar, and leddest out into the wilderness four thousand men that were murderers?" The Egyptians of the Old Testament consistently depicted themselves as resembling Africans and African Americans, not whites. Thrice, eyewitnesses of the *Holy Bible* describe the Jews as dark-skinned people.

Jesus resembled a brother

When a group of provocative Jews jeered the Hebrew Jesus, they asked him if he were a Samaritan in John 8:48: "Then answered the Jews, and said unto him, Say we not well that thou are a Samaritan, and hast a devil?" The Samaritans were a blend of two tribes: Hamitic Canaanites and Shemitic Jews. If Jesus had in any way resembled Diogo Morgado, Jim Cavaziel, Jeffery Hunter, or Max Von Sydow, the mocking Jews would have questioned his ethnic identity by asking if he were a Gentile, especially since at that time the Jews despised whites much more than they despised the Samaritans. Compare the behavior of Jesus, who engages in a conversation with a black Samaritan woman (John 4:4–42), but Jesus initially rebuffs a

white woman (or Greek in Mark 7:26) until after she symbolically describes herself as an animal: “**And she answered and said unto Him, Yes Lord: yet the dogs under the table eat of the children’s crumbs**” (Mark 7:28). Then, He fulfills her request and heals her daughter, an action that predicts the New Testament relationship between God and white people. This scene does not ever appear in movies about Jesus because it is impossible for this verbal exchange to take place between two members of the same tribe.

By linking Jesus’ physical appearance to the black Samaritans, the spiteful Jewish eyewitnesses imply Jesus was a dark-skinned man with Hamitic features. Indeed, Jesus, Mary, Joseph, and all the apostles were consistently depicted with Hamitic features for hundreds of years until the Roman Catholic Church began to portray them as Gentiles during the Crusades, when white people fought dark-skinned, nappy-headed black men over Jerusalem. From that time until this day, Jews of the Old and New Testaments have been inaccurately depicted as Gentiles (or whites), despite the words of Biblical eyewitnesses. If one wants to find Jews who resemble the Jews of the Old and New Testaments, one should locate the Eritrean Jews, the Ethiopian Jews, or the Lemba Jews.

Since various tribes of Hamites and of Shemites were dark-skinned with nappy hair, what distinguishes a Hamite from a Shemite is not necessarily physical features, but family history. And who is Ham?

Ham: The First Brother among Brothers

In Biblical genealogies, the oldest son is usually listed first, and the youngest son is identified last. Genesis 10:1 and 1 Chronicles 1:4 both designate Ham as the middle son of Noah. Other than the incident in Genesis 9:22 when Ham sees his father’s nakedness and diligently reports it to his brothers, no other description of Ham’s personality exists in the Word of God.

Yet Ham’s name appears in the *Holy Bible* beyond the genealogies of Genesis and 1 Chronicles. Genesis 14:5 states: “**The Zuzims in Ham**” were involved in the warfare that preceded the kidnapping of Lot, nephew of the Jewish patriarch Abraham. Zuzims, who are also the Zamzummims, were a tribe whose name is a plural Hebrew word that means prominent, thus indicating the height and distinctive carriage of these brothers. This Hamitic tribe does not appear in the genealogy of Genesis or 1 Chronicles, but they are Hamites according to the Word of God. Their omission from the genealogies may indicate that although all tribes are not included in the *Holy Bible*, they are still part of the human family.

Comprehending Ham in Abraham

The name of Ham appears in the name of Abraham which means father of many nations in Hebrew. The original name of Abraham was Abram, which means exalted father, an ironic moniker for a man who fathered no one until he met God.

When Abraham was 99 years old, God appeared to him and said, **“As for me, behold, my covenant is with thee, and thou shalt be a father of many nations. Neither shall thy name any more be called Abram, but thy name shall be Abraham; for a father of many nations have I made thee”** (Genesis 17:4 and 5). Thus, Abraham means father of many nations. By context, the word Ham (or hm since the original Old Testament language used no vowels) in the name Abraham means nations. To this day, in the Hebrew language (which was originally Egyptian) written by Moses, who was **“...learned in all the wisdom of the Egyptians”** (Acts 7:22), we see Ham reflected in the third person plural masculine pronoun hem. Even in today’s English, we find an echo of Ham in the third person singular objective pronoun him and in the third person plural objective pronoun them.

What about the theologians who still may state that Ham means hot or black? After a multilingual discussion of the etymology of the name Ham, David M. Goldenberg (*The Curse of Ham: Race and Slavery in Early Judaism, Christianity, and Islam*, 2003, Princeton University Press, p. 149) insists “the name Ham is not related to the Hebrew or to any Semitic word meaning ‘dark,’ ‘black,’ or ‘heat,’ or to the Egyptian word meaning “Egypt.” Goldberg comments further: “We must conclude, therefore, that the origin of the name Ham is still unresolved.”

Thus, a definition of the name Ham can only be derived by context. In the name Abraham, the meaning of the name of Ham as the word nations is defined. A review of Genesis 10:2 - 31 indicates the following: of the brothers Japheth, Ham, and Shem, Japheth had seven sons, seven grandsons and two cities; Ham had four sons, 13 grandsons, 21 great-grandsons and at least eight cities; and Shem had five sons, two grandsons, and 15 great-grandsons and two cities. Numerically, Ham had the greatest number of male descendants and cities; hence, his name of “Nations” is an accurate description of the man whose DNA populated Asia and Africa.

The original Egyptians were brothers



The Museum of Egyptian Antiquities

The tribes of Ham continue until this day. The ancient Egyptians are descended from Mizraim, the second son of Ham (Genesis 10:6). Mizraim comes from the Hebrew word Mitsrayim, the plural of the word matsowr, which means limit, defense or fortified. The *Holy Bible* uses the words Ham and Egypt interchangeably in these three instances: Asaph the recorder mentions Ham in Psalm 78, and an unnamed psalmist refers to Ham in Psalms 105 and 106. As Asaph recounts God's victory over the Hamitic Egyptians, he writes: **"And smote all the firstborn in Egypt; the chief of their strength in the tabernacles of Ham"** (Psalm 78:51). When an anonymous psalmist reviews the trials of the Jewish patriarchs, he writes in Psalm 105:23: **"Israel also came into Egypt; and Jacob sojourned in the land of Ham."** In this example of parallelism, the psalmist used the terms Egypt and Ham interchangeably because the ancient Egyptians were Hamitic (and not white, but oh, how whites continue to claim black people's history!) A few verses later, he writes: **"They shewed his signs among them, and wonders in the land of Ham"** (Psalm 105:27). Since the name of the descendants of Ham's second son Mizraim was translated as Egypt in the King James Version, why do racists insist the ancient Egyptians were not black?



Saqqara

In the final Biblical mention of Ham, the psalmist again synonymously uses the terms Egypt and Ham to describe the same people as he summarizes the faithless behavior of the children of Israel: “**They forgot God their savior, which had done great things in Egypt; Wondrous works in the land of Ham, and terrible things by the sea**” (Psalm 106:21 and 22). At least one and possibly two psalmists clearly perceived the Egyptians as being Hamitic. Perhaps one day, racists shall also arrive at this level of perception.

Did God reject the black sons of the Patriarch Abraham? Does He maintain a spiritual link to the Hamitic descendants of other Jewish patriarchs? Every good father acknowledges all of his children. God, the Creator of heaven and earth, abides as the best Father there is.

Chapter 2: The Black Son of Abraham and Hagar

Most of the Patriarch Abraham's sons grew up to be black men. Though Isaac, Abraham's sole Shemitic heir by his elderly wife, Sarah, and one of the progenitors of the Messiah, is Abraham's son best known to Jews and Christians, Abraham was the biological father of seven sons by black women according to the *Holy Bible*. Ishmael was his eldest son by Hagar, a Hamitic Egyptian woman. After Sarah's death, Abraham produced six sons by another black woman named Keturah, which means incense, whom Abraham married. Genesis 25:1 and 2 read: **"Then again Abraham took a wife, and her name was Keturah.**

And she bare him Zimran, and Jokshan, and Medan, and Midian, and Ishbak, and Shuah."

These six men, plus Ishmael, the son of Abraham and Hagar, are the black sons of Abraham.

The Story of Ishmael

Though Ishmael appears in the *Holy Bible* and in the Koran, he is not depicted as a brother in any religion. Indeed, the Koran contains more specific references to Isaac, Ishmael's younger half-brother, than it does to Ishmael, the man from whom the Muslim Prophet Muhammed traced his genealogy as a descendant of Abraham. However, since the Islamic faith (generally) does not believe in visually depicting the personalities of the Koran, there is no possible way for Muslims to illustrate Ishmael as a black man or as a member of any other tribe.

Perhaps Ishmael's obscurity is due to his being a child of circumstances: more specifically, the lapse of faith of Abraham, who is known to Christians as the father of faith. As the eldest son of Abraham, Ishmael inherited a great legacy. Though his descendants did not receive the spiritual bounty of the sons of Isaac, Ishmael is an Old Testament patriarch claimed by Islam, a major world religion whose Muslim adherents far outnumber those who call themselves Jews.

Ishmael: Not a Jew, but still Abraham's son

The birth of Ishmael was the direct result of a human attempt to bring the supernatural word of God to fruition. After instructing Abram (later renamed Abraham) to leave his home country and relatives, God promises the childless Abraham: **“And I will make thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing.**

And I will bless them that bless thee, and curse them that curseth thee: and in thee shall all families of the earth be blessed” (Genesis 12:2 and 3). The phrase **“all families of the earth”** includes the children of Ham and of Japheth, the father of the Gentiles aka white people.

The obedient 75-year-old Abraham left his home of Ur, which was the land of the Hamitic Mesopotamians, traveled to Hamitic Egypt with his cousin Lot, and arrived in Canaan. God again speaks to Abraham, who responds by describing himself as **“I go childless”** (Genesis 15:2). God then tells him: **“...he that shall come forth out of thine own bowels shall be thine heir”** (Genesis 15:4). Then God illustrates His promise with unforgettable visual imagery that resonates in Abraham's soul each time he views the evening sky: **“And he brought him forth abroad, and said, Look now toward heaven, and tell the stars, if thou be able to number them: and He said unto him, so shall thy seed be.**

And he believed in the Lord; and He counted it to him for righteousness” (Genesis 15:5 and 6).

Abraham: The childless father of faith

Abraham did believe God's promise, but ten years later, his wife Sarah still had not given birth to any children. Since Sarah had not ever heard from God except via Abraham, she may not have been as deeply invested in perceiving His Word. Perhaps elderly Sarah, quite tired after years of fruitless wifely duties, viewed sleeping with her aged husband as yet another burden that the lady of the house could pass off to her servant. The Word of God states: **“...she had an handmaid, an Egyptian, whose name was Hagar”** (Genesis 16:1).

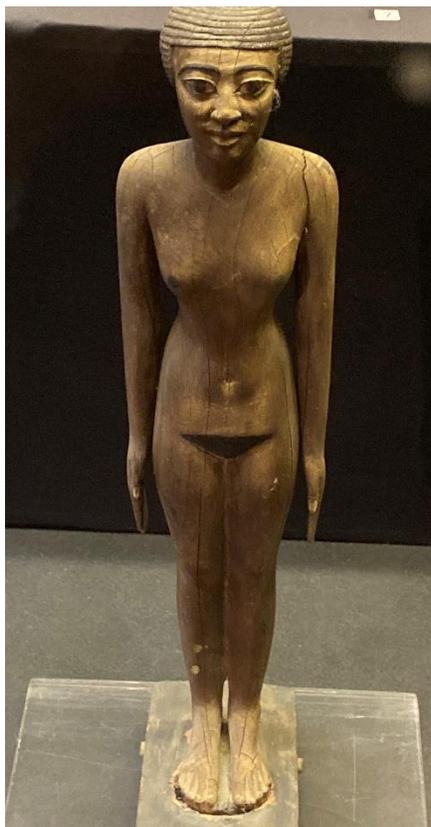
Hagar, descended from Ham's son Mizraim who was the father of ancient Egyptians, is the innocent bystander in this accident. As a servant, she was obliged to obey the request of her mistress. Was it Hagar's fault she was young, fertile, and black? The barren Sarai, later renamed Sarah, practically begged her husband to sleep with Hagar for the express purpose of impregnating her: **“I pray thee, go**

in unto my maid; it may be that I may obtain children by her. And Abram hearkened to the voice of Sarai” (Genesis 16:2).

Sarah turns against Sister Hagar

Not only did the selfish, self-willed 75-year-old Sarah attain the impregnation of her servant, but also there was an unexpected side effect: the silent contempt of the previously submissive sister: “**And he went in unto Hagar, and she conceived: and when she saw that she had conceived, her mistress was despised in her eyes**” (Genesis 16:4). Since the great Miss Sarah could not do something as easy as conceiving, Hagar may have wondered what else was Miss Sarah unable to do? By revealing her vulnerability to solve a problem that was really between God and Abraham, Sarah opened the door to a maelstrom that would eventually fall with pain upon the head of the defenseless Hagar.

By his deliberate conception, ordered by a wife with minimal foresight, the unborn Ishmael brought about mayhem for his mother. Sarah did not appreciate Hagar’s new attitude and Abraham refused to provide any support to the mother of his unborn child: “**But Abram said unto Sarai, Behold, thy maid**



Saqqara

is in thy hand; do to her as it pleaseth thee. And when Sarah dealt hardly with her, she fled from her face” (Genesis 16:6).

Pregnant Hagar leaves home

As a slave with no relatives, friends, rights, or resources, the pregnant Sister Hagar is a poster child for neediness. She could do little else but run away to the wilderness, an act which appears more of a reaction than a plan for survival. The God of Israel, who is known for His infinite compassion, dispatched an Angel who sagely advised the desolate, hysterical Hagar: **“Return to thy mistress; and submit thyself under her hand”** (Genesis 16:9). Considering that submission is the healthiest state for a slave, the Angel gave Hagar excellent advice.

Yet the Angel of the Lord gave Hagar more than advice: He also shared two promises and a prediction. The first promise was: **“And the Angel of the Lord said unto her, I will multiply thy seed exceedingly, that it shall not be numbered for multitude”** (Genesis 16:10). Jews and Christians tend to forget that all of the promises of God are true, and not only those made to the descendants of Shem. God’s assurance that Hagar and her child would not only survive, but also flourish, served as powerful motivation for this rejected single mother with no income.

The Angel blesses Ishmael

The Angel continues with the second promise using language that is both reminiscent of and different from the angel Gabriel’s announcement to Jesus’ mother Mary in Luke 1:30 – 33: **“And the Angel of the Lord said unto her, Behold, thou art with child, and shalt bear a son, and shalt call his name Ishmael; because the Lord hath heard thy affliction”** (Genesis 16:11). In the *Holy Bible*, God personally names only six men while their mothers are pregnant or are about to conceive: Brother Ishmael, his half-brother Isaac (Genesis 17:19), King Solomon (1 Chronicles 22:9), King Josiah (1 Kings 13:2), John the Baptist (Luke 1:13), and Jesus of Nazareth (1:21).

The name Ishmael means God will hear. His name thus shall become an epithet of strength to the lone Hagar in the same way that the stars in the evening sky remind the ice-hearted Abraham of the promise God made to him. Each time Hagar will say her son’s name, she may remember that God is sensitive to her needs, even though no one else in her world cared to perceive them. Although Abraham is known as the father of faith, the faithfulness of God is demonstrated to Hagar in this episode.

The Angel of God closes with a prediction of Ishmael's personality: **“And he will be a wild man: his hand will be against every man, and every man's hand will be against him; and he shall dwell in the presence of all his brethren”** (Genesis 16:12). The word translated as wild is the Hebrew *pereh*, which usually means to break forth in strength, to be fruitful, to run wild, or to exhibit wild strength. *Pereh* appears seven times in the *Holy Bible*. In its initial appearance, *pereh* is used to describe Ishmael. The other six references use *pereh* to describe asses, as in wild asses. To use the same adjective to describe a brother and an animal may appear to be a derogatory description of the first man in the *Holy Bible* whose name was given by God to his pregnant mother. The wild ass, also known as the onager, is an unusually intelligent and attractive beast who, when not domesticated, lives alone on mountains. The characterization of Ishmael as **“wild”** may imply Ishmael shall possess an uninhibited personality – though the description of his being **“...against every man and every man's hand will be against him”** in Genesis 16:12 is undoubtedly accurate. Ishmael and his Arabian descendants will be fighters—warriors who consistently take up arms against others and against each other. Though Ishmael's life shall have conflicts, the prophecy concludes with his dwelling among all of his family members, which may include the Jews.

Sister Hagar returns home

Hagar does not debate God's words; she joyfully relishes them: **“And she called the name of the Lord that spake unto her, Thou God seest me; for she said, Have I also here looked after Him that seeth me?”** (Genesis 16:13). The same young sister, ignored by her mistress Sarah and her master Abraham, has been visited by no less than the God of them all. After becoming a victim of circumstances due to Sarah's misapplication of the words of God, Sister Hagar now has her own personal encounter with promises and a prediction from the same God who leads Abraham, her master and the father of her son. Finally, Hagar is in the mix, and she's glad about it.

Apparently, Hagar related her experience with God to Abraham after she returned to submit herself to Sarah because the name of her unborn son resonated: **“And Hagar bare Abram a son; and Abram called his son's name, which Hagar bare, Ishmael”** (Genesis 16:15).

Here comes Isaac

When God speaks of future blessings to Abraham 12 years after Ishmael's birth, He tells him his wife shall have a child. This promise of God causes Abraham, the father of faith, to react casually, question God, and make a special request regarding his only son, Ishmael: **“Then Abraham fell upon his face,**

and laughed, and said in his heart, Shall a child be born unto him that is an hundred years old? and shall Sarah, that is ninety years old, bear?

And Abraham said unto God, O that Ishmael might live before thee!” (Genesis 17:17 and 18). God, for the purpose of clarity, iterates: “**And God said, Sarah, thy wife shall bear thee a son indeed, and thou shalt call his name Isaac, and I will establish my covenant with him for an everlasting covenant and with his seed after him**” (Genesis 17:19).

God is not willing to give Ishmael the cold shoulder as Abraham did Hagar. God states a particular promise to Ishmael, making the difference only to designate the recipient of His covenant: “**And as for Ishmael, I have heard thee: Behold, I have blessed him, and will make him fruitful, and will multiply him exceedingly; twelve princes shall he beget, and I will make him a great nation. But my covenant will I establish with Isaac, which Sarah shall bear unto thee at this set time in the next year**” (Genesis 17:20 and 21).

To show his compliance with God’s covenant, Abraham circumcised the teenage Ishmael and himself: “**And Ishmael his son was thirteen years old when he was circumcised in the flesh of his foreskin. In the selfsame day was Abraham circumcised, and Ishmael his son**” (Genesis 17:25 and 26). The repetition of the phrase “**Ishmael his son**” and the nearly simultaneous act of circumcision here draw attention to the emotional bond between Abraham and Ishmael. However, separation was just one year away.

Isaac’s weaning party

During a fabulous party Abraham gave to celebrate the weaning of baby Isaac, the 14-year-old Ishmael responded as any indulged teenager might do today in front of his father’s 90-plus-year-old wife: “**And Sarah saw the son of Hagar the Egyptian, which she had born unto Abraham, mocking**” (Genesis 21:9). The Hebrew word translated as mocking is tsachaq and is used only in this instance in the *Holy Bible*. Tsachaq means to laugh outright in merriment or scorn. Ishmael, after having been the only son of a wealthy man for his entire life, was probably experiencing the acute pangs of sibling rivalry.

Sarah, who had previously squashed Hagar for having the wrong attitude after she obediently became pregnant, was taking no 14-year-old prisoners: “**Wherefore she said unto Abraham, Cast out this bondwoman and her son: for the son of this bondwoman shall not be heir with my son, even with Isaac**” (Genesis 21:10). Suddenly, the merry celebration became grim: “**And the thing was very grievous in Abraham’s sight because of his son**” (Genesis 21:11).

Sister Hagar and Brother Ishmael must go NOW!

The solution to this issue is now provided by God, who backs Sarah while confirming the future of Brother Ishmael: **“And God said unto Abraham, Let it not be grievous in thy sight because of the lad, and because of thy bondwoman; in all that Sarah hath said unto thee, hearken unto her voice; for in Isaac shall thy seed be called.**

And also of the son of the bondwoman will I make a nation, because he is thy seed” (Genesis 21:12 and 13). By sending Hagar out, Sarah is saying that Ishmael is not the seed of Abraham. By God’s consideration of Ishmael, which began before Ishmael was born, God affirms that he is. God’s words also assure Abraham of the survival of his son Ishmael, but it is unknown whether Abraham communicated these words to Hagar, whose behavior in the wilderness the next day indicates he did not.

Though God made it plain that Hagar and Ishmael had to leave, He did not specify when or how. Despite Abraham’s being **“very rich in cattle, silver and in gold”** according to Genesis 13:2, he sent his eldest son and the mother of his first-born out packing the very next morning with minimal provisions, no transportation, and no map. This common-law divorce must have had an intensely painful impact on young Ishmael: **“And Abraham rose up early in the morning, and took bread, and a bottle of water, and gave it unto Hagar, putting it on her shoulder, and the child, and sent her away: and she departed, and wandered in the wilderness of Beersheba”** (Genesis 21:14).

The blues of Sister Hagar

Hagar’s background as a domestic servant did not prepare her for survival in the wilderness. Perhaps she went looking for the fountain of water in the wilderness where the angel of God had spoken to her when she was pregnant and alone (Genesis 16:7). She does not find the well she previously named Beerlahairoi in Genesis 16:14, which means Well of a Living One (who is) My See-er, and her faith collapses. After the water from the solitary bottle Abraham gave her is exhausted, the twice-abandoned woman deserts Ishmael out of pity as she anticipates his parched demise: **“And the water was spent in the bottle, and she cast the child under one of the shrubs.**

And she went, and sat her down over against him a good way off, as it were a bowshot: for she said, Let me not see the death of the child. And she sat over against him, and lift up her voice and wept” (Genesis 21:15 and 16).

Hagar does not specifically appear as a symbol of faith in any religion, although what Mary is to Catholics, Hagar is to Muslims. Sistergirl apparently had no flashback of her previous wilderness experience, when the angel of God had personally spoken to her and told her she would give birth to a son whose name poignantly means God will hear. Due to her status as a servant or slave, Hagar may not have cognitively functioned in the abstract world of faith that many sisters inhabit, and she was probably limited to the concrete cosmos of immediate survival. Since she had been living as a servant whose master did no reading, writing, or viewing of television, Hagar was unable to realize that she was one of the few people on the planet who had actually conversed with the Angel of God during the previous time she was out there.

This final rejection of Hagar and the child she never asked to bear but loved without limitation could have been the straw that pushed her, a black woman whose physical resources had just run out, into the bottomless despair of all who forget that God never forgets. Picture what Hagar may have seen, with angry tears running down her face as she contemplates the death of her future: her well-dressed 14-year-old son, the oldest child of a great prince, acted out once at a recent party, now is stretched out unconscious on the ground, weak with thirst while he mouths “Ime,” the Egypto-Hebrew word for mother, as he thinks about and calls out to the God for whom he was circumcised last year as a witness to his faith in the covenant of his father Abraham.

Hagar’s sorrow becomes joy

True to His word, God powerfully responds: **“And God heard the voice of the lad, and the angel of God called to Hagar out of heaven, and said unto her, What aileth thee, Hagar? Fear not; for God hath heard the voice of the lad where he is”** (Genesis 21:18). Then, God gives directions and provides the third promise to Brother Ishmael: **“Arise, lift up the lad, and hold him in thine hand: for I will make him a great nation”** (Genesis 21:18). As if gently rebuking Hagar for forgetting the fountain of her previous journey, **“God opened her eyes and she saw a well of water; and she went, and filled the bottle with water, and gave the lad drink”** (Genesis 21:19).

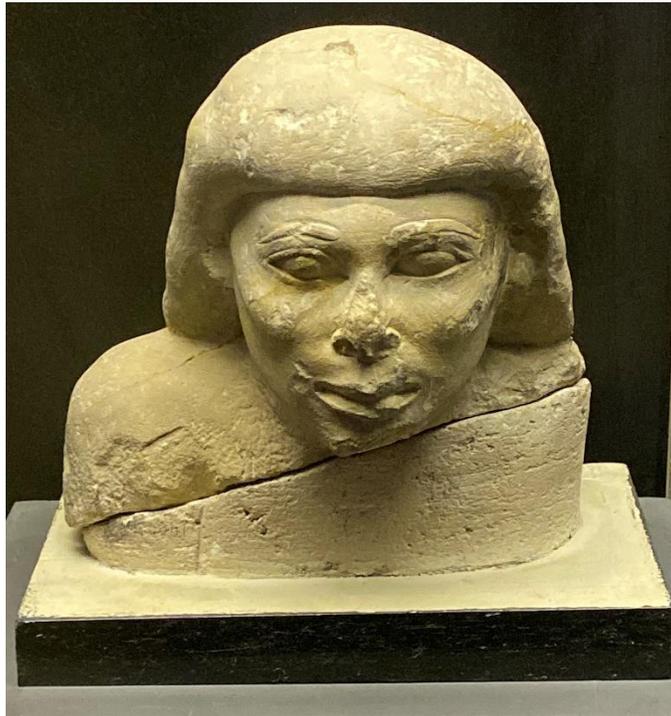
God never abandoned Ishmael. Thousands of years later, African American Muslims would later mention the Prophet Muhammed’s Hamitic servant Bilal as the most prominent Hamite in the Muslim faith; they overlooked Brother Ishmael, who is the Prophet Muhammed’s biological link to Abraham. At one point in the seventies, the African American Muslims suggested that black people should call ourselves Bilalians, instead of using one of our many other labels. No matter how we categorize

ourselves as a tribe, God's relationship to Brother Ishmael remained as constant as His commitment to Ishmael's father, Abraham.

Paran: The home of Brother Ishmael

Two verses describe Ishmael's life without his father, Abraham: **“And God was with the lad; and he grew, and dwelt in the wilderness and became an archer.**

And he dwelt in the wilderness of Paran: and his mother took him a wife out of the land of Egypt” (Genesis 21:20 and 21). Thus Ishmael thrived in the same circumstances that would have killed him if he had been without God's enduring love. The word Paran is translated as the adjective ornamental, and may be a description of the beauty of that wilderness.



Saqqara

The first time Paran is mentioned in the *Holy Bible* is when Hagar and Ishmael make it their home, although it is referred to as Elparan in Genesis 14:6 as being near Mount Seir, the future home of the black Edomites. Later, after Moses leads the children of Israel out of Egypt, the cloud that is guiding their journey **“rested in the wilderness of Paran”** (Numbers 10:12). In Numbers 12:1, the racist Miriam, Moses' sister, speaks ill of him because his wife is a black woman. To punish Miriam, God rebukes Miriam, who has spurned the black skin of her sister-in-law, by turning Miriam's brown skin white with leprosy. When Miriam completes her time of isolation, the congregation moves onward: **“And afterward the people removed from Hazeroth, and pitched in the wilderness of Paran”** (Genesis 12:16). Years after Ishmael has died, God brings the children of Israel by Ishmael's homeland.

The spiritual power of Paran

As the Jews continued to travel to the Promised Land, God sent Jewish spies out to evaluate Canaan from Paran: **“And Moses by the commandment of the Lord sent them from the wilderness of Paran: all those men were heads of the children of Israel”** (Genesis 13:3). Paran is also the location from which Moses wrote the Book of Deuteronomy. Deuteronomy 1:1 begins: **“These be the words which Moses spake unto all Israel on this side Jordan in the wilderness, in the plain over against the Red Sea, between Paran, Tohel, and Labun....”**

Paran was a place where the presence of God could be found, and Ishmael was the first blessed man of God to live there. Although years later, David would run into the foolish Nabal after David **“went down to the wilderness of Paran”** in 1 Samuel 25:1, Paran is mentioned twice in the Holy Scriptures as a location of great spiritual power. Shortly before his death, the Prophet Moses began to bless the children of Israel and mentioned Paran: **“And he said, The Lord came from Sinai, and rose up from Seir unto them; he shined forth from Mount Paran, and He came forth with ten thousands of saints; from his right hand went a fiery law for them”** (Deuteronomy 33:2). The Prophet Habukkuk also mentions Paran as a dwelling place of the Lord: **“God came from Teman, and the Holy One from Mount Paran. Selah. His glory covered the heavens and the earth was full of His praise”** (Habukkuk 3:3). Teman is a son of Esau, Abraham’s great-grandson, and his Canaanite wife, Adah. As the Scriptures indicate, God was with Ishmael, and even his home was a significant location of God.

Fruitful Brother Ishmael

Brother Ishmael is the first archer mentioned in the Word of God. Although he may not have been the world’s original archer, his skill as a bowman was notable thousands of years before any European archer. Considering Ishmael’s brutal rejection by the Shemite side of the family, his marrying a woman who was Egyptian like his mother reflected his intelligence (Genesis 21:21).

The first example of cooperation between a Jew and an Arab: Burying Father Abraham

Still, Ishmael definitely maintained some type of positive connection to his father Abraham and other Shemites. How else could he have made a timely appearance at Abraham’s funeral? Because when Abraham died at the age of 175 years, the 89-year-old Ishmael, now a wealthy ruler and the father of 12 prosperous sons, arrives to bury his father in the same area of Sarah’s final resting place that is

maintained by the black Canaanite Hittites: **“And his sons Isaac and Ishmael buried him in the cave of Machpelah, in the field of Ephron the son of Zohar the Hittite, which is before Mamre;**

The field which Abraham purchased of the sons of Heth; there was Abraham buried, and Sarah his wife” (Genesis 25:9 and 10). Later, when Esau, the eldest grandson of Isaac, selects a third wife, she is a daughter of Ishmael and his Egyptian wife (Genesis 36:3).

Ishmael’s younger brother Isaac decided to live near the fountain where the angel of the Lord first spoke to Hagar. The well retained the name Hagar had given it: **“And it came to pass after the death of Abraham, that God blessed his son Isaac; and Isaac dwelt by the well Lahairoi”** (Genesis 25:11). Perhaps Isaac and his wife and two sons wished to honor the memory of Hagar, especially since Ishmael had multiple wives and 12 powerful sons. Still, the Word of God does not indicate any friction existed between Isaac and Ishmael: the joint participation in the burial of their father Abraham serves as a witness to their unity.

Ishmael’s life was more an expression of fruitfulness than of wildness during the Book of Genesis. As the father of 12 sons, he served as a prototype for the Jewish patriarch Jacob-Israel, who would also father 12 sons. Ishmael’s fruitfulness could be remembered in the name of Israel’s grandson by his favorite son, Joseph. The name of Ephraim, who was the second son of the Shemite Joseph and his Egyptian wife, means double fruit.

The *Holy Bible* contains much more information about Brother Ishmael than the Koran. Both documents state that Ishmael is blessed, but only the *Holy Bible* contains the specific promises, plus the prediction and fulfillment of God’s words regarding him. Though the Prophet Muhammed traces his ancestry to Abraham via Ishmael, the *Holy Bible* describes the relationship between God and Ishmael, then between God and Ishmael’s home of Paran. The Prophet Muhammed did not define himself as Hamitic, while Ishmael and his tribe are clearly Hamitic or black. The Koran does refer positively to Ishmael and relates the event of his and Abraham’s building the Muslims’ holy city, but only in the *Holy Bible* do we learn specific details regarding Ishmael’s personality, life, and times.

The death of Ishmael

The death of blessed Brother Ishmael is recorded in Genesis 25:17 and 18: **“And these are the years of the life of Ishmael, an hundred and thirty and seven years: and he gave up the ghost and died; and was gathered unto his people. And they dwelt from Havilah unto Shur, that is before Egypt as thou goest toward Assyria: and he died in the presence of all his brethren.”** Thus did

God fulfill His remaining promises to Hagar regarding Ishmael from Genesis 16:10: “...**I will multiply thy seed exceedingly, that it shall not be numbered for multitude**” and from Genesis 21:18: “...**for I will make him a great nation.**” Ishmael’s descendants, also referred to as Hagarites, Hagarenes, Ishmaelites, and the Arabians, appear throughout the Old Testament. The Arabians flourish to this day as confirmation of the Word of God to Ishmael.

Later, an Ishmaelite named Obil, supervised King David’s camels. This was an excellent appointment because the Ishmaelites had been riding and breeding camels since the days of Genesis 37:25, and thus were much more qualified to do so than any Jew: “**Over the camels also was Obil the Ishmaelite...**” (1 Chronicles 27:30). Obil means mournful. Was the brother aggrieved because the Ishmaelites were also on the Jews’ enemies’ list of Psalm 83:6 which reads: “**The tabernacles of Edom, and the Ishmaelites; of Moab, and the Hagarenes**”?

The Story of the 12 Sons of Ishmael

The *Holy Bible* lists Ishmael’s 12 sons: “**And these are the names of the sons of Ishmael, by their names, according to their generations: the firstborn of Ishmael, Nebajoth; and Kedar, and Adbeel, and Mibsam,**

And Mishma, and Dumah, and Massa,

Hadar, and Tema, Jetur, Naphish, and Kedemah:

These are the sons of Ishmael, and these are their names, by their towns, and by their castles; twelve princes according to their nations” (Genesis 25:13-16).

Six of Ishmael’s 12 princes are mentioned only in two sets of genealogies written after their deaths, but the other half-dozen leave deeper Biblical impressions. Adbeel, whose name means disciplined of God, Mibsam (fragrant), Mishma (hearing), Massa (burden), Hadar (magnificence) and Kedemah (precedence) appear in Genesis 25:13–15 and in 1 Chronicles 1:29–31 as Abraham’s descendants.

The name of Ishmael’s oldest son, Prince Nebajoth, means fruitfulness, an epithet that directly reflects Ishmael’s self-perception as a fruitful man based on God’s promise that Ishmael would be a “**wild**” man, perhaps here in the sense of profuse productivity (Genesis 16:12). Nebajoth’s mother, like his grandmother Hagar, was an Egyptian (Genesis 21:21). The Prophet Isaiah mentions Brother Nebajoth (spelled Nebaioth in 1 Chronicles 1:29) along with his younger brother Kedar in his prediction of their responses to God: “**All the flocks of Kedar shall be gathered together unto thee, the rams of**

Nebaioth shall minister unto thee: they shall come up with acceptance on mine altar, and I will glorify the house of my glory” (Isaiah 60:7). The high quality livestock of these two wealthy princes is deemed worthy as sacrifices on the altar of the Most High God.

The black Brother Kedar and his tribe

The name of Kedar, Ishmael’s second oldest son, means dusky, like the night sky or dark-colored. His name is derived from the Hebrew qadar, which means to be ashy or to be black. The name of Kedar appears more often in Scriptures than any of Ishmael’s 11 other sons. **“Woe is me, that I sojourn in Mesech, that I dwell in the tents of Kedar!”** writes the distressed psalmist in Psalm 120:5. He is beleaguered by powerful, armed enemies as he cries unto the Lord. Mesech is an alternate spelling of Meshech, the sixth son of Japheth, the father of all Gentiles or white people. The Jewish psalmist clearly does not belong among white people. Yet the psalmist does not fit in the mix with the brothers of Kedar, who are depicted as tent-dwellers. By selecting a Gentile tribe and a Hamitic tribe to express the extensive range of his enemies, the psalmist indicates his place is with God, among the Jewish people.

The blackness of Kedar serves as a simile for the perfect skin of King Solomon’s black wife, who also represents God’s beloved church in the Song of Solomon. **“I am black, but comely, O ye daughters of Jerusalem, as the tents of Kedar, as the curtains of Solomon”** she states in Song of Solomon 1:5. While others may dispute the word *but*, and suggest a more accurate translation is the word *and*, the word black is undeniable. Black comes from the Hebrew shachowr, which means dusky or jetty. Jet is a variety of lignite, a brownish-black coal that can be polished to a deep, glossy black.

Kedar appears in the writings of the Prophets Isaiah, Ezekiel, and Jeremiah. Another reaction of Kedar to the Messiah is described in Isaiah 42:11: **“Let the wilderness and the cities lift up their voice, the villages that Kedar doth inhabit: let the inhabitants of the rock sing, let them shout from the top of the mountains.”** The prodigious livestock of the Kedarites is mentioned in Ezekiel 27:21 as their trading customs with the Canaanite city of Tyrus are reviewed: **“Arabia, and all the princes of Kedar, they occupied with thee in lambs, and rams, and goats: these were thy merchants.”**

God invokes Gentile Chittim and Hamitic Kedar to again suggest a varied range (as in Psalm 120:5) when Jeremiah preaches about Israel’s faithlessness: **“For pass over the isles of Chittim, and see; and send unto Kedar, and consider diligently, and see if there be such a thing.”**

Hath a nation changed their gods, which are yet no gods? But my people have changed their glory for that which doth not profit” (Jeremiah 2:10 and 11).

The days of the mighty brothers of Kedar were numbered as the theme of their downfall echoes through Isaiah and Ezekiel. Still, the archery skills of Ishmael had been passed down to the brothers: **“For this hath the Lord said unto me, Within a year, according to the years of an hireling, and all the glory of Kedar shall fail:**

And the residue of archers, the mighty men of the children of Kedar, shall be diminished: for the Lord God of Israel hath spoken it” (Isaiah 21:16 and 17). Ezekiel prophesies the final mention of Kedar in the *Holy Bible* as he predicts their destruction by Hamitic Nebuchadnezzar (also spelled Nebuchadrezzar): **“Concerning Kedar, and concerning the kingdoms of Hazar, which Nebuchadnezzar king of Babylon shall smite, thus saith the Lord; Arise ye, go up to Kedar, and spoil the men of the east.**

Their tents and their flocks shall they take away: they shall take to themselves curtains, and all their vessels, and their camels; and they shall cry unto them, Fear is on every side” (Jeremiah 49:28 and 29).

Deadly Brother Dumah

The name of Ishmael’s sixth son, Dumah, means silence, to be dumb, or figuratively speaking, death. This spooky name is gloomily apt in the desolate imagery of a man out of place in Isaiah 21:11, which also refers to Seir, a rough mountain inhabited by the descendants of Esau, Abraham’s Jewish great-grandson who despised his Jewish birthright: **“The burden of Dumah. He calleth to me out of Seir, Watchman, what of the night? Watchman, what of the night? The watchman said, The morning cometh, and also the night; if ye will inquire, inquire ye: return, come.”** Although given positive advice and direction by the watchman who implies Dumah still has a chance to change his position, there is no evidence Dumah obeyed him. If Dumah continued in the rocky location as the Scripture suggests, the result would be the death implied by his name.

Brother Tema and his tribe

Tema, the ninth son of Ishmael, does not have a Hebrew name, so the meaning is uncertain. Still, Job refers to Tema as he responds to criticism from his friend Eliphaz the Temanite, who was descended from the Jewish Esau and his black Canaanite wife Adah: **“The troops of Tema looked, the companies of Sheba waited for them.**

They were confounded because they had hoped; they came thither, and were ashamed” (Job 6:19 and 20). Though Tema is a son of Ishmael and the Temanites come from Teman, a son of Esau and his Hamitic wife, they are both Shemitic Hamites. Job does not care to distinguish them as he blasts his friend Eliphaz for his insensitivity to Job’s wretched condition.

Tema is mentioned in the books of the Prophets Isaiah and Jeremiah. Two verses after Isaiah preaches about Tema’s older brother Dumah, he writes: **“The inhabitants of the land of Tema brought water to him that was thirsty, they prevented with bread him that fled.**

For they fled from the swords, from the drawn sword, and from the bent bow and from the grievousness of war” (Isaiah 21:14 and 15). Isaiah then preaches the downfall of the city of Kedar, which was founded by the older brother of Tema and Dumah. When God tells Jeremiah to take the wine cup of His fury to specific nations who took advantage of Israel during her 70-year captivity in Babylon, the city of Tema is destined for a sip: **“Dedan, and Tema, and Buz, and all that are in the utmost corners”** (Jeremiah 25:23).

The name of Jetur, the tenth son of Ishmael, means encircled. Jetur, along with his younger brother Naphish (spelled Nephish in 1 Chronicles 5:19) decided to respond defensively to Jews who attacked them: **“And they made war with the Hagarites, with Jetur, and Nephish and Nodab”** (1 Chronicles 5:19). The sons of Ishmael are referred to as Hagarites and Hagarenes, Ishmaelites, and the Arabians in the Word of God. Although the Scriptures do not specifically cite why some of Ishmael’s sons are referred to according to their names, while other descendants of Ishmael are called Arabians, Hagarites, Hagarenes, or Ishmaelites, they are all the black sons of Abraham.

The Story of Amasa, King David’s Ishmaelite Nephew

Insanity in a family can have multiple manifestations. In the family of King David, his sister Zeruah, whose name means cracked, gave birth to three fatherless sons during a time when an unwed mother could have been stoned (Deuteronomy 22:21). One of these three bastards was the murderous Joab, David’s nephew and general, who deceitfully killed Joab’s younger cousin, the brother and warrior Amasa.

Not all fatherless boys are wild, but the sons of Zeruah seem to have had something to prove. Her three sons were David’s nephews: the eldest was Abishai (father of a gift), then Joab (Jehovah-fathered) and Asahel (God has made) in 1 Chronicles 2:15 and 16. David’s sister Abigail (source of joy)

had a decidedly different attitude regarding her son Amasa, whose name means burden. Amasa's father was an Ishmaelite brother named Jether (excellence) in 1 Chronicles 2:17. Amasa grew up in a glorious day, with his Uncle David ruling the Twelve Tribes of Israel, and his Cousin Joab serving as captain over the king's army. How did Amasa end up mortally wounded and bleeding on a public street like a young urban brother today, lying open on the ground with his guts exposed after being stabbed and disemboweled?

General Joab underhandedly murders General Abner

King David was in power, but elements of his family were not in control. Some years ago, when David ascended to the kingship of only two of the Twelve Tribes after the death of Saul, he needed a leader over his army. Joab had served David previously as the leader over David's men before he became king. David's predecessor, the late King Saul, had long ago selected all of the mighty men out of Israel (1 Samuel 13:2) and they were led by Saul's general and cousin (1 Samuel 14:50), Abner, whose name means father of light. Abner had reluctantly killed the wild Joab's overly aggressive youngest brother Asahel after a skirmish between their warriors turned deadly. Consequently, Joab and Abner had agreed not to fight anymore (2 Samuel 2:26 – 28). When the political winds of Israel shifted in King David's (king over two tribes, anyway) favor, and after General Abner transferred his loyalty from Saul's eldest son to David, Joab realized his possible position as the future leader of the armies of Israel was now in jeopardy. Joab sent for Abner and pretended that he was going to hold a second discussion with him. When Abner drew close, as African and Mideastern men may do when they converse, Joab slyly shanked him (2 Samuel 3:27). After David realized Joab had murdered Abner, David publicly distanced himself from the event and would later curse his nephew Joab for killing the unsuspecting Abner who had naively assumed that murderous bastard Joab just wanted to talk.

Those crazy sons of Zeruiah

In the *Holy Bible*, men are usually referred to as the sons of their fathers, not of their mothers. In moments of exasperation, David referred to Joab and his hell-on-wheels brother Abishai, as "**the sons of Zeruiah**" who was their mother. (Apparently, no one knew who their father(s) was, as is the case in some families today. Perhaps the influence of their unacknowledged father(s) simply did not matter, because the boys were exactly like their wild and crazy mother). To paraphrase, they are labeled as "the son(s) of Cracked" no less than three times (2 Samuel 3:39; 1 Chronicles 16:5; and 2 Samuel 16:9). When King David bemoaned the death of General Abner and refused to eat as an expression of his grief, he initially uses the term "**the sons of Zeruiah**" and hints of a future judgment: "**And the king**

said unto his servants, Know ye not that there is a prince and a great man fallen this day in Israel?

And I am this day weak, though anointed king; and these men the sons of Zeruah be too hard for me: the Lord shall reward the doer of evil according to his wickedness” (2 Samuel 3:38 and 39). The term stuck; in the Scriptures, “the sons of Zeruah” is used to describe her offspring whether or not David is speaking.

David did try to replace the murderous bastard Joab as a leader of men. After David became king of all Twelve Tribes of Israel, he still needed to fill the vacancy of the position of general that was created by Joab’s murder of Abner, especially since the Hamitic Jebusites were fronting in pre-Davidic Jerusalem. Instead of his automatically appointing Nephew Joab, who was the leader of David’s men, but who had also been cursed by David, David issued a challenge in search of a better example of leadership than his crazy nephew: “And David said, Whosoever smiteth the Jebusites first shall be chief and captain” (1 Chronicles 16:5). Guess who was going to be first? “So Joab the son of Zeruah went first up, and was chief” (1 Chronicles 16:5). Despite David’s curse, the socially maladjusted Joab was grimly determined to again be the general of the army, no matter what!

The rise of Captain Amasa

Participation in politics is occasionally fatal, and Amasa was caught in the emotional crossfire of a raging family quarrel due to Prince Absalom’s lust for power. Some years after the murder of General Abner, King David’s son named Absalom, who is still seething about the unavenged rape of his sister Tamar by his half-brother Amnon, plans and orders the murder of Amnon, which was executed by Absalom’s servants (2 Samuel 13:28 and 29). After the murder, Absalom goes into exile, and Joab tricks David into allowing Absalom to return. Then, David (and Joab) ignore Absalom for two years. Absalom sets Cousin Joab’s fields on fire, so Joab arranges a reconciliation between father and son. However, Absalom’s heart has turned against the aging king, and that extremely handsome young man steals the hearts of the Jews and overthrows his father, King David (2 Samuel 15:1 – 15). At some point during Absalom’s rebellion, Absalom appoints his Ishmaelite cousin Amasa as captain of his army and moves Amasa from obscurity into a hot seat.

Now, General Joab is notably absent and negligent during this critical time in King David’s life as King David and several thousand people tromp onward in the woods outside Jerusalem fleeing Absalom and company who are plotting a fervent, deadly pursuit of his father King David and everyone with him

(2 Samuel 15:12). General Joab's absence from King David's presence at this stressful time in the king's life shall cost Joab.

A crazy son of Zeruiah, namely Abishai, is at it again

King David again refers negatively to Zeruiah's sons as he flees his capital of Jerusalem. At this tenuous time, Shimei, one of the previous King Saul's relatives, decides King David is finally getting what he deserves and curses the king: **"And when king David came to Bahurim, behold, thence came out a man of the family of the house of Saul, whose name was Shimei, the son of Gera; he came forth, and cursed still as he came"** (2 Samuel 16:5). Cursing was not enough for this Benjaminite, who decided to stone the king: **"And he cast stones at David, and at all the servants of king David: and all the people and all the mighty men were on his right hand and his left"** (2 Samuel 16:6). Shimei apparently wanted to take more accurate verbal aim at the King of Israel: **"And thus said Shimei when he cursed, come out, come out, thou bloody man, and thou man of Belial"** (2 Samuel 16:7). By calling David bloody, Shimei is downgrading his reputation as a mighty warrior to that of a sniveling punk who murders innocent women and children. A man of Belial is a worthless individual who is completely wicked and does no one any good.

Then, the bitter Shimei, who may have hoped that he, not David, would have been king of Israel, really says the stuff: **"The Lord hath returned upon thee all the blood of the house of Saul, in whose stead thou hast reigned: and the Lord hath delivered the kingdom into the hand of Absalom thy son: and, behold, thou are taken in thy mischief, because thou art a bloody man"** (2 Samuel 16:8). Hot reactor Abishai asks the king's permission to delete Shimei: **"Then said Abishai the son of Zeruiah unto the king, why should this dead dog curse my Lord the king? Let me go over, I pray thee, and take off his head"** (2 Samuel 16:9). The highly stressed David iterates the phrase **"sons of Zeruiah"** for the second time: **"And the king said, What have I to do with you, ye sons of Zeruiah? So let him curse, because the Lord hath said unto him, Curse David. Who shall then say, wherefore hast thou done so?"** in 2 Samuel 16:10. (After David is restored to the kingship in Jerusalem, Abishai offers to kill Shimei again, and David refers to him as the sons of Zeruiah for the third time in 2 Samuel 19:22).

The understandably depressed David stops Abishai from killing Shimei, and the royal potentate dejectedly goes up the hill with his entourage as Shimei uninhibitedly continues to condemn, throw stones, and toss dirt at the king (2 Samuel 16:13), but David gets his justice later on (1 Kings 2:36 – 46).

Joab demoted

After General Joab finally shows up to bolster King David, the king puts a third of the men under his supervision, which is clear evidence of Joab's demotion from general due to his dereliction of duty. King David places a third of the men under Joab's older brother Abishai's leadership, and the remaining third to a loyal Egyptian brother named Ittai. King David then instructs his three leaders: **"And the king commanded Joab and Abishai and Ittai, saying, Deal gently for my sake with the young man, even with Absalom. And all the people heard when the king gave all the captains charge concerning Absalom"** (2 Samuel 18:5).



The Museum of Egyptian Antiquities

King David promises Joab's former position of General to Nephew Amasa

Joab is the most defiant man in David's kingdom. Not only does he deliberately murder Absalom, whose big head gets stuck in a tree while Joab stabs him in the heart with three darts, but also Joab blasts David for publicly and loudly mourning the death of his rebellious son. As the king returns from Jerusalem, the king sends a message asking why people have not requested his return. David also sends an especially loving message to his Ishmaelite nephew Amasa, who, thanks to the murder of upstart Absalom, is now captain of nothing: **"And say ye to Amasa, Art thou not of my bone, and of**

my flesh? God do so to me, and more also, if thou be not captain of the host before me continually in the room of Joab" (2 Samuel 19:13). According to the word of the king, the demoted Joab has now been fired, and replaced by Joab's younger cousin Amasa who assisted in the rebellion led by Absalom, whom Joab killed against David's explicitly expressed wishes.

After King David is turbulently received by the Jews in his home at Jerusalem, he issues a directive to the newly appointed General Amasa: **"Then said the king to Amasa, Assemble me the men of Judah within three days, and be thou here present"** (2 Samuel 20:4). Although David, wary of that murderous bastard Nephew Joab, felt it necessary for Nephew Amasa to return to Jerusalem, the unsuspecting Amasa sensed no such urgency: **"So Amasa went to assemble the men of Judah: but he tarried longer than the set time which he had appointed him"** (2 Samuel 20:5).

Joab slyly murders General Amasa

Brother Amasa, so proud to be Uncle King David's new general, naively underestimates Joab's homicidal rage at being replaced. Instead of his obediently returning to Jerusalem where he would be safe under the authority of the king, Amasa stays at Gibeon where Joab is. As Joab stalks Amasa, Amasa ignores the sword that reveals itself from his older cousin Joab's girdle: **"When they were at the great stone which is in Gibeon, Amasa went before them. And Joab's garment that he had put on was girded unto him, and upon it a girdle with a sword fastened upon his loins in the sheath thereof; and as he went forth it fell out"** (2 Samuel 20:8).

Joab follows his unarmed, adoring younger cousin, and reads Amasa as a lamb cheerfully going to the slaughter. Joab coyly inquires about Amasa's health, then extends his hand and lips, thus repeating the deception he used to murder the unsuspecting General Abner: **"And Joab said to Amasa, Art thou in health, my brother? And Joab took Amasa by the beard with the right hand to kiss him"** (2 Samuel 20:9). Brother Amasa is no match for the older, conniving Joab and makes a fatal choice to ignore the obvious: **"But Amasa took no heed to the sword that was in Joab's hand: so he smote him therewith in the fifth rib, and shed out his bowels to the ground, and struck him not again; and he died"** (2 Samuel 20:9). Those cold-hearted bastard brothers, Joab and Abishai, move on to the next victim without looking back at their dead kin, Amasa: **"So Joab and Abishai his brother pursued after Sheba the son of Bichri"** (2 Samuel 20:9).

David remembers the murder of General Amasa

Killed by Cousin Joab, the bloody, disemboweled General Amasa is stretched out in the street like a dead animal, wasted for all to see, fresh human road kill: **“And Amasa wallowed in blood in the midst of the highway. And when the man saw that all the people stood still, he removed Amasa out of the highway into the field, and cast a cloth upon him, when he saw that every one that came by him stood still”** (2 Samuel 20:12). Though Joab redeemed himself and regained his position as general after he retrieves the head of Sheba, King David never forgot who shed the blood of his beloved Ishmaelite nephew, Amasa, whom he had appointed to lead the Jewish army.

Years later, as the elderly King David instructs his successor, the **“young and tender”** Solomon in 1 Chronicles 29:1, he pronounces his nephew Joab’s death in a manner that predated by thousands of years how the fictional Godfather instructed his son, Michael Corleone, before turning over the reins of power: **“Moreover thou knowest also what Joab the son of Zeruiah did to me, and what he did to the two captains of the hosts of Israel, unto Abner the son of Ner, and unto Amasa the son of Jether, whom he slew, and shed the blood of war in peace, and put the blood of war upon his girdle that was about his loins, and in his shoes that were on his feet.**

Do therefore according to thy wisdom, and let not his hoar head go down to the grave in peace” (1 Kings 2:5 and 6).

Solomon sends justice to Joab

After King David’s death, King Solomon begins to clean house and orders the elimination of all who have conspired against his late father. The wily Joab hears the news and fearing his own mortality, the stonehearted general quickly gets religion and goes to church: **“Then tidings came to Joab: And Joab fled unto the tabernacle of the Lord, and caught hold on the horns of the altar”** (1 Kings 2:28). Joab’s newfound religious zeal fails to impress his first cousin, the king: **“And it was told King Solomon that Joab was fled unto the tabernacle of the Lord; and behold, he is by the altar. Then Solomon sent Benaiah the son of Jehoiada, saying, Go, fall upon him”** (1 Kings 2:29).

The soldier Benaiah didn’t want to shed blood in the temple, so he went to the Lord’s house to coax that old, dirty bastard outside. Ever defiant, Joab thought he would be safe in the sacred arena and resisted the young king’s word: **“And Benaiah came to the tabernacle of the Lord, and said unto him, Thus saith the king, Come forth. And he said, Nay; but I will die here”** (1 Kings 2:30). Benaiah was spooked, not by Joab, but by the idea of killing anyone in God’s tabernacle, and reported to the king: **“And Benaiah brought the king word again, saying, thus said Joab, and thus he answered**

me” (1 Kings 2:30). King Solomon didn’t bat an eyelash because he was aware of the personal justice that was occurring: **“And the king said unto him, Do as he hath said, and fall upon him, and bury him; that thou mayest take away the innocent blood, which Joab shed, from me, and from the house of my father.**

And the Lord shall return his blood upon his own head, who fell upon two men more righteous and better than he, and slew them with the sword, my father David not knowing thereof, to wit, Abner the son of Ner, captain of the host of Israel, and Amasa the son of Jether, captain of the host of Judah” (1 Kings 2:31 and 32). The king spoke of vengeance, not revenge: **“Their blood shall therefore return upon the head of Joab, and upon the head of his seed for ever: but upon David, and upon his seed, and upon his house, and upon his throne, shall there be peace for ever from the Lord”** (1 Kings 2:33).

Benaiah went back to the Lord’s house to execute Joab, and the obedient Benaiah became the next general: **“So Benaiah the son of Jehoiada went up, and fell upon him, and slew him: and he was buried in his own house in the wilderness. And the king put Benaiah the son of Jehoiada in his room over the host...”** (1 Kings 2:34 and 35). Poor Amasa! The brother sincerely believed that family love was stronger than a relative’s insane jealousy. Amasa ended up dead. He had a lot to learn, didn’t he?

The Story of the Hagarites and the Hagarenes

The descendants of the 12 sons of Ishmael live on in the Word of God as the Hagarites and the Hagarenes, who identified themselves as descendants of their mother, Hagar. Two descendants of Hagar served King David. In a list of King David’s valiant men of the army, Mibhar (chosen) is described as the son of Haggeri, which is another way of writing the word Hagarite (1 Chronicles 11:38). Another Hagarite, Jaziz (he will make prominent), used his experience with livestock to serve King David: **“And over the flocks was Jaziz the Hagerite. All these were the rulers of the substance of King David’s”** (1 Chronicles 27:31). Apparently, a Hagarite was the best choice of a shepherd for the king who was once a shepherd himself. Most Hagarites were regarded as enemies, not supporters, of the Jews. Psalm 83 includes an aggressive, mostly Hamitic enemies-of-the-Jews list, which names the Hagarites who were also known as the Hagarenes: **“The tabernacles of Edom, and the Ishmaelites: of Moab, and the Hagarenes”** (6).

The Story of the Arabians

How are the Arabians linked to Abraham? The blood of Abraham that flowed through Ishmael's veins abounded in Abraham's black descendants, too. Although today's Arabs encompass a variety of skin tones from black to brown to blue-eyed blondes, the original Arabs, who lived during Old and New Testament times, were the same color as Henry Ford's Model T automobile—available only in black. The word Arab means to grow dusky at sundown or to be black like the evening sky. The Arabs are the descendants of Ishmael's 12 sons, who lived in Arabia, a country located between the Hamitic lands of Egypt and Assyria according to Genesis 25:18. The sons of Keturah, whose descendants may have intermarried with the Ishmaelites, can also be referred to as Arabians.

In the Old Testament, the Arabians are depicted as rich rulers who bring wealth to the Jewish King Solomon: **"...And all the kings of Arabia and governors of the country brought gold and silver to Solomon"** (2 Chronicles 9:14). Later, during the reign of King Jehoshaphat, the Arabians bring livestock to that righteous Jewish king: **"...the Arabians brought him flocks, seven thousand and seven hundred rams, and seven thousand and seven hundred he goats"** (2 Chronicles 17:11).

The Arabians were not so kind to Jehoshaphat's evil son Jehoram as God used the brothers to chastise the Jews in this instance: **"Moreover the Lord stirred up against Jehoram the spirit of the Philistines, and of the Arabians, that were near the Ethiopians:**

And they came up into Judah, and brake into it, and carried away all the substance that was found in the king's house, and his sons also, and his wives; so that there was never a son left him, save Jehoahaz, the youngest of his sons" (2 Chronicles 21:16 and 17). During the reign of the slightly more prudent King Uzziah, relief from the brothers was provided: **"And God helped him against the Philistines and against the Arabians that dwelt in Gurbaal..."** (2 Chronicles 26:7).

The Scriptures twice utilize the Arabians as symbolic figures, which indicates they were a people well known to the Jews. As the Prophet Isaiah describes the desolation of Babylon, he invokes the Arabian: **"It shall never be inhabited, Neither shall it be dwelt in from generation to generation: neither shall the Arabian pitch tent there; neither shall the shepherds make their fold there"** (Isaiah 13:20). When the Prophet Jeremiah castigates the faithless Jews as an adulterous wife, the Arabian again appears to flesh out the kinesthetic imagery: **"Lift up thine eyes unto the high places, and see where thou hast not been lien with. In the ways hast thou sat for them, as the Arabian in the**

wilderness; and thou hast polluted the land with thy whoredoms and with thy wickedness” (Jeremiah 3:2).

God condemns the Arabians

Unfortunately, God takes a harder line with these black descendants of Ishmael (and some of the black descendants of Keturah’s sons, too). Prophets Jeremiah, Ezekiel, and Isaiah spiritually blast the Arabians because they attacked the Jews. When God commands Jeremiah to take the wine cup of God’s fury, the Arabians, among others, are destined to guzzle that drink: **“For thus saith the Lord God of Israel unto me: Take the wine cup of this fury at my hand, and cause all the nations, to whom I send thee, to drink it”** (Jeremiah 25:15) and more specifically: **“And all the kings of Arabia, and all the kings of the mingled people that dwell in the desert”** (Jeremiah 25:24).

When God instructs the Prophet Ezekiel to take up a lamentation for the future destruction of the Hamitic city of Tyrus, Arabia and its livestock along with Kedar, who is Ishmael’s second son, the people descended from Kedar and the name of their country, are simultaneously guilty: **“Arabia, and all the princes of Kedar, they occupied with thee in lambs, and rams, and goats, in these were they thy merchants”** (Ezekiel 27:21).

God’s most specific message to the Arabians is found in the Book of Isaiah. The sermon is a burden or an utterance, usually a word of doom, to these black descendants of Ishmael: **“The burden upon Arabia. In the forest of Arabia shall ye lodge, O ye travelling companies of Dedanim”** (Isaiah 21:13). Dedanim are the children of Dedan, a son of Jokshan, who was one of the six sons of Abraham and Keturah (Genesis 25:2). Though the Arabs are the descendants of Ishmael, they may also be a blend of the descendants of a son or sons of Keturah, too. Isaiah continues, mentioning Tema, the ninth son of Ishmael: **“The inhabitants of the land of Tema brought water to him that was thirsty, they prevented with their bread him that fled”** (Isaiah 21:14). Tema, an Ishmaelite tribe and country (Genesis 25:13-15; 1 Chronicles 1:29-31), along with the Dedanim, are recovering from losing a battle. Isaiah predicts their losses shall increase: **“For they fled from the swords, from the drawn sword, and from the bent bow, and from the grievousness of war.**

For thus hath the Lord said unto me, Within a year, according to the years of an hireling, and all glory of Kedar shall fail” (Isaiah 21:15 and 16).

Kedar, which means dark-colored, was Ishmael's second oldest son (Genesis 25:13-15; 1 Chronicles 1:29-31). Although the powerful men of Kedar continued the proud tradition of archery that they learned from their father Ishmael (Genesis 21:20), Isaiah concludes their days are numbered: **“And the residue of the number of archers, the mighty men of Kedar, shall be diminished: for the Lord God of Israel hath spoken it”** (Isaiah 21:17).

The Arabians yesterday and today

The Arabs' connection to Abraham via Ishmael and other black sons of Abraham is Scripturally undeniable. This mighty, powerful black tribe who originated wonderful architecture, agriculture, literature, medical discoveries, algebra and numerals remains a massive international influence from Biblical times up to this very day. The range in skin color from black to white of today's Arabians is the result of the Arab's European slave trade (in addition to the spread of Islam to many different tribes). Unlike the American slave trade, when an Arab impregnated a European slave, the Arab was the child's father, not the child's owner. (For a unique story of an 18th century English boy who was kidnapped into Arabian slavery, consider the nonfiction book *White Gold: The Extraordinary Story of Thomas Pellow and Islam's One Million White Slaves* by Giles Milton, Picador, copyright 2006). The Arabians' more humane and biologically sane approach to fatherhood of children born to slave mothers contributed to the extensive variety of skin, hair, and eye color among today's Arabians that fascinated black American leader Malcolm X during his hajj (*The Autobiography of Malcolm X*, 1999, Ballentine Books).

The Story of Geshem the Arabian

The only individual Arab noted in Scriptures is Geshem the Arabian, who antagonized Nehemiah as he rebuilt the wall of Solomon's temple in the time after the Jews' 70-year captivity. Geshem, whose name means violent rain, showered hostility on Nehemiah's efforts along with a Horonite descended from Moab (the son of Abraham's nephew Lot and Lot's elder daughter) and an Ammonite (the offspring of Ammon, the product of Lot and his younger daughter in Genesis 19:38). Nehemiah is busily working on the wall: **“But when Sanballat the Horonite, and Tobiah the servant, the Ammonite, and Geshem the Arabian heard it, they laughed us to scorn, and despised us, and said, What is this thing that ye do? Will ye rebel against the king?”** (Nehemiah 2:10).

Nehemiah bluntly reminds the haters of the Jews' chosen status and states their definite lack of the same: **“Then answered I them, and said unto them, The God of heaven, He will prosper us;**

therefore we His servants will arise and build: but ye have no portion, nor right, nor memorial, in Jerusalem” (Nehemiah 2:20).

Nehemiah’s prayer overcomes Brother Geshem

Sanballat, who was determined to stir up trouble, gathers Arabians and Samaritans (who were descendants of the Ten Tribes of Jews who married Canaanites, who were descended from Canaan, a son of Ham). The addition of the Canaanite Ashdodites, whose name means burly, powerful, ravaging, destructive robbers, was a strategic move. They plot more mayhem as the Jews make progress in the reconstruction of the wall: “**But it came to pass, that when Sanballat, and Tobiah, and the Arabians, and the Ammonites and Ashdodites, heard that the walls of Jerusalem were made up, and that the breaches began to be stopped, then they were very wroth,**

And conspired all of them together to come and to fight against Jerusalem, and to hinder it” (Nehemiah 4:7 and 8).

Nehemiah responds by setting a 24/7 watch group and praying to God. He completes the wall but Sanballat and Geshem the Arabian are not finished with Nehemiah: “**Now it came to pass, when Sanballat, and Tobiah, and Geshem the Arabian, and the rest of our enemies, heard that I had builded the wall, and that there was no breach therein; (though at that time I had not set up the doors upon the gates;)**

That Sanballat and Geshem sent unto me, saying, Come, let us meet together in some one of the villages in the plain of Ono. But they thought to do me mischief” (Nehemiah 6:1 and 2).

The village of Ono was controlled by the Jewish tribe of the Benjaminites who in addition to the tribe of Judah, comprised the Two Tribes of Israel as the entire Jewish nation at that time. Meeting in Ono may have seemed a safe harbor to Nehemiah according to Sanballat and Geshem, but Nehemiah was having none of it. Though Sanballat continues to harass Nehemiah, Geshem the Arabian is mentioned no more in the *Holy Bible*. Nehemiah and the Jews ultimately prevail. The wall and the temple are rebuilt—they remain standing for hundreds of years until Jesus of Nazareth walks the streets of Jerusalem.

Chapter 3: The Six Black Sons of Abraham and Keturah

Who were Abraham's six Hamitic sons who did not show up at their father's funeral? Their story begins after the death of Sarah. Abraham, possibly with memories of Hagar still on his mind, marries a sister named Keturah: "**Then again Abraham took a wife, and her name was Keturah**" (Genesis 25:1). Six sons were the result of this productive May-December union: "**And she bare him Zimran, and Jokshan, and Medan, and Midian, and Ishbak, and Shuah**" (Genesis 25:2).

How do we know Keturah was a sister?

Generations later, Miriam, who was Moses' racist sister, and Aaron, Moses' racist older brother, would insult Moses because of his marriage to the Midianite Zipporah, described in the *Holy Bible* as an Ethiopian woman (Numbers 12:1). The word Ethiopian means burnt-face in Greek, and is a derogatory label which was applied to descendants of Cush, Ham's second eldest son, or to any black person. (Use of the word Ethiopian to describe black people is akin to using the word paleface to describe white people or Gentiles). Please do not assume only Cush was black of Ham's four sons—it's just that this word could have been applied by the translators of the King James *Holy Bible* to any dark-skinned person.

Although racist theologians have tried their best to give Moses two wives, the Scriptures, which keep accurate count of Jewish patriarchs' marriages, record no second marriage for Moses. Thus, Moses' Ethiopian wife in Numbers 12:1 is the same Zipporah (which means bird or "Birdie" as she would be called today in the African American community) that Moses married in Exodus 3:21. Zipporah was one of the daughters of Jethro, a Midianite priest (Exodus 3:16). The Midianites were descended from Midian, one of the six sons of Abraham and Keturah (Genesis 25:1 and 2). Thus, since the Midianites were black-skinned in Moses' day, then Keturah, the mother of Midian, one of the six sons of her union with Abraham, must have been a black woman.

A harmonious marriage deteriorates to mutual hatred

A careful examination of the meanings of the names of Abraham and Keturah's six sons clearly indicate a marriage that began with love but soon became mired in crises. The name of the eldest son, Zimran, means musical. The name choice was probably agreed on by Abraham and Keturah. A harmonious, passionate marital relationship of two people making beautiful music together is reflected here in Zimran's name.

Jokshan is the name of the second son. His name means insidious or characterized by treachery or slyness. In God's Word, Abraham manifests slyness only when he was under duress. He had told Pharaoh that his wife Sarah, who really was his half-sister, was just his sister (and not his wife) in Genesis 12:13. We may assume either Keturah selected this unsavory name to describe an unpleasant character trait she discovered in Abraham, or Abraham detected a personality flaw in Keturah. Indeed, by naming the second child Insidious, at least one spouse was sure to be irritated every time the boy's name was mentioned.

The name of their third son is Medan. Medan means discord or strife. Discord and strife must have been the atmosphere of the marriage at this point for the third son to have been given that particular name of Strife. Perhaps both parents agreed to this name as an honest evaluation of their marriage. Yet despite the continuing conflict, there must have been a simultaneously powerful and erotic attraction between Abraham and his young black wife because babies are still popping out, aren't they?

Things begin to get ugly

The name of their fourth son Midian means brawling and contention. One would hate to think of the centegenarian Abraham engaging in verbal or physical fisticuffs with his young, Hamitic wife. Still, the name of their fourth son speaks volumes about their marital relationship.

The fifth son, Ishbak, has a name that was probably selected by Abraham's younger, but getting weary fast, wife. Ishbak means he shall leave, or perhaps more grimly, he will die. After the previous sons' names may have been used to provoke her, Keturah seems to have gotten in on the act. Reminding an elderly man of his mortality via the name of his fifth son is not the kindest act of a young wife.

Perhaps the entire marriage was a mistake. The multi-millionaire, aged Abraham could have been a prize catch for the saucy Keturah, and vice versa. However, the name of the youngest son indicates a

mercilessness not previously perceived from the description of Abraham as the father of faith. The youngest son's name was Shuah, which means dell, a small, narrow valley or ravine. Baby boomers may remember singing a nursery rhyme about the farmer in the dell. Of course, as little children, the boomers did not realize the original meaning of the word dell is a girl or a wench. A wench is a derogatory term designating a woman of loose character or a prostitute. Was Abraham calling his wife a "ho"?

The father of faith does not indicate why he may have thought his young wife was a whore. Perhaps he believed she married him for his extensive gold, silver, and livestock. This was a valid possibility since Abraham had to be old enough to be Keturah's great-grandfather on their wedding day. His naming their youngest son "Wench!" was the equivalent of an elderly, married pastor naming his newborn son "Whore!" Every time little Shuah's name was called, Keturah knew exactly what Abraham thought of her.

Abraham sends his six black sons away

We usually don't think of Biblical patriarchs as having troubled marriages, but Keturah was obviously not a meek slave as Hagar had been most of the time. Though the Scripture records no conflict (other than the listing of their sons' names), the marriage of Abraham and Keturah could not have been a good one. Small wonder then, that Abraham, as he had done to his Hamitic eldest son Ishmael, sends the six sons of Keturah away from him before he dies. Immediately prior to their dismissal, Abraham gives **"all that he had unto Isaac"** (Genesis 25:5). Then, Abraham considers his six black sons, **"but unto the sons of the concubines, which Abraham had, Abraham gave gifts and sent them away from Isaac his son, while he yet lived, eastward, unto the east country"** (Genesis 25:6).

Since Abraham died after he sent his Hamitic sons east, they may not have been aware of his death and thus could not have returned for the funeral as Ishmael did (Genesis 25:9). Also, Genesis 25:6 refers to concubines in the plural. The contentious Keturah may have been replaced by another unnamed woman, or divorced by Abraham so that her status was no longer the wife of a great man, but one of his concubines, thus deepening her bitterness. Keturah's anger could have been passed down to her sons, some of whom would later greatly vex Abraham's Jewish descendants during Old Testament times. Furthermore, Genesis 25:6 refers to the **"sons of the concubines"** which indicates Abraham had more black sons other than those named in the Scriptures. Still, the names of Abraham's seven Hamitic sons reverberate throughout the Old Testament.

To protect the natural and spiritual legacy of Isaac, the Patriarch Abraham sent all seven of his black sons away. The descendants of these brothers, who regarded themselves as Hamitic rather than Shemitic due to Abraham's rejection, reappear as significant brothers of the Bible or as Hamitic tribes from the east who attack the Jews at almost every opportunity. These black sons of Abraham played important roles in the *Holy Bible*. In them and their descendants was established the physical, spiritual, and intellectual foundation of the Middle Eastern conflicts we witness today.

Did Abraham reject his six black sons?

Sarah had been buried for a long time when Abraham sent his sons away. Abraham, alive and without her influence, chose to reject his six Hamitic sons in a manner somewhat less brutal than how Ishmael was rejected, but just as dismissive. While he was reflecting, Ishmael could have blamed Abraham's rejection on Sarah's instigation. The six Hamitic sons of Abraham had no agent but Abraham to blame for their expulsion. No doubt, they were aware of the previous ejection of Ishmael, who instead of receiving the typical legacy of the first-born son from his father, was awarded the modern equivalent of a sharp stick in the eye. When one adds the rancorous marriage of Abraham and Keturah to the equation, one can easily perceive why Abraham's six sons found other activities more important than attending his funeral. The gifts of a wealthy, elderly father did not overrule his sending them away.

The importance of Abraham's black sons' going to the east

Abraham's sending away of his six black sons seems an act of betrayal. Although he does provide gifts perhaps more substantial than the loaf of bread and bottle of water that Ishmael received, the expulsion of sons from a dying man who had given "**all that he had unto Isaac**" (Genesis 25:5) is not a typical expression of love. What must be examined is where Abraham sent his dark children: "**But unto the sons of the concubines, which Abraham had, Abraham gave gifts, and sent them away from Isaac his son, while he yet lived, eastward, unto the east country**" (Genesis 25:6). Where was east?

In the *Holy Bible*, the word east is translated from the Hebrew qedmah, which means the front and can be used adverbially as before, anciently, or eastward. Only one of Noah's three sons, namely Shem, originally lived in the east: "**And their dwelling was Mesha, as thou goest unto Sephar a mount of the east**" (Genesis 10:30). The sons of Joktan, Shem's grandson whose name means he shall be made little or of no account, are described as easterners. By sending his sons to the east, Abraham

was affirming their Shemitic identity and their biological birthright as his sons. The direction that Abraham sent his sons showed that they were of his blood.

The sacrifice-based faith of the descendants of Abraham's six black sons

Years later, and in the Word of God, the sons, grandsons, and descendants of Abraham would be described by the writers of the Old and New Testaments as “**men of the east.**” From Job, the Midianite who “**was the greatest of all the men of the east**” in Job 1:3 to Heman and Ethan, the Midianite brothers whose brilliance only King Solomon outshined in 1 Kings 4:31 to the New Testament brothers who were seeking Jesus: “**...there came wise men from the east to Jerusalem**” in Matthew 2:1, the Scriptures record ties to Abraham were not always broken. Though most of Abraham's Hamitic sons did not retain faith in the God of Abraham, the few who did were recorded in the Holy Scriptures.

Their faith differed from the faith of Isaac's descendants, who received Abraham's everlasting covenant, the Old Testament, and the land of Israel. The faith of Abraham's Hamitic sons and grandsons more closely resembled Abraham's faith: pure, strong, and simple. Their faith flourished without any Scriptures and was marked by animal sacrifices according to God's instructions to Abraham: “**And he said unto him, Take me an heifer of three years old, and a she goat of three years old, and a ram of three years old, and a turtledove, and a young pigeon.**”

“**And he took unto him all these, and divided them in the midst, and laid each piece one against another: but the birds divided he not**” (Genesis 15:9 and 10). God's response to Abraham's sacrifices affirmed the covenant between them: “**And it came to pass, that, when the sun went down, and it was dark, behold a smoking furnace, and a burning lamp that passed between those pieces.**”

“**In the same day the Lord made a covenant with Abram, saying, Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates**” (Genesis 15:17 and 18). Abraham's sacrifices were offered before the birth of any of his sons and continued after their births, so Ishmael, Isaac, and Abraham's six black sons would have been made aware of the importance of sacrifices when they were children.

Jacob-Israel, Abraham's grandson via Isaac who inherited Abraham's everlasting covenant, used animal sacrifices in memory of Abraham: “**And Israel took his journey with all that he had, and came to Beersheba, and offered sacrifices unto the God of his father Isaac**” (Genesis 46:1). The Hamitic descendants of Abraham, particularly the Midianites Jethro and Job, also used animal sacrifices to

commemorate the sacrifices of their ancestral father (Exodus 18:12; Job 1:5). Abraham may have sent his black sons away, but at least he sent them with a knowledge of how to approach the God of Abraham.

The Story of Midian

Job was one of the most positive Midianites and the most prominent of Abraham's descendants via Keturah of the tribe of Midian. The name of Midian's oldest son was Ephah, which means darkness. The epithet "Darkness," hurled with abandon by the late musician Rick James at the comedic Murphy brothers, Eddie and the late Charlie (as reported on an episode of the *Dave Chappelle Show*), testifies to Midian's celebration of the color of his child's skin. Midian's other four sons, who were Epher (gazelle), Hanoch (initiated), Abida (father of knowledge), and Eldaah (God of knowledge), are included in 1 Chronicles 1:33 as Abraham's progeny. Despite the supportive relationship between the Midianite Jethro and Moses, the Midianites became generally vexatious thorns in the side of the Jews during the times of the Old Testament.

The Labels of the Midianites and the Ishmaelites

The Holy Scriptures lump the Ishmaelites, who were descendants of the 12 sons of Ishmael, together with the Midianites, who were their brothers by another mother, namely Keturah. The *Holy Bible* does not distinguish between the sons of Hagar and the sons of Keturah; in two places in the Scriptures (Genesis 37:26-28; Judges 8:24-26), the groups are identically labeled. Thus, they must have intermarried or had at least been indistinguishable.

Ishmaelites labeled as Midianites

In the book of Genesis, the merchant Ishmaelites are spotted by the teen Joseph's homicidally jealous brothers who are about to dine as these descendants of the black sons of Abraham travel to Egypt: **"And they sat down to eat bread; and they lifted up their eyes and looked, and, behold, a company of Ishmeelites came from Gilead with their camels bearing spices and balm and myrrh, going to carry it down to Egypt"** (Genesis 37:25).

Judah, one of Joseph's jealous elder brothers who was all about the benjamins, develops the plan to dispose of young Joey without bloodshed: **"And Judah said unto his brethren, What profit is it if we slay our brother, and conceal his blood?"**

Come, and let us sell him to the Ishmeelites, and let not our hand be upon him; for he is our brother and our flesh. And his brothers were content” (Genesis 37:26 and 27). Joseph’s brothers didn’t even bother to display him as merchandise. Since the distressed Joe was imprisoned in a pit, they almost rescued him but marketed him instead at a price even higher than that traitor Judas required: **“Then there passed by Midianites merchantmen; and they drew and lifted up Joseph out of the pit, and sold Joseph to the Ishmeelites for twenty pieces of silver: and they brought Joseph to Egypt”** (Genesis 37:28).

Midianites labeled as Ishmaelites

The Scriptures review Joseph’s transition from rich man’s favorite son to teenage slave and re-label the Ishmaelites as Midianites: **“And the Midianites sold him into Egypt unto Potiphar, an officer of Pharaoh’s and captain of the guard”** (Genesis 37:36). That same group of brothers gets re-labeled in Genesis 39:1: **“And Joseph was brought down to Egypt; and Potiphar, an officer of Pharaoh, captain of the guard, an Egyptian, bought him of the hands of the Ishmeelites, which had brought him down thither.”**

Ishmaelites again labeled as Midianites

Did the Ishmaelites intermarry with the Midianites to such an extent that the brothers could be called by either or both names? Hundreds of years later, after the Jews had been fighting the Midianites during a series of passionate battles, the Jewish judge Gideon asks his soldiers for the gold earrings of the Ishmaelite men: **“And Gideon said unto them, I would desire a request of you, that ye would give me every man the earrings of his prey. (For they had golden earrings, because they were Ishmaelites)”** (Judges 8:24). Gideon’s men comply: **“And they answered, We will willingly give them. And they spread a garment, and did cast therein every man the earrings of his prey”** (Judges 8:25). The Jews respond with hundreds of Midianite earrings: **“And the weight of the golden earrings that he requested was a thousand and seven hundred shekels of gold; beside ornaments, and collars, and purple raiment that was on the kings of Midian, and beside the chains that were about their camels’ necks”** (Judges 8:26). Whether they were Midianites or Ishmaelites, the brothers had been determined to go to war in style! Apparently, both labels were indiscriminately applied to Midianites and Ishmaelites.

The Midianites and the Ishmaelites are not the only indiscriminately labeled groups in the *Holy Bible*. The Midianite descendants of Jethro are simultaneously labeled as Kenites, which is also the name of a Canaanite tribe that inhabited the Promised Land (Judges 1:16; Genesis 15:18 and 19). The Edomite

Jephunneh, father of Caleb the prince of Judah, is referred to as a Kenezite and another Canaanite tribe that lived in the Promised Land also bears the name of the Kenizzites, which is pronounced the same but spelled differently (Genesis 15: 18 and 19). However, Jephunneh the Kenezite was descended from Kenaz, a grandson of Esau or Edom (Genesis 36:11). Both the Midianites and the Edomites are descended from Abraham, but the Jews apparently did not distinguish them from the Hamitic Canaanites probably because the Midianites and the Edomites looked more like black men (or Hamites) than they resembled their relatives, the brown Jews.

Though the *Holy Bible* records none of the descendants of Ishmael retaining the worship of the God of Abraham, some of the Midianites continued to worship God in the same manner their father Abraham did. These God-fearing black Midianites, who include Jethro Moses' father-in-law, the long-suffering Job, and the Wise Men, are some of the greatest men of the *Holy Bible*.

The Story of Job, the Black Midianite

The earrings of the Midianites provide a strong link to the tribal identity of the protagonist of the oldest book of the *Holy Bible*. Job, who lived in the Shemite land of Uz, (Uz was a grandson of Aram, the youngest son of Shem in Genesis 10:22) is described as: “**perfect and upright, and one that feared God, and eschewed evil**” (Job 1:1). It is no accident that at the conclusion of his story, Job entered into his happy ending: “**...every man also gave him a piece of money, and every one an earring of gold**” (Job 42:11). Though many men wear earrings in current times, in the Old Testament days preceding and during the early days of the existence of the ancient state of Israel, only Ishmaelite and/or Midianite men wore earrings (Judges 8:24) in the *Holy Bible*. Thus, Job was either an Ishmaelite or a Midianite.

Job's friends, Eliphaz and Bildad, were also descended from the black sons of Abraham, which shall be discussed later. When we meet Job in the first chapter of the book that bears his name, he is a mogul, a family man, and “**the greatest of all the men of the east**” (Job 1:3). Job lives in the same direction that Abraham sent his six black sons (Genesis 25:6). Since the *Holy Bible* labels Midianites as Ishmaelites (Genesis 37:26-28; Judges 8:24-26) born of the union between Abraham and Hamitic Hagar, Ishmaelites may well have intermarried with the descendants of Abraham's sons by Keturah, the mother of his six black sons. Still Job, due to his sustained piety towards God, which was also reflected by the Midianite Jethro and later by the Wise Men, must have been a Midianite because the *Holy Bible* records not one Ishmaelite who worshipped God via animal sacrifices as Abraham did. The

Midianite Jethro duplicated his forefather Abraham in Jethro's worship of God using animal sacrifices (Exodus 18:12). Job, as a Midianite, was following in Priest Jethro's ancient footsteps as Job offered animal sacrifices to God for the sins of his children in the beginning of the Book of Job (1:5) and as he received animal sacrifices from his friends at the end of the Book of Job (42:8).

Did Job actually exist?

The Book of Job recounts the suffering of a brother whose name Job means hated or persecuted. Since his parents probably didn't give him the moniker of Job at birth, the generic nature of his name and the existence of a Job story among the Hamitic Sumerians have caused some to question the existence of an actual Brother Job.

God Himself cites Job as a moral witness against the house of Israel in Ezekiel 14:14: **"Though these three men, Noah, Daniel, and Job were in it, they should deliver but their own souls by their righteousness, saith the Lord God."** God iterates His point: **"Though Noah, Daniel, and Job were in it, as I live saith the Lord God, they shall deliver neither son nor daughter; they shall but deliver their own souls by their righteousness"** (Ezekiel 14:20). The Apostle James mentions Job as an example to the church: **"Behold, we count them happy which endure. Ye have heard of the patience of Job, and have seen the end of the Lord; that the Lord is very pitiful, and of tender mercy"** (James 5:11). Apparently, there was an actual Job.

A Sumerian Job?

Although Dr. Samuel Noah Kramer in *History Begins at Sumer* (Doubleday Anchor Books, copyright 1959, p. 115) alleges in the chapter titled "The First Job" which concerns a Sumerian poetic essay of 139 lines: "Here was the first written essay on human suffering and submission, the theme made famous in world literature and religious thought by the Biblical Book of Job." Kramer also states, "The Sumerian poem in no way compares with the latter in breadth of scope, depth of understanding, and beauty of expression." Kramer also believes the Sumerians wrote no history, thus reducing their Job to a literary character rather than an actual human being. He comments: "No Sumerian writer or scribe, as far as we know, ever made a conscious effort to write a cultural or political history of Sumer, or any of its component states, let alone of the then known world" (p. 36). Though Job and the ancient Sumerians, who called themselves the blackheaded people (according to Kramer), share a Hamitic background, the story of Job is not derived from the Sumerian document, although both documents could have been about the same brother's experience with God.

Job, the perfect brother

God describes Job as “**perfect**” three times in the beginning chapters of the book of Job. In the Song of Solomon, the black Egyptian (1 Kings 7:8) bride is called a “**Shulamite**,” which is an epithet that means completed or perfect one (Song of Solomon 6:13). Why is it that when the God of the Jews describes a man as perfect, he is Hamitic and when He describes a perfect woman, she, too, is Hamitic?

Job’s male social universe consisted of the Shemites in the land of Uz, at least two bands of Hamitic marauders who carried out Satan’s bidding, and at least two friends, Eliphaz the Temanite and Bildad the Shuhite who were descended from the unions of Abraham with two black women, Hagar and Keturah. Job’s faith in God and patience during adversity does not come from the line of Isaac via Abraham, but from Midian via Abraham, which explains why Job never references Holy Scriptures (also because they were not yet written).

The first chapter of Job

At the beginning of the Book of Job, he, as does every godly saint, is consistently offering sacrifices to the God of his tribal father Abraham, even as Abraham had done generations earlier (Genesis 15:10). Job’s consideration for the reverence of God was phenomenal. Job “...**rose up early in the morning, and offered burnt offerings...**” (Job 1:5). His persistent devotion to God surpassed the Jewish descendants of Abraham via Isaac, who were probably still laboring in the pits of Egypt making bricks for a Hamitic pharaoh as they awaited their promised deliverance. As they worked without pay from can-see to can’t-see, perhaps the Jews were too exhausted to offer God anything except tears.

God looks upon the righteous Job and queries Satan: “...**Hast thou considered My servant Job, that there is none like him in the earth, a perfect and an upright man, one that feareth God, and escheweth evil?**” (Job 1:8). Satan attributes Job’s righteousness to his prosperity and the protection of God. He believes Job will curse God “**to Thy face**” if his position declines (Job 1:9 – 11). God allows Satan to overpower Job with one restriction: “...**only upon himself put not forth thine hand**” (Job 1:12). Then, Satan goes forth!

Negroes attack Brother Job’s servants and stuff

Job is not alone in the land of Uz. The Sabeans, descended from Seba, the oldest son of Hamitic Cush (aka Ethiopia), attack Job’s employees at Satan’s instigation: “**And the Sabeans fell upon them, and**

took them away; yea, they have slain the servants with the edge of the sword..." (Job 1:15). Hamitic Chaldeans, descended from the Shemitic Asshur who abandoned his fellow Shemites to join the family line of Ham in Genesis 10:11, hit the camels: "...**The Chaldeans made out three bands, and fell upon the camels, and have carried them away, yea, and slain the servants with the edge of the sword...**" was the report delivered to Brother Job in Job 1:17.

Despite Satan's assaults, which also incorporated Hamitic Sabeans, fire, Hamitic Chaldeans, a great wind, and robbed Job of the lives of his ten children, his great substance and livestock while decimating the contents of his palatial household, the faith of Job remained intact, thereby proving God's impeccable perception. Job's response was to not only grieve for his family, but also to continue worshipping God: "**Then Job arose, and rent his mantle, and shaved his head, and fell down upon the ground, and worshipped,**

And said, Naked came I out of my mother's womb, and naked shall I return thither: the Lord gave, and the Lord hath taken away; blessed be the name of the Lord.

In all this Job sinned not, nor charged God foolishly" (Job 1:20 – 22).

Chapter 2: Satan attacks Job's body

God again makes Job the topic of His conversation with Satan: "**And the Lord said unto Satan, Hast thou considered My servant Job, that there is none like him in the earth, a perfect and an upright man, one that feareth God, and escheweth evil? And still he holdeth fast his integrity, although thou movedst me against him, to destroy him without cause"** (Job 2:3). Satan, devil that he is, feels that if God's previous restriction is removed, materialistic Job shall reveal a previously unexpressed hatred of God: "**And Satan answered the Lord, and said, skin for skin, yea, all that a man hath will he give for his life.**

But put forth thine hand now, and touch his bone and his flesh, and he will curse thee to thy face" (Job 2:4 and 5). Again, God assents, but with a revised restriction: "**And the Lord said unto Satan, Behold, he is in thine hand; but save his life"** (Job 2:6).

Job's wife and friends respond to Job's agony

Job, now suddenly afflicted with painfully sore boils from head to toe thanks to Satan, still utters no curse against God, despite Job's wife's urging him to do exactly that in Job 3:9: "**Then said his wife unto him, dost thou still retain thine integrity? Curse God, and die."**



Cairo, Ismailia

Still, Job wasn't having it, and cursed no one, not even his understandably grief-crazed wife: **“But he said unto her, Thou speakest as one of the foolish women speaketh. What? shall we receive good at the hand of God, and shall we not receive evil? In all this did not Job sin with his lips”** (Job 2:10). This last stroke goes on the grapevine, probably even as far as Hamitic Sumer. After they

get the news, Job's three friends determine a time and place to have a bereavement group counseling session for their beleaguered buddy. Unfortunately, when they see him, he looks so horrible they do not know who he is! All three friends break down wailing for the misery of their beloved friend. As Job had done when his children were killed, his friends tear up their clothing to express their intense empathy for this man who had lost his children, his substance, his home, and now, his health and appearance.

Meanwhile, the formerly hospitable Job is quietly sitting on a pile of ashes that used to be his home, gingerly scraping his infected boils that ooze pus at each opportunity. He is no longer able to extend of his usual bounty to his guests, for he has no means, no home, and indeed, nothing except pain to offer. As his three friends mentally process his wretched state, they put dirt on their heads to simulate the degradation of their dear Job, and to express their grieving sensitivity with his profound humiliation. Job does curse in front of his friends, but he curses his birthday, not God: **“Let the day perish wherein I was born, and the night in which it was said, There is a man child conceived”** (Job 3:3). Although this curse may have created the myth that Job's birthday is February 29, nothing in the Scriptures confirms that date.

Brother Eliphaz, descended from Esau, praises and chides Job

Eliphaz the Temanite, the eldest of Job's buddies, is the first to address the many questions that spew forth out of Job's mouth. **“Why died I not from the womb? Why did I not give up the ghost when I came out of the belly? Why did the knees prevent me? or why the breasts that I should suck? Why is light given to a man whose way is hid, and whom God hath hedged in?”** are a few of the questions Job raises in the third chapter of his book. If anyone's friend asked these questions, the compassionate listener might respond verbally or quickly call a suicide prevention hotline.

The name Eliphaz, which means God of the pure, is also the name of the black grandson of Abraham Eliphaz, who is the oldest son of the Jewish patriarch Isaac's beloved elder son Esau and his Hamitic Canaanite wife, Adah. As a descendant of Esau, a Jew who dismissed his heritage in Genesis 25:34, Eliphaz has the Hamitic perspective of a spiritualist. Although he believes in one God, he places more credence in this message from a spirit who startles him than in the God of Abraham: **“Then a spirit passed before my face: the hair of my flesh stood up:**

It stood still, but I could not discern the form thereof: an image was before my eyes, there was silence, and I heard a voice saying,

Shall mortal man be more just than God? Shall a man be more pure than His maker?” (Job 4:15 –17).

Purity is essential to Eliphaz; it’s part of his name. However, Eliphaz does not argue for the purity of God; instead he mentions Job’s good qualities such as his strongly positive teaching skills, his strengthening the morally and physically weak, then Eliphaz reneges and chides Job because what goes around, comes around, and Job has finally received what he had coming to him! This hard old man seems to hate on poor Job: **“Even as I have seen, they that plow iniquity, and sow wickedness, reap the same”** (Job 4:8). Eliphaz may not have intended to be so harsh, but he is encouraging Job to take it like a man because that’s life, kid! **“Yet man is born into trouble, as the sparks fly upward,”** Eliphaz pontificates in Job 5:7. Just suck it up, Job! Is Eliphaz attempting to stop the suicidal Job from sliding deeper into self-pity? It’s like that, and that’s the way it is according to Eliphaz. This is tough love at its most inappropriate opportunity.

Job has the extreme blues

The already wounded Job isn’t internalizing the caustic viewpoint of Eliphaz, though. Basically, Job wants God to kill him so he can be happy: **“Oh that I might have my request: and that God would grant me the thing that I long for!**

Even that it would please God to destroy me; that He would let loose his hand, and cut me off!” (Job 6:8 and 9). The actor Adam Sandler singing the song “Somebody Kill Me!” from the movie *The Wedding Singer* (1988) might have been an accurate visual image at this point if Job’s situation had been much less tragic. Instant poverty, excruciating mental and physical pain, and ten out of ten dead children are not something to sing about.

Still, Job is hurt by the insensitive words of his friend and he accuses Eliphaz of not having faith in God: **“To him that is afflicted pity should be shewed from his friend; but he forsaketh the fear of the Almighty”** (Job 6:14). He feels that Eliphaz has deceived him in that previously, Eliphaz wailed with grief for Job’s condition and Eliphaz’s grief indicated a loving emotional connection, but when it’s time to verbally respond to Job’s words of woe, Eliphaz coldly accuses and psychologically abandons Job.

Job lashes back at Brother Eliphaz

As Job expresses the disappointment of perceiving Eliphaz’s true intentions, he refers to Tema, the black descendant of Abraham via Ishmael’s tenth son, Tema: **“The troops of Tema looked, the companies of Sheba waited for them”** (Job 6:19). The words troops and companies are translated

from the Hebrew words orach and haliykah, respectively, and both mean caravan, or a group of travelers. The essence of a traveler is to be actively in motion, yet Job speaks of inactive travelers as a metaphor for the pitiless detachment of Eliphaz, who should be actively sympathizing with his friend, Job. Then, Job explains the suspended animation of Tema and Sheba: **“They were confounded because they had hoped; they came thither, and were ashamed”** (Job 6:20). Confounded comes from the Hebrew word buwsh and ashamed comes from the Hebrew word chapter. The meaning of both words is to be ashamed and disappointed. Since the behavior and circumstances of Job did not meet Eliphaz’ expectations, the friendship of Eliphaz diminished, and he has become a fair-weather friend. Now Job closes in for the verbal kill, comes out of metaphor, and speaks directly to Eliphaz and whomever he brought with him: **“For now ye are nothing; ye see my casting down, and are afraid”** (Job 6:21). Job tells Eliphaz that Job never asked Eliphaz for anything: **“Did I say, Bring unto me? or, give a reward for me of your substance?”**

Or, Deliver me from the enemy’s hand? Or, Redeem me from the hand of the mighty?” (Job 6:22 and 23). The consolation of his friend Eliphaz is worthless, purposeless, and meaningless. At this point, Job says exactly what he wants and refuses to bite his tongue: **“Therefore I will not refrain my mouth; I will speak in the anguish of my spirit; I will complain in the bitterness of my soul”** (Job 7:11).

Brother Bildad has his say

Bildad the Shuhite is the second eldest of Job’s friends, and now it’s his turn. Bildad is a descendant of Shuah, the youngest black son of Abraham and Keturah. Shuah had been sent east by Abraham shortly before Abraham died, thus his tribes’ acquaintance with the ways of the father of faith may have been distant. Still, as a black descendant of Abraham, Bildad felt he was qualified to comment on the miserable condition of his fellow black descendant of Abraham, Job. Bildad believes in the God of Abraham, but he perceives that if Job were righteous, God would help him. Bildad begins by deriding Job: **“How long wilt thou speak these things? And how long shall the words of thy mouth be like a strong wind?”** (Job 8:2).

Bildad is downright offensive from the git-go. First, he states that Job’s children died because they were wicked: **“If thy children have sinned against him, and he have cast them away for their transgression”** (Job 8:4). Then he tells Job that if he at least repented, things would be all right for him: **“If thou wouldest seek unto God betimes, and make thy supplication to the Almighty;**

If thou wert pure and upright; surely now he would awake for thee, and make the habitation of thy righteousness prosperous” (Job 8:5 and 6). Bildad strongly implies that Job’s disasters are the result of Job’s sins: **“Behold, God will not cast away a perfect man, neither will he help the evil doers”** (Job 8:20).

Weary Job reacts by praising God, then complaining about Him

Job initially responds by pointing out God’s beneficial attributes: **“He is wise in heart, and mighty in strength: who hath hardened himself against Him, and hath prospered?”** (Job 9:4). And Job credits God with the magnificence of creation: **“Which doeth great things past finding out; yea, and wonders without number”** (Job 9:10). And yes, Job is aware that he is not sinless: **“If I justify myself, mine own mouth shall condemn me: if I say, I am perfect, it shall also prove me perverse.**

Though I were perfect, yet would I not know my soul: I would despise my life” (Job 9:20 and 21).

Yet Bildad’s judgmental attitude provokes Job into making negative comments about God. **“If the scourge slay suddenly, He will laugh at the trial of the innocent”** (Job 9:23) and **“If I wash myself with snow water, and make my hands never so clean;**

Yet shalt Thou plunge me in the ditch, and mine own clothes shall abhor me” (Job 9:30 and 31) are samples of Job’s bitter phrases. Beneath the heartbreak is exhaustion. Job is very tired, and he wants to know why God, in his opinion, is fighting him: **“My soul is weary of my life...**

I will say unto God, Do not condemn me; shew me wherefore thou contendst with me” (Job 10:1 and 2).

Brother Zophar condemns Job’s personality

Now Zophar the Naamathite speaks up. He comes from the Hamitic Canaanite city of Naamah located near the coasts of the Edomites (Joshua 15:41) who were the black descendants of Esau, Abraham’s grandson (Genesis 25:34). As a Naamathite during the time when the children of Israel may still have been in Egypt, Zophar was a Canaanite, the Hamitic tribe whose members were the original inhabitants of the land known today as Israel. Zophar’s name means departing, and he takes the analytical approach of hammering Job with these questions: **“Should not the multitude of words be answered? And should a man full of talk be justified? ...**

And when thou mockest, shall no man make thee ashamed?” (Job 11:2 and 4).

The thrust of Zophar's full frontal assault is to highlight the self-righteousness of Job: **"For thou hast said, My doctrine is pure, and I am clean in thine eyes"** (Job 11:4). Although Job did see himself as righteous, that's because he did things that were right, not because he felt he was the embodiment of perfection (Job 9:20 and 21). Zophar was not sympathetically inclined to perceive Job's righteousness, and calls him a self-righteous liar: **"Should thy lies make men hold their peace?"** he snarls in Job 11:3. Zophar does not hesitate to let Job know he has received less persecution than what he had coming: **"...know therefore that God exacteth of thee less than thine iniquity deserveth"** (Job 11:6). There is no question in Zophar's mind that Job is egregiously wicked, but Job shall be fine as soon as he repents of his horribleness: **"If iniquity be in thine hand, put it far away, and let not wickedness dwell in thy tabernacles."**

For then shalt thou lift up thy face without spot; yea, thou shalt be steadfast and shalt not fear:

Because thou shalt forget thy misery, and remember it as waters that pass away..." (Job 11:14 – 16).

Job dryly reacts with faith

Job responds to Zophar's slander with acrid sarcasm: **"No doubt but ye are the people, and wisdom shall die with you..."** (Job 12:2). Job lets Zophar, Bildad, and Eliphaz know that they are not telling him anything he is not already aware of: **"But I have understanding as well as you; I am not inferior to you: ye, who knoweth not such things as these?"** (Job 12:3). Job maintains his integrity, and urges them to reflect on the wealth of criminals: **"...the just upright man is laughed to scorn..."**

The tabernacles of robbers prosper, and they that provoke are secure; into whose hand God bringeth abundantly" (Job 12:4 and 6). Moreover, Job maintains his faith in and respect for God: **"Who knoweth not in all these that the hand of the Lord hath wrought this?"**

In whose hand is the soul of every living thing, and the breath of all mankind" (Job 12:9 and 10). Job then calls his three friends liars and quacks, and he wishes they would just shaddup: **"But ye are forgers of lies, ye are all physicians of no value."**

O that ye would altogether hold your peace! And it should be your wisdom" (Job 13:4 and 5).

Though Job refuses to abandon his faith in God, he is determined not to condemn himself as his friends have done: **"Though he slay me, yet will I trust in Him: but I will maintain mine own ways before Him"** (Job 13:15). Earlier, Eliphaz had mentioned that life is a struggle: **"Yet man is born unto trouble, as the sparks fly upward"** (Job 5:7). In this respect, Job agrees with Eliphaz and says: **"Man that is**

born of a woman is of few days, and full of trouble” (Job 14:1). Job then uses similes and metaphors of death, rest, sleep, and more death to signify the weariness of his own existence: **“He cometh forth like a flower and is cut down: he fleeth also as a shadow, and continueth not”** (Job 14:2). And **“But man dieth, and wasteth away: yea, man giveth up the ghost, and where is he?”** (Job 14:10). And **“So man lieth down, and riseth not: till the heavens be no more, they shall now awake, not be raised out of their sleep.**

O that thou wouldest hide me in the grave...” (Job 14:12 and 13). Behind Job’s spiritual exhaustion, however, is an unwavering strength: **“If a man die, shall he live again? All the days of my appointed time will I wait, till my change come”** (Job 14:14).

Brother Eliphaz strikes again

Yet Eliphaz, who may have felt that their mutual point of agreement indicates Job is open to his opinion, rushes in to take another bite out of Job’s boiled rear end and rhetorically asks in Job 15:2: **“Should a wise man utter vain knowledge, and fill his belly with the east wind?”** He ruthlessly puts Job in Job’s place: **“Art thou the first man that was born? Or wast thou made before the hills?”** (Job 15:7). Eliphaz is sure to let Job know that public opinion is against him: **“With us are both the grayheaded and very aged men, much elder than thy father”** (Job 15:10). It’s high time for Eliphaz to make Job face reality, accept his own hypocrisy, and realize Job is getting what all the hypocrites get: **“For the congregation of hypocrites shall be desolate, and fire shall consume the tabernacles of bribery.**

They conceive mischief, and bring forth vanity, and their belly prepareth deceit” (Job 15:34 and 35). If Eliphaz is stating the Hamitic approach, then Job finds no mercy whatsoever from the brothers. What has occurred is no more than what Job, a man described as perfect by God (but not by man) in Job 1:8, deserves.

Job is now intensely weary of his three friends, and makes it clear he would not treat them the same way if they were in his condition. He wonders why they keep talking: **“I have heard many such things: miserable comforters are ye all. Shall vain words have an end? Or what emboldeneth thee that thou answereth?”** (Job 16:3). Job has been the victim of the Hamitic head shake, wherein an individual is wordlessly disrespected by another person who silently shakes his head slowly from side to side to indicate the hopeless condition of that individual: **“I also could speak as ye do: if your soul were in my soul’s stead, I could heap up words against you, and shake mine head at you. But I would strengthen you with my mouth, and the moving of my lips should assuage your grief”** (Job 16:5).

Job's weeping eye

After remaining in his deprived state for an unspecified period of time, Job begins to perceive the true origin of his suffering: **“God hath delivered me to the ungodly, and turned me over into the hands of the wicked”** (Job 16:11). His prolonged pain is at least leading him to clarity, as sustained agony sometimes does. Psychologically, Job has also developed the weeping eye of people whose troubles have overflowed their ability to effectively cope with them: **“My friends scorn me: but mine eye poureth out tears unto God”** (Job 16:20). Still, Job does not let God go and resigns himself to a lowly death: **“If I wait, the grave is mine house: I have made my bed in the darkness. I have said to corruption, Thou art my father: to the worm, Thou art my mother, and my sister. And where is now my hope? As for my hope, who shall see it? They shall go down to the bars of the pit, when our rest together is in the dust”** (Job 17:16).

No mercy from the brothers

The words of Job seem to spark more condemnation from his friends. Bildad again chimes in: **“How long will it be ere ye make an end of words?...”** (Job 18:2). and proceeds to soundly condemn Job yet again as he concludes: **“Surely such are the dwellings of the wicked, and this is the place of him that knoweth not God”** (Job 18:1). **“How long will ye vex my soul, and break me in pieces with words?”** asks the mournful Job of his friends in Job 19:2. Even little kids don't like Job anymore: **“Yea, young children despised me; I arose, and they spake against me”** (Job 19:18). Job is bereft of human support, but he still begs poignantly for a drop of compassion: **“Have pity upon me, have pity upon me, O ye my friends; for the hand of God hath touched me”** (Job 19:21). But none of his three friends do.

The intellectual Hamitic Zophar feels it is time to share his thoughts again, but they are no different from his previous condemnation of Brother Job as a self-righteous liar. Now, he feels it necessary to again mention that Job is a hypocrite: **“Knowest thou not this of old, since man was placed upon earth,**

That the triumphing of the wicked is short, and the joy of the hypocrite but for a moment?” (Job 20:4 and 5). To Zophar, Job's tribulations are the result of Job's destiny as an evil man: **“This is the portion of a wicked man from God, and the heritage appointed unto him by God”** (Job 20:29). Since these are the words of Job's friends, one wonders what the words of Job's enemies might be.

Eliphaz returns to lacerate Job and specifically lists Job's fictitious sins as Eliphaz cruelly probes: **"Is not thy wickedness great? And thine iniquities infinite?"**

For thou hast taken a pledge from thy brother for nought, and stripped the naked of their clothing.

Thou has not given water to the weary to drink, and thou hast withholden bread from the hungry...

Thou hast sent widows away empty, and the arms of the fatherless have been broken.

Therefore snares are round about thee, and sudden fear troubleth thee" (Job 22:5 – 10). In his fatherly, albeit negative, manner, Eliphaz implores the naughty Job to come back to God: **"If thou return to the Almighty, thou shalt be built up, thou shalt put away iniquity far from the tabernacles"** (Job 22:23).

Job defends himself with logic

Job may be broke, busted, and disgusted, but he does not fail to defend himself. He is sure that God Himself would be on his side if He were to appear: **"But He knoweth the way that I take: when He hath tried me, I shall come forth as gold"** (Job 23:10). Also, Job is aware that evil people who **"...cause the naked to lodge without clothing, that they have no covering in the cold"** (Job 24:7) and who **"pluck the fatherless from the breast and take a pledge of the poor.**

They cause him to go naked without clothing, and they take away the sheaf from the hungry..." (Job 24:9 and 10) plus **"the murderer rising with the light killeth the poor and needy and in the night is as a thief"** (24:14) along with **"..the adulterer waiteth for the twilight"** (Job 24:15) are condemned by the Almighty: **"They are exalted for a little while, but are gone and brought low; they are taken out of the way as all other, and cut off as the tops of the ears of corn"** (Job 24:24).

Yet Bildad is unimpressed by Job's knowledge and attempts to slap Job with this philosophical zinger: **"How then can men be justified with God? Or who can he be clean that is born of a woman?"** (Job 25:4). Why would Job have the audacity to attempt to justify himself when the human condition is the manifestation of evil itself? Bildad's pessimistic position rings a note of modern existentialism, and totally ignores any positive acts Brother Job ever carried out. Instead of ministering to his anguished buddy, Bildad is not finished with his verbal jabs and encourages Job to limit his expectations, accept his permanently sinful state, and kiss hope goodbye in Job 25:5 and 6: **"Behold even to the moon, and it shineth not; yea, the stars are not pure in His sight.**

How much less man, that is a worm? And the son of man, which is a worm?"

Job defends himself with wisdom

Bildad's icy words trigger a volley of defensive phrases from Job. **"How hast thou helped him that is without power? How savest thou the arm that hath no strength?"** Job demands in Job 26:2. **"How hast thou counseled him that hath no wisdom? And how hast thou plentifully declared the thing as it is?"** (Job 26:3). Despite anyone's words, Job maintains his stance: **"My righteousness I hold fast, and will not let it go: my heart shall not reproach me so long as I live"** (Job 27:6). He feels that he is wiser than his friends: **"I will teach you by the hand of God: that which is with the Almighty will I not conceal"** (Job 27:12). Job believes that unlike his three friends, he knows exactly what wisdom is.

When Job traces a variety of possible locations for wisdom, he refers to Shemitic Ophir and Hamitic Ethiopia (aka Cush): **"It cannot be valued with the gold of Ophir, with the precious onyx, or the sapphire"** (Job 28:16) and **"The topaz of Ethiopia shall not equal it, neither shall it be valued with pure gold"** (Job 28:19). Job's mention of the Cushite topaz is the only occasion in the *Holy Bible* where the precious gem exists outside of the Hebrew high priest's breastplate, Satan's Edenic covering, or the wall of the holy city (Exodus 28:17, 39:10; Ezekiel 28:13 and Revelation 21:20).

Cushite topaz, a yellow variety of aluminum silicate, radiated the golden glow of the Egyptian sun god in the minds of those who did not worship the God of Abraham and the Midianite Job. Although powerful healing properties are ascribed to the topaz, Job's mention of the gem reflects the renown of the mineral products of Cushites at an early date in human history and the Hamitic appreciation for exquisitely beautiful items. After Job reviews several other potential sources of wisdom, he shares his secret with his three heartless friends: **"...Behold, the fear of the Lord, that is wisdom; and to depart from evil is understanding"** (Job 28:28). Job's secret aligns with the conclusion of Shemite King Solomon, although the following words were written hundreds of years after Job: **"Let us hear the conclusion of the whole matter: Fear God, and keep His commandments: for this is the whole duty of man.**

For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil" (Ecclesiastes 12:13 and 14).

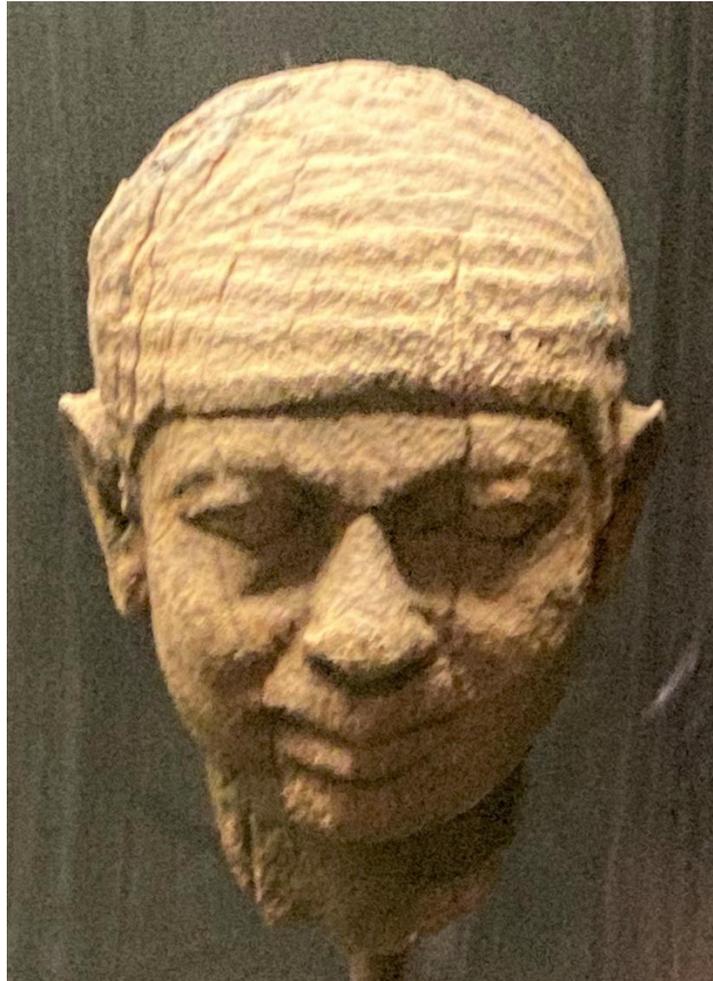
Job mourns his current status

Job's knowledge does not protect him from longing for the past when his children were alive, when he was respected by the community, praised by the poor, and treasured by the widows. Back in the day,

Job's walking down the street was an event: **"The young men saw me, and hid themselves: and the aged arose, and stood up.**

The princes refrained talking, and laid their hand on their mouth.

The nobles held their peace, and their tongue cleaved to the roof of their mouth" (Job 29:8-10). Job's life was on the highest level: **"I chose out their way, and sat chief, and dwelt as a king in the army, as one that comforteth the mourners"** (Job 29:25).



Saqqara

At the moment, Job's life is a horror show in slow motion and no one respects him: **"But now they that are younger than I have me in derision, whose fathers I would have disdained to have set with the dogs of my flock"** (Job 30:1). The scumsuckers of society, the rabble, and the anti-elite have a new jingle called "Job": **"They were children of fools, yea, children of base men: they were viler than the earth.**

And now I am their song, yea, I am their byword.

They abhor me, they flee far from me and spare not to spit in my face” (Job 30:8-10).

Job speaks poetically and dramatically of his immediate condition: **“My bones are pierced in me in the night season...”** (Job 30:17), **“My bowels boiled, and rested not...”** (Job 30:27) and **“I am a brother to dragons, and a companion to owls.”** Is Job speaking poetically or realistically when he talks about his skin? **“My skin is black upon me, and my bones are burned with heat”** (Job 30:30).

As Job closes his self-defense, he anchors his argument on his previous good deeds: **“The stranger did not lodge in the street: but I opened my doors to the traveller”** (Job 31:32). Although his friends have repeatedly tried to convince Job that the source of his troubles is his own transgression, Job hasn’t bought it. **“...The words of Job are ended,”** he says in Job 31:39, and his friends fall silent as well: **“So these three men ceased to answer Job, because he was righteous in his own eyes”** (Job 32:1).

The ancestors of the Shemite Elihu

Then a young man speaks up. Western tradition dictates that Isaac, the son of Abraham and Sarah, and Isaac’s descendants known as the Twelve Tribes of Israel were the only Shemitic worshippers of the God of Abraham. Western tradition is wrong. There is another Shemitic line who called on the name of Jehovah—Abraham’s younger brother Nahor, from whom this young man, Elihu, is descended.

Elihu is **“the son of Barachel the Buzite, of the kindred of Ram...”** (Job 32:2). Some theologians have attempted to tie Elihu to the man named Ram of Judah who is a predecessor in the line of King David and the Messiah (1 Chronicles 2:9-15; Matthew 1: 4-16) or the Ram of the line of Caleb the black Edomite (1 Chronicles 2:25), who was one of the two men who actually made it from Egypt to the Promised Land. Elihu is descended from neither Ram. These two Rams may have been busy building bricks or traveling with Moses or entering Canaan behind Caleb with Joshua. Elihu’s Ram of Nahor, who was the father of Buz, was nowhere near the children of Israel.

Nahor, who was named after his grandfather, lived in Mesopotamia, aka Sumer, Ur, or the city of the blackheads, as the Mesopotamians called themselves (*History Begins at Sumer* by Samuel Noah Kramer, Doubleday Anchor Books, copyright 1959). Mesopotamia was the New York of cities at that time, with a highly literate Hamitic population and it was apparently home to some Shemites, too. Terah, who was Nahor and Abraham’s father, took the family out of Mesopotamia to go to Canaan, which

implies that Abraham's vision of a Jewish homeland began with Terah: **“And Terah took Abram his son, and Lot the son of Haran, his son's son, and Sarai his daughter in law his son Abram's wife; and they went forth with them from Ur of the Chaldees, to go into the land of Canaan; and they came unto Haran and dwelt there”** (Genesis 11:31). Haran is both the name of Terah's deceased oldest son who was the father of Lot, and the name Terah gave to the city where they traveled.

Terah has been traditionally viewed as an idol worshipper due to Joshua 24:2: **“And Joshua said unto all the people, Thus saith the LORD God of Israel, Your fathers dwelt on the other side of the flood in old time, even Terah, the father of Abraham, and the father of Nachor: and they served other gods.”** Although Terah was most certainly an idol worshipper at the beginning of his life, he could not have continued to worship idols or he would not have been traveling with Abraham with the intent of going to Canaan unless he agreed with Abraham's vision.

Elihu the Buzite

Did Terah make it to Canaan? The location Terah ended up in, Haran, means parched. Terah didn't get to Canaan because he died in Haran at the age of 205 years. Clearly, the God of Abraham was Terah's God, too. Abraham and Sarah plus Lot and their entourage did make it to Canaan, while Nahor and his family remained at Haran, although their families kept in touch (Genesis 22:20). Nahor was the father of Huz (consultation) and Buz (disrespect). Buz also fathered six more sons by Milcah, which means queen (or Queenie as African Americans sometimes say) plus four sons by a second wife. If Milcah had been descended from any tribe of Shem, that tribe probably would have been identified, thus she was probably a Canaanite. Elihu the Buzite was descended from Buz. Elihu's family member Ram, lived years before the Jews left Egypt and appears nowhere else in the Scriptures.

Although Abraham is often portrayed as a lone believer, his faith in God was a family affair. When Jacob makes a covenant with Nahor's grandson Laban (who is also Jacob's father-in-law), Jacob makes it clear that the God of Abraham is also the same God of Terah and Nahor: **“The God of Abraham, and the God of Nahor, the God of their father, judge betwixt us. And Jacob swore by the fear of his father Isaac”** (Genesis 32:53). Thus, Elihu's genealogy is Shemitic without Abraham, yet also probably Hamitic because Haran, the area where Nahor and Milcah produced their children, was in a land occupied by Hamitic people. Still, Elihu, like the black descendant of Abraham Job and his two friends Eliphaz and Bildad who also were black descendants of Abraham, worshipped the God of Abraham without benefit of the Holy Scriptures that the children of Israel would access via Moses years later.

Elihu's anger against Job and Job's buddies

Elihu, the angry young man of the Book of Job, is outraged against Job because "...**he justified himself rather than God**" plus he's angry with Eliphaz, Bildad, and Zophar since "...**they found no answer, and yet had condemned Job**" (Job 32:2 and 3). Elihu respectfully tells his elders that they do not know what is happening and says: "**Great men are not always wise: neither do the aged understand judgment**" (Job 32:9). To the seniors, Elihu's words are shocking: "**They were amazed, they answered no more: they left off speaking**" (Job 32:15).

Unlike his predecessors, Elihu speaks by the internal inspiration of God, not by public opinion: "...**the spirit within me constraineth me.**"

Behold, my belly is as wine which hath no vent; it is ready to burst like new bottles" (Job 32:18 and 19). Although Elihu did not have the opportunity to believe in Jesus, his effervescent condition could be the Scriptural infilling of the Holy Ghost: "...**out of his belly shall flow rivers of living water**" (John 7:38). Elihu implores Job to listen to him and unlike Job's three friends, modestly describes himself: "**Wherefore, Job, I pray thee, hear my speeches, and hearken to all my words...I also am formed out of clay**" (Job 33:1; 33:6).

Elihu defends Job

Instead of the scattershot proverbial attacks of Eliphaz, Bildad, and Zophar, Elihu summarizes, evaluates, and defends Job with the expertise of a trial attorney. Elihu then paraphrases and summarizes Job's position: "**Surely, thou hast spoken in mine hearing, and I have heard the voice of thy words, saying,**

I am clean without transgression, I am innocent; neither is there iniquity in me.

Behold, He findeth occasions against me, He counteth me for His enemy,

He putteth my feet in stocks, He marketh all my paths" (Job 33:8 – 11).

Next, Elihu evaluates Job's argument: "**Behold, in this thou art not just: I will answer thee, that God is greater than man**" (Job 33:12). Then Elihu explains how God is greater: "**Why dost thou strive against Him? For He giveth not account of any of His matters**" (Job 33:13).

After telling Job to be quiet, Elihu invites Job to respond but explains his own intent: "...**for I desire to justify thee**" (Job 33:32). Since the Scriptures record no response from Job at this point, his silent

affirmation encourages Elihu: **“If not, hearken unto me, hold thy peace and I shall teach thee wisdom”** (Job 33:33).

Elihu prepares his defense of Job by metaphorically describing him and his three friends: **“What man is like Job, who drinketh up scorning like water?”**

“Which goeth in the company with the workers of iniquity, and walketh with wicked men?” (Job 34:7 and 8). Elihu explains the logical grounding for his rhetorical question: **“For he hath said, It profiteth a man nothing that he should delight himself with God”** (Job 31:9).

Elihu’s defense of Job is actually a defense of God: **“...far be it from God that He should do wickedness; and from the Almighty, that He should commit iniquity”** (Job 34:10). Elihu insists God is fair: **“For the work of a man shall He render unto him, and cause every man to find according to his ways”** (Job 34:11). Elihu iterates and asks two more rhetorical questions: **“Yea, surely God will not do wickedly, neither will the Almighty pervert judgment. Who hath given Him a charge over the earth? or who hath disposed the whole world?”** (Job 34:12 and 13). God could kill everybody if He wanted to, insists Elihu in Job 34:14 and 15, so **“...wilt thou condemn Him that is most just?”** (Job 34:17).

Questions in the Book of Job: God’s turn

Behind all of Elihu’s questions is this most poignant query: **“Thinkest thou this to be right, that thou saidst, My righteousness is more than God’s?”** (Job 35:2). Elihu concludes with an admonition: **“Touching the Almighty, we cannot find Him out: He is excellent in power, and in judgment, and in plenty of justice. He will not afflict.**

Men do therefore fear Him: He respecteth not any that are wise of heart” (Job 37:23 and 24).

There are more question marks in the Book of Job than in any other book of the *Holy Bible*. Up to this point, the queries were primarily raised by Job and his friends. When God Himself speaks, the rapid-fire questions begin: **“Then the Lord answered Job out of the whirlwind, and said,**

Who is this that darkeneth counsel by words without knowledge?” (Job 38:1 and 2). God requires an answer from Job: **“Gird up now thy loins like a man; for I will demand of thee, and answer thou me”** (Job 38:3). Then He asks Job 85 questions, which is mild in comparison to Job’s approximately 131 questions, Eliphaz’s 39 questions, Bildad’s 17 questions, Zophar’s 12, and Elihu’s

32, Satan's 2, and Job's wife 1 question: "**Shall he that contendeth with the Almighty instruct Him?**" (Job 40:1). (Answers.com reports 325 total questions in the Book of Job.) Via yet another question, Job humbly responds: "**Behold, I am vile; what shall I answer thee? I will lay mine hand upon my mouth**" (Job 40:4).

God continues to speak

Yet God is not finished with Job. He cites "**behemoth**", translated as hippopotamus in Job 40:15, as an example of God's work. The hippo is native only to Africa and Asia; the largest hippos are found in Africa. God also mentions "**leviathan**," which has been translated as crocodile in Job 41:1. Both the hippo and the crocodile are African creatures. God concludes in His biology lesson to Job that the crocodile: "...**beholdeth all high things: he is king over all the children of pride**" (Job 41:34).

Poor Job can take no more of God's rebuke: "**I know that Thou canst do everything, and that no thought can be withholden from thee**," he says in Job 42:2 and later whimpers: "**Wherefore I abhor myself, and repent in dust and ashes**" (Job 42:6).

Job's sacrifices predate the sacrifices of Old Testament Law

God wants repentance from more people than Job. He speaks directly to Eliphaz, who is the eldest of Job's three friends and says: "...**My wrath is kindled against thee and against thy two friends: for ye have not spoken of me the thing that is right as my servant Job has**" (Job 42:7). Why does God rebuke Job, then rebuke Eliphaz for rebuking Job? The Scriptures do not attempt to explain that question. Since Elihu is not rebuked by God, he is in the clear. Still, God makes it plain that Eliphaz, Bildad, and Zophar did not perceive Him more accurately than Job did.

Next, God demands that Eliphaz, Bildad, and Zophar offer animals traditionally sacrificed for sin and peace offerings as He specifies Job as their righteous priest—the same role Job played in the first chapter of the Book of Job, though then, he offered sacrifices on behalf of himself and his children, not his friends. Job's priestly duties have been expanded!

God directs Job's three friends while He refers to Job, and He repeatedly uses the epithet "**My servant Job**" of chapters one and two: "**Therefore take unto you now seven bullocks and seven rams and go to My servant Job, and offer up for yourselves a burnt offering; and My servant Job shall pray for you; for him will I accept: lest I deal with you after your folly, in that ye have not spoken**

of Me the thing which is right, like My servant Job” (Job 42:8). Years later, as God directs Moses regarding holy offerings and consecration of priests, bullocks and rams are included (Exodus 29:1, Leviticus 23:18, and Numbers 29:32). God also required these specific animal sacrifices of bullocks and rams for sin offerings and burnt offerings during Old Testament times (Leviticus 8:2; Leviticus 16:3; and Numbers 7:15). These sacrifices serve as a divine witness that Abraham’s tradition of animal sacrifices had long been carried out by some of his black descendants, and specifically, the Midianite Job.

Brother Job, the servant of God

God’s repetition of “**My servant Job**” four times in this chapter cements God’s restoration of Job to his original status in Job 1:8 when God queried Satan: “**Hast thou considered My servant Job...?**” As the priest of his former critics, Brother Job prayed while their animal offerings blazed: “**And God turned the captivity of Job, when he prayed for his friends; also the Lord gave Job twice as much as he had before**” (Job 42:10).

Brother Job’s restoration

Now that Job’s captivity to Satan was over, divine blessings flowed to him, including money and the earrings of gold that Old Testament Ishmaelite and Midianite black descendants of Abraham wore: “**...every man also gave him a piece of money, and every one an earring of gold**” (Job 42:12; Judges 8:24). In the doubling of Job’s substance, God reveals the wisdom of His mighty hand: the number of Job’s ten children stayed the same as before, but the beauty of his dark-skinned daughters doubled from nondescript to outstanding: “**And in all the land were no women found so fair as the daughters of Job: and their father gave them inheritance among their brethren**” (Job 42:15).

Though Brother Job’s age is not indicated in the book of Job, his 140 post-captivity years encompassed four generations of grandchildren and concluded peacefully: “**So Job died, being old and full of days**” (Job 43:17). The mind of this black descendant of Abraham never left the God of Abraham. Consequently, God did not ever forget Brother Job.

The Story of Jethro, Moses’ Black Midianite Father-in-Law

From the day the Midianite Jethro laid eyes on Moses, Jethro provided unwavering support to him. Moses met the family of Jethro when he ran out of Egypt after murdering a brother: “**Now when Pharaoh heard this thing, he sought to slay Moses. But Moses fled from the face of Pharaoh,**

and dwelt in the land of Midian: and he sat down by a well” (Exodus 2:15). At this point, the tribe of Midian had been thriving for multiple generations, and Midian’s five sons had flourished into a tribe well able to hold its own. Since Moses and the Midianites shared Abraham as a common ancestor, Moses’ going to the land of Midian was an effective survival strategy.

As he watches the Midianite sisters endure harassment by thuggish Hamitic shepherds, Moses, still sitting at the well, proves to be quite the gentleman: **“Now the priest of Midian had seven daughters: and they came and drew water, and filled the troughs to water their father’s flock.**

And the shepherds came and drove them away; but Moses stood up and helped them, and watered their flock” (Exodus 2:16 and 17).

Jethro = Reuel

Reuel, the priest of Midian who is also called Jethro (and is the same person), inquired about his daughters’ early arrival that day and the dark-skinned, nappy-headed Moses, whom the sisters assumed was Egyptian: **“And when they came to Reuel their father, he said, How is it that ye are come so soon today?**

And they said, An Egyptian delivered us out of the hand of the shepherds, and also drew water enough for us, and watered the flock.

And he said unto his daughters, And where is he? Why is it ye have left the man? Call him, that he may eat bread” (Exodus 2:18 – 20).



Saqqara

Zipporah, Moses' black wife

Moses moved, and married into the Midianite family: **“And Moses was content to dwell with the man: and he gave Moses Zipporah his daughter”** (Exodus 2:21). Zipporah’s black complexion was darker than Moses’ dark brown skin—a minor fact that his sister Miriam and his brother Aaron would much later bring to everyone’s attention: **“And Miriam and Aaron spake against Moses because of the Ethiopian woman whom he had married, for he married an Ethiopian woman”** (Numbers 12:1). The word Ethiopian translated from Greek means burnt face or black. Zipporah, the Midianite and Moses’ only wife, was a black woman. Like King Solomon (Song of Solomon 1:5), who was the wisest man who ever lived, Moses preferred as his wife a woman the color of midnight.

Moses had one wife, namely Zipporah which means bird or Birdie, as African Americans sometimes say. She was black, and was the mother of his two sons, Gershom and later, Eliezer: **“And she bare him a son, and he called his name Gershom: for he said, I have been a stranger in a strange land”** (Exodus 2:22). Inadvertently, Brother Gershom provided the title of a seventies’ best-selling science fiction novel by Robert Heinlein titled *Stranger in a Strange Land*. Eliezer means God of help, and God abundantly helped Moses as he lived among the Midianites.

On the way to Egypt, Sister Zipporah resists Moses

For years, Moses tended his father-in-law’s sheep. One day, while 80-year-old Moses is shepherding the flock, he leads them to the desolate mountain known as Horeb or Sinai, where he holds his first conversation with God. After God designates Aaron, Moses’ temporarily estranged older brother, as his spokesman, He concludes their dialog. Then, Moses explains to his supportive, elderly father-in-law/employer: **“And Moses went and returned to Jethro his father in law, and said unto him, let me go, I pray thee, and return unto my brethren which are in Egypt, and see whether they be yet alive. And Jethro said to Moses, Go in peace”** (Exodus 4:18).

Moses and Zipporah plus their two sons began traveling from their Midianite home to Egypt. The family paused to spend the night in an inn. However, God had previously directed Moses to circumcise himself and his two sons, although this information does not appear in the Scriptures. Apparently, Moses had circumcised himself and one of his sons. The circumcision of the remaining son was being prevented by Sister Zipporah. What the Scriptures do record is that Moses almost didn’t make it to Egypt: **“And it came to pass by the way in the inn, that the Lord met him, and sought to kill him”** (Exodus 4:24).

Zipporah was not as flexible as her father Jethro, especially regarding the thought of circumcising one of her sons. Like many people who have had contact with God but little experience with Him, Moses initially went along with Zipporah's fierce opposition to this request of the invisible God to Whom her Jewish husband claimed to have spoken. Neophytes tend to logically and incorrectly assume God's invisibility is a function of powerlessness. Birdie may have made a marital compromise that allowed one son to be circumcised as long as the other son remained intact. We can see Birdie now, standing in the kitchen with her hands on her wide Hamitic hips, rolling her neck, waving her finger, and saying: "No, I am not cutting anything on my baby and you aren't, either!" She did not know that God of Abraham compromises nothing.

Husband Moses did not exactly have the personality of a Zulu warrior. Actually, the Scriptures succinctly describe him: **"(Now the man Moses was very meek, above all the men which were upon the face of the earth)"** according to Numbers 12:3. In the battle of Zipporah vs. Moses, which is not detailed in the *Holy Bible*, Sistergirl was clearly getting the upper hand.

However, God was not about to tolerate a prophet who took orders from his wife instead of from his God. God had to step in. Perhaps the six younger sisters of Zipporah had previously provided overwhelming support for her refusal to cooperate. Near the inn as the family traveled to Egypt, God ended the stalemate by fronting Moses: **"And it came to pass by the way in the inn, that the Lord met him, and sought to kill him"** (Exodus 4:24).

Angry Zipporah and the children return to the land of Midian

When Zipporah saw that God was not playing, she got busy and obeyed her husband, albeit with a defiant gesture and a lot of lip: **"Then Zipporah took a sharp stone, and cut off the foreskin of her son, and cast it at his feet, and said, Surely a bloody husband art thou to me"** (Exodus 4:25). Sistergirl still had to have the last word after she realized God no longer needed to kill her husband. At least she had sense enough to get smart with Moses, and not with God: **"So He let him go: then she said, A bloody husband thou art, because of the circumcision"** (Exodus 4:26). With both sons circumcised according to Abraham's covenant in Genesis 17:10, Moses' family was now in order. He went alone in the wilderness to meet his brother Aaron, gather the Jewish elders, and proceed to Egypt according to God's instructions. One can comprehend why Zipporah and their sons were sent back to land of Midian, under the protection of her father Jethro (Exodus 18:2.)

The reunion of Moses and his black family

After God delivered the Jews from the Egyptians, Jethro took Zipporah and Moses' two sons to meet Moses in the wilderness: **“And he said unto Moses, I thy father in law Jethro am come unto thee, and thy wife, and her two sons with her”** (Exodus 18:6). Moses responds warmly: **“And Moses went out to meet his father in law, and did obeisance, and kissed him; and they asked each other of their welfare; and they came into the tent”** (Exodus 18:7).



Ramses at Luxor

Moses explains what God has done for the Jews and Jethro is glad about it: **“And Moses told his father in law all that the Lord had done unto Pharaoh and to the Egyptians for Israel’s sake, and all the travail that had come upon them by the way, and how the Lord delivered them. And Jethro rejoiced for all the goodness which the Lord had done to Israel, whom He had delivered out of the hand of the Egyptians”** (Exodus 18:8 and 9). Since he is the priest of the Midianites, and is aware

of their shared ancestor Abraham, Jethro perceives the significance of the Jews' victory: **“And Jethro said, Blessed be the Lord, who hath delivered you out of the hand of the Egyptians, and out of the hand of Pharoah, who hath delivered the people from under the hand of the Egyptians.**

Now I know that the Lord is greater than all gods: for in the thing wherein they dealt proudly He was above them” (Exodus 18:10 and 11).

Shared sacrificial worship of Jethro and the Jews

Priest Jethro then makes the animal sacrifices to commemorate God's covenant with Abraham. Like Brother Job, Jethro is celebrating Abraham's tradition at a time just before Moses begins to write the law. Jethro worships the God of Abraham along with Aaron, Moses' brother who is the head Jewish priest, and the Jewish leaders: **“And Jethro, Moses' father in law took a burnt offering and sacrifices for God: and Aaron came, and all the elders of Israel, to eat bread with Moses' father in law before God”** (Exodus 18:12).

Priest Jethro assists Moses with sage advice

The name Jethro is actually a title that means “his excellency.” Before Jethro returned to the land of Midian, he observed Moses' dispensing Hebrew justice: **“And it came to pass on the morrow, that Moses sat to judge the people: and the people stood by Moses from the morning unto the evening”** (Exodus 19:3).

Perhaps Brother Jethro was called “his excellency” because of his brilliant perceptions: **“And when Moses' father in law saw all that he did to the people, he said, What is that thing that thou doest to the people? Why sittest thou thyself alone, and all the people stand by thee from morning unto even?”** (Exodus 19:14). Moses, now leader of thousands of Jews, respectfully responds: **“And Moses said unto his father in law, Because the people come unto me to inquire of God:**

When they have a matter, they come unto me; and I judge between one and another, and I do make them know the statues of God and his laws” (Exodus 18:15 and 16).

The elderly Brother Jethro could have been called “his excellency” because of his accurate foresight and powerful evaluation: **“And Moses' father in law said unto him, The thing that thou doest is not good. Thou wilt surely wear away, both thou, and this people that is with thee: for this thing is too heavy for thee; thou art not able to perform it thyself alone”** (Exodus 18:17 and 18).

The aged and wise Jethro then proceeds to organize the children of Israel according to a plan that shall remain in operation for hundreds of years in Israel: **“Hearken now unto my voice, I will give thee counsel, and God shall be with thee: Be thou for the people to God-ward, that thou mayest bring the causes unto God:**

And thou shalt teach them ordinances, and laws, and shalt shew them the way wherein they must walk, and the work that they must do.

Moreover thou shalt provide out of all the people able men, such as fear God, men of truth, hating covetousness; and place such over them, to be rulers of thousands, and rulers of hundreds, rulers of fifties, and rulers of tens:

And let them judge the people at all seasons: and it shall be, that every great matter they shall bring with thee, but every small matter they shall judge: so shall it be easier for thyself, and they shall bear the burden with thee.

If thou shalt do this thing, and God command thee so, then thou shalt be able to endure, and all this people shall also go to their place in peace” (Exodus 18:19–23).

Moses, the leader and the listener, obeyed the prescient words of Jethro: **“So Moses hearkened to the voice of his father in law, and did all that he had said.**

And Moses chose able men out of all Israel, and made them rulers of thousands, rulers of hundreds, rulers of fifties, and rulers of tens.

And they judged the people at all seasons: the hard causes they brought unto Moses, but every small matter they judged themselves” (Exodus 18:24–26). After uniting Moses with his immediate family, worshipping God in the manner of his forefather Abraham and expediting the Jewish court system, excellent Brother Jethro (aka Reuel and Raguel) which means friend of God, goes back to his homeland of Midian (Exodus 18:27). He left his daughter Zipporah, his son Hobab and his grandchildren with the Jews.

The Story of Hobab, Jethro’s Black Son

When Jethro (aka Reuel and Raguel and Hobab in Judges 4:11) returned to his Midianite people after he had counseled Moses, the Jewish patriarch realized he was losing an uncommonly wise father-in-law and an irreplaceable asset. The return of Jethro to the land of Midian may have been precipitated by his accurate perception of the Midianites’ essential antagonism toward the Jews, who were descendants of their Patriarch Midian’s half-brother Isaac. Hence, Moses begs Jethro’s son Hobab, whose name means cherished, to stay with the Jews as they travel to the Promised Land: **“And Moses**

said unto Hobab, the son of Raguel the Midianite, Moses' father in law, We are journeying unto the place of which the Lord said, I will give it you; come thou with us, and we will do thee good: for the Lord hath spoken good concerning Israel" (Numbers 10:29).

Initially, Hobab resisted Moses' entreaty: "And he said unto him, I will not go; but I will depart to mine own land, and to my kindred" (Numbers 10:30). Still, Moses, the friend of God, does not give up as he cites the highly esteemed desert survival and leadership skills of Brother Hobab: "And he said, Leave us not, I pray thee; forasmuch as thou knowest how we are to encamp in the wilderness, and thou mayest be to us instead of eyes" (Numbers 10:31).

Moses continues to plead with Hobab and Moses utters a promise that shall be honored by Saul, the first king of Israel, in the years to come: "And it shall be, if thou go with us, yea, it shall be, that what goodness the Lord shall do unto us, the same will we do unto thee" (Numbers 10:32). Brother Hobab apparently decided to stay with the Jews, because Jael, the wife of Heber, who was one of Hobab's descendants, was a key player during an intense war against the Hamitic Canaanites in the land of Israel hundreds of years later.

The Story of the Black Midianites, the Black Amorites, the Moabites, and Balaam vs. Moses

As the children of Israel traveled across the desert to the Promised Land with Moses at the helm, black men resisted their progress, and the Midianites allied themselves with the brothers. Israeli messengers carried Moses' meek message to Sihon, king of the Hamitic Canaanite Amorites: "Let me pass through thy land: we will not turn into the fields, or into the vineyards; we will not drink of the waters of the well: but we will go along by the king's high ways until we be past thy border" (Numbers 21:22).

Perhaps Brother Sihon, whose name means sweeping away or tempestuous, got up on the wrong side of the bed that morning. Maybe he was aware of Abraham's covenant with God via his Amorite ancestors, Mamre and his brothers Aner and Eshcol, who were close friends of Abraham back in the day (Genesis 14:13). Sihon's elders may have told him that according to that particular covenant, on one day in the future, the children of the God of Abraham would seize permanent ownership of the land of the Amorites (Genesis 13:14–18). Instead of his graciously granting the Jews' humble request, King

Tempestuous responds with something like a frenzied “Oh, hell naw!” and prepares to wipe out every last Jew from the face of the earth.

The Jews defeat the black Amorites

The Amorites were extremely tall black men with an undefeated war record. The brothers had taken the city of Heshbon from the Shemitic Moabites, who were descended from Moab, who was the product of the incestuous union of Lot and his elder daughter (Genesis 19:30 – 37). Though Sihon and the Amorites fought fiercely against the children of Israel, the Word of God came to pass and the Jews beat the brothers down: “**And Israel smote him with the edge of the sword, and possessed his land from Arnon unto Jabbok...**

And Israel took all these cities: and Israel dwelt in all the cities of the Amorites, in Heshbon, and in all the villages thereof” (Numbers 21:24 and 25).

As the distressed Moabites watched the victorious Jews defeat the almost impermeable Amorites, powerful brothers who had beaten down their own Moabite king, they decided to ask the Midianites to help them defeat the terrible Jews: “**And Moab said unto the elders of Midian, Now shall this company lick up all that are round about us, as the ox licketh up the grass of the field...**” (Numbers 22:4). Balak, the Moabite king whose name means annihilator, was deadly serious. Since his people were descendants of Lot and the Midianites were descendants of Abraham, Lot’s uncle, it was time to call on the spiritual power of the God of Abraham and Lot. Only a curse from God could stop the awesome power of these pesky Jewish relatives who were now fiercer than the Hamitic Amorites. It was time for voodoo, that old-fashioned hoodoo, that storefront psychic, aka that prophet for hire, Balaam. Since the Moabites couldn’t beat the Amorite-killing Jews on the physical level, they were going to the spiritual world to win their war.

King Balak hires Balaam

To find out whether Balaam was game, Balak got busy and sent old men to do his dirty work. Note how the wording of Balaam’s message does not reveal the common family origin of the Jews, the Moabites, or the Midianites. According to Balak’s words, one would assume the Jews were Hamitic, not Shemitic: “**He sent messengers therefore unto Balaam the son of Beor to Pethor, which is by the river of the land of the children of his people, to call him, saying, Behold, there is a people come out from Egypt: behold, they cover the face of the earth, and they abide over against me:**

Come now therefore, I pray thee, curse me this people; for they are too mighty for me: peradventure I shall prevail, that we may smite them, and that I may drive them out of the land: for I wot that he whom thou blessest is blessed, and he whom thou cursest is cursed” (Numbers 22:5 and 6).

Of course, hoodoo ain't ever free, so the elders of the Moabites and the Midianites were required to show Balaam the money: **“And the elders of Moab and the elders of Midian departed with the rewards of divination in their hand; and they came unto Balaam, and spake unto him the words of Balak”** (Numbers 22:7).

Who is Balaam? His Hebrew name means “not of the people,” so he was clearly not a Jew. His family was from Mesopotamia or Ur of the Chaldees, which was the original home of Abraham, who usually lived around black people. In world history written by Gentiles or white people, the city-state of Ur is called Sumer. The Sumerians called themselves the blackheads (*History Begins at Sumer* by Samuel Noah Kramer, Doubleday Anchor books, copyright 1959). Considering his renowned skill in black magic, which comes from black people, Balaam could have been a brother. Still, Balaam later describes himself as having: **“...brought me from Aram, out of the mountains of the east”** (Numbers 23:7). Aram was the youngest son of Shem, from whom all Shemites, including Abraham, descended. Since Balaam's name means not of the people, that moniker could have been an over-reaction to the reality that Balaam actually was a Shemite, but definitely was not a Jew.

Why would God deal with a dishonest prophet? Balaam appears to have originally been a sincere preacher, hence his having a positive relationship with God. Initially, Balaam refused Balak's offer of money in exchange for a curse on the Jews. But when Balak sent more princes with more money, Balaam wavers: **“And Balaam answered and said unto the servants of Balak, if Balak would give me his house full of silver and gold, I cannot go beyond the word of the Lord my God, to do less or more.**

Now therefore, I pray you, tarry ye here also this night, that I may know what the Lord will say unto me more” (Numbers 22:18 and 19).

Balaam meets an angel with a sword

Like the born-again Christian who later becomes a devil worshipper, Balaam's descent into disobedience was a step-by-step process. Despite God's admonition for Balaam to wait for the Moabite princes to call him (**“If the men come to call thee...”** instructs God in Numbers 22:20), Balaam eagerly

and aggressively joins them, an act which infuriates God who dispatches a murderous angel (Numbers 22:22). As Balaam rides his donkey with the princes, the hapless animal ducks and runs into the field to avoid God's sword-wielding angel who is standing in the path. After the angel moves so the poor little donkey is cornered between two walls, she accidentally crushes Balaam's foot against the wall while he is beating her for deviating from the path. Mortified, the poor beast collapses when she realizes she is trapped by the angel that Balaam cannot see, and he continues to beat her with a big stick.

God then opens the donkey's mouth: **"What have I done unto thee, that thou hast smitten me these three times?"** (Numbers 22:28). Balaam is no Dr. Doolittle—conversing with animals is standard practice for sorcerers. Balaam does not bat an eye as he cruelly responds: **"Because thou hast mocked me: I would there were a sword in mine hand, for now would I kill thee"** (Numbers 22:29). As the animal cites her faithfulness, God opens Balaam's eyes to perceive the angel with the sword, and Mr. High and Mighty falls **"flat on his face"** (Numbers 22:31). Now, Balaam offers to return to his point of origin, but the angel instructs him: **"Go with the men: but only the word that I shall speak unto thee, that thou shalt speak. So Balaam went with the princes of Balak"** (Numbers 22:35).

Balaam's new attitude

In the presence of Balak, the newly humbled Balaam receives oxen and sheep from the Moabite prince while Balak insists Balaam can speak nothing but God's Word. Balak brings Balaam to an elevated area of seven altars where he can view the Jews as they travel through the wilderness on their way to the Promised Land. On each of the seven altars, Balaam offers a bullock and a ram, which is reminiscent of the seven bullocks and seven rams God had directed Job's errant black friends to sacrifice years earlier as a burnt offering (Numbers 23:1 and 2; Job 42:7-9).

Was Balaam a hoodoo practitioner, a prophet of God, or a combination of both? Whatever the answer, as he stood in the high place, God showed up and told Balaam what to tell Balak. Balaam's words shocked the Moabite king and his princes: **"How shall I curse, whom God hath not cursed? Or who shall I defy, whom the Lord hath not defied?"** (Numbers 23:8). The aggrieved Balak responds: **"And Balak said unto Balaam, What hast thou done unto me? I took thee to curse mine enemies, and, behold, thou hast blessed them altogether"** (Numbers 23:11).

Balaam, the portable prophet

Balak quickly decides the source of Balaam's problematic attitude is location, location, location. He transports Balaam to the top of Mount Pisgah, the same mountain Moses would later stand on shortly

before he died. Balak reasons that since Balaam can see only some, but not all, of the Jews at this new spot, he won't be distracted into blessing them again: **“And Balak said unto him, Come, I pray thee, with me unto another place, from whence thou mayest see them: thou shalt see but the utmost part of them, and thou shalt not see them all: and curse me them from thence”** (Numbers 23:13).

Balaam iterates his message from God and states: **“...Behold, I have received commandment to bless: and He hath blessed; and I cannot reverse it...”** (Numbers 23:20). The agonized Balak pleads for a spiritual compromise from Balaam: **“And Balak said unto Balaam, neither curse them at all, nor bless them at all”** (Numbers 23:25). Then, Balak, the frazzled would-be annihilator, relocates the seemingly recalcitrant Balaam to the top of Mount Peor, and again places him among seven altars. Balaam, the gifted seer who had been the hoodoo man extraordinaire in times past, now has a holy vision that opens his eyes even wider: **“And Balaam lifted up his eyes, and he saw Israel abiding in his tents according to their tribes: and the Spirit of God came upon him”** (Numbers 24:2). Balaam compares the children of Israel to a conquering lion, which is probably the last thing Balak wanted to hear about Israel: **“He couched, he lay down as a lion, and as a great lion: who shall stir him up? Blessed is he that blesseth thee, and cursed is he that curseth thee”** (Numbers 24:9).

King Balak fires Balaam

Balak had just spent his hard-earned money on Balaam for him to curse the Jews, but instead Balak purchased a custom-designed curse on himself! No wonder Balak is so enraged that he claps his hands together and fires Balaam as he tells him to run home; yet, Balak accurately perceives the Holy Source of his distress: **“And Balak's anger was kindled against Balaam, and he smote his hands together: and Balak said unto Balaam, I called thee to curse mine enemies, and, behold, thou hast altogether blessed them these three times.**

Therefore now flee thou to thy place: I thought to promote thee unto great honour; but lo, the Lord hath kept thee back from honour” (Numbers 24:10 and 11).

However, God is finished with neither Balaam nor Balak. God does not hesitate to use Balaam to rub the future of Balak's people, the Moabites, in his face as Balaam continues to prophesy: **“I shall see Him, but not now: I shall behold Him, but not nigh: there shall come a Star out of Jacob, and a Sceptre shall rise out of Israel, and shall smite the corners of Moab, and destroy all the children of Sheth”** (Numbers 24:17). Thus ended the affiliation of the Moabites and the Midianites' hoodoo venture with Balaam: **“And Balaam rose up, and went and returned to his place: and Balak also went his way”** (Numbers 24:25).

Where was Balaam's place? It may have been with the Midianites, because that's where he ended up when he died (Numbers 31:8). The Midianites were not yet ready to stop fighting against the Jews. Their new modus operandi was to abandon hoodoo and take the practical approach: they simply joined themselves to the Hamitic Canaanite Amorites, a black people with no ties whatsoever to Abraham. Though the Amorite king had earlier been defeated by the Jews, there were still enough seething Amorites and vengeful Midianites around to unify and fight Israel yet another time.

Ever scheming, the wealthy Midianites aligned themselves with Hamitic Canaanite Amorites, enmeshing themselves so intimately that five Midianite princes were deputized as leaders in the name of the deceased Amorite king Sihon (Joshua 13:21). Poor timing on the part of the Amorites this was, since God had previously told Moses to attack the Midianites because of the disrespect and resulting plague caused by the sinful act of Cozbi, the Midianite princess: **“And the Lord spake unto Moses, saying, Avenge the children of Israel of the Midianites: afterward shalt thou be gathered unto thy people”** (Numbers 31:1 and 2). The great battle of the Jews vs. their black Midianite brothers would be Moses' last.

The Story of the Black Midianite Curse

The Midianites, despite the good will of Jethro, did everything they could to halt the progress of the Jews as Moses led the children of Israel to the Promised Land, even though Moses' wife, Zipporah, was one of their own (Exodus 4:19 and 20). A Midianite woman named Cozbi, which means false, provoked the incident in the Jewish camp that caused God to curse the Midianites.

The Jewish men of the Old Testament, like some male Jews today, had a tendency to marry non-Jewish females. In the *Holy Bible*, God specifically forbade this practice because it always resulted in the Jews' disobedience to God's Old Testament Law. On their way to the Promised Land, the Jews rested at Shittim. While there, the Jewish men committed fornication with the female descendants of Moab, a son of Abraham's nephew Lot. Moab was the result of the incestuous union of Lot and his elder daughter (Genesis 19:36 and 37).

The Jews turn from God

Fornication creates bonds, which resulted in the Jews not only immorally bonding with Moabite women, but also with their Moabite gods: “...and the people did eat and bowed down to their gods” (Numbers 25:2).

God did not watch silently as the people He delivered from Egyptian slavery now began to worship demons: “**And Israel joined himself unto Baal-peor: and the anger of the Lord was kindled against Israel**” (Numbers 25:3).

God required the lives of Jews who worshipped demons, and Moses carried out His sentence: “**And the Lord said unto Moses, Take all the heads of the people and hang them up before the Lord against the sun, that the fierce anger of the Lord may be turned away from Israel.**”

And Moses said unto the judges of Israel, Slay ye every one his men that were joined unto Baal-peor” (Numbers 25:4 and 5).

Perhaps to make fun of Moses’ Midianite wife or maybe to strike at Moses for his forbidding the Jewish priests to marry anyone except Jewish women (Leviticus 21:14), while Moses, a Levite who was of the tribe of the priests, remained married to the black-skinned Zipporah, a Jew brought Cozbi up to Moses’ face in front of the Jewish congregation: “**And behold, one of the children of Israel brought unto his brethren a Midianitish woman in the sight of Moses, and in the sight of all the congregation of the children of Israel...**” (Numbers 25:6).

Phinehas stands up for God with a javelin

To avenge this personal affront to Moses, a priest named Phinehas speared Cozbi, the Midianite princess and Zimri, her Jewish prince: “**And when Phinehas, the son of Eleazar, the son of Aaron the priest, saw it, he rose up from among the congregation, and took a javelin in his hand;**

And he went after the man of Israel into the tent, and thrust both of them through, the man of Israel, and the woman through her belly...” (Numbers 25:7 and 8).

Who is this passionate Phinehas? Strong’s Concordance reports that Phinehas means mouth of a serpent, but the name Phinehas translated from the Egyptian through the Hebraic dialect may mean the Nubian or the black. Since Phinehas could have physically resembled the Midianites (especially Cozbi) more than other Jews, the youngster may have had something to prove (*The Curse of Ham:*

Race and Slavery in Early Judaism, Christianity, and Islam by David M. Goldenberg, 2003, Princeton University Press, p. 39). Whatever his motivation, Phinehas was honored by God for his quick action (Numbers 25:10 -13). God then cursed the Midianites: **“And the Lord spake unto Moses, saying, Vex the Midianites and smite them:**

For they vex you with their wives, where with they have beguiled you in the matter of Peor, and in the matter of Cozbi, the daughter of a prince of Midian, which was slain in the day of the plague for Peor’s sake” (Numbers 25:16 – 18). A curse from God is a death sentence for the future flourishing of any people. Although the wealthy Midianites were not instantly destroyed, their decline begins at that point.

The Story of the Black Midianites vs. Moses

Moses gathered a thousand men from each of the Twelve Tribes and did not neglect the zealous dark-skinned priest, Phineas: **“And Moses sent them to the war, a thousand of every tribe, them and Phinehas the son of Eleazar the priest to the war, with the holy instruments, and the trumpets to blow in his hand”** (Numbers 31:6).

The Jews killed all the males of the Midianites. This was a war strategy that had been used against the Jews after the birth of Moses while they were slaves in Egypt (Exodus 1:16), and would be used against them again after the birth of the Messiah (Matthew 2:16). Included in the carnage were the five Midianite kings who had been designated as leaders by the Amorites: Evi, whose name means desired; Zur (rock) the father of Princess Cozbi, the Midianite sister who was slain by Phinehas; Hur, whose name means to become pale (and who could have been suffering from vitiligo, the skin disease that causes pigment loss); and Reba (the fourth part). A fifth king is named Rekem (multicolored), thereby possibly indicating a more advanced, unsuccessfully treated level of vitiligo. The presence of two diseased kings among five indicates the need for sterilizing procedures; hence, Eleazar the priest demands the Jewish soldiers follow the strictures of the Old Testament Law: **“Every thing that may abide the fire, ye shall make it go through the fire, and it shall be clean: nevertheless it shall be purified with the water of separation: and all that abideth not the fire ye shall make go through the water“** (Number 31:23). Old Testament Jewish germ warfare was always effective!

The Jewish men marry black Midianite virgins

Though in Numbers 21 the Jews brought back a tremendous amount of Midianite cattle, asses, sheep gold chains, bracelets, rings, earrings, and jewels, Moses took issue with the people the Jews took

from the defeated Midianites, and they were the sisters: **“And Moses was wroth with the officers of the host, with the captains over thousands, and captains over hundreds, which came from battle.**

And Moses said unto them, Have ye saved the women alive?” (Numbers 31:14 and 15). Perhaps the Jews were, again, sensitive to the fact that not only was Moses’ wife a sister, but specifically she was a Midianite (Exodus 2:21, Exodus 3:1, and Numbers 12:1). Thus sparing the children and the sisters may have seemed to be the politically correct approach to offending neither the boss nor his wife.

Moses, however, was interested in obeying God, not in collecting Midianite women. Thus, all Midianite children and sisters except the virgins were killed at his express order: **“Now therefore kill every male among the little ones, and kill every woman that hath known man by lying with him. But all the women children that have not known a man by lying with him, keep alive for yourselves”** (Numbers 31:18). The Jews ended up with 32,000 Midianite virgins (Number 31:35). Half of these baby girls went to the Levites (Numbers 31:40 and 46), and the other half were distributed among the Jewish congregation. The marrying of black women to Jewish men was an established pattern in the Old Testament, thanks to Abraham. No wonder then, that the first wife of the wisest man in the world, King Solomon, was a sister (Song of Solomon 1:5;1 Kings 7:8).

In appreciation for God’s granting their great victory over the Midianites, which was so complete the Jews did not lose a single soldier (Numbers 31:49 and 50), the generals gave the Midianites’ gold jewelry to Moses and Eleazar the priest. There was one notable casualty of Moses’ last war, the voodoo preacher: **“Balaam also the son of Beor, the soothsayer, did the children of Israel slay with the sword among them that were slain by them”** (Joshua 13:22). The word sooth means truth. Though Balaam did tell the truth about the blessing that was on the Jews and preached about the Messiah, his voodoo practices ultimately overtook him. Balaam found himself sliced with the Jews’ enemy at the end of his hocus-pocus life. What good was his black magic now?

That is why sincere Christians should not be amazed or upset when unrighteous preachers speak the truth on Sunday after those same ungodly ministers have lived like the devil during the week. God will cause those prophets-for-hire to end up spiritually wasted, just as Balaam was.

The Story of Heber the Black Kenite and Jael His Wife

Long after Moses and his successor Joshua had died, the leadership of the Jews changed to a series of divinely inspired rulers called judges. The Midianite descendants of Hobab, Jethro's son, continued to live peaceably among the Jews in the land of Israel, though these Midianites were also known as Kenites, which is how Jethro is described: **“And the children of the Kenite, Moses' father in law, went up out of the city of palm trees with the children of Judah into the wilderness of Judah, which lieth in the south of Arad; and they went and dwelt among the people”** (Judges 1:16). However, the Jewish people, now living in the land of Israel populated by Hamitic Canaanites, admired and duplicated the lifestyle and worship of these supersmart and hypersexual brothers instead of obeying Old Testament Law.

Deborah delivers the word

Brother Jabin, whose name means intelligent, was the king of the Canaanites who rolled over Israel for 20 consecutive years with his 900 iron chariots (Judges 4:2). The *Holy Bible* clearly denotes these descendants of Ham's cursed son Canaan as the original iron men, renowned for their advanced skills in metals. Deborah, whose name means busy, is the only female judge. She delivers a strong message from God, who has decided that Israel has been punished enough for acting like idol-worshipping black people instead of obeying Jewish law (Judges 4:6). Deb goes to General Barak, whose name means lightning, and repeats directions from God for Barak to take 10,000 Jews to defeat Sisera, who is the captain of Jabin's army. However, Barak responds slowly to Judge Deborah and explains his reservation: **“And Barak said unto her, If thou wilt go with me, then I will go: but if thou wilt not go with me, then I will not go”** (Judges 4:8). Barak's dependent attitude is utterly unlike his namesake, Barack Obama, the first African American president of the United States.

Mrs. Business takes Barak's stipulation in stride, but she predicts his caution will cause him to lose the honor normally due him as a soon-to-be victorious general: **“And she said, I will surely go with thee: notwithstanding the journey that thou takest shall not be for thine honour; for the Lord shall sell Sisera into the hand of a woman...”** (Judges 4:9). That particular woman shall not be Deborah, but she shall be Jael, the wife of that Midianite (aka Kenite) brother named Heber.

Brother Heber leaves the Canaanites and returns to the Jews

Like many of the Jews, the descendants of Hobab (who was Jethro's son) had joined themselves to the Canaanites. Heber, whose name means community, had become a part of the Canaanite tribe

called the Kenites, which is the same label the Jews had applied to Jethro and the descendants of his son Hobab (Judges 1:16). This was a politically natural bond because the Midianites and the Canaanites were all black men. The Canaanite Kenites had the unfortunate distinction of being named in the list of tribes whose land would belong to the Jews. As God had told Abraham in His promise: **“In the same day the Lord made a covenant with Abram, saying, Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates:**

The Kenites, and the Kennizites, and the Kadmonites...” (Genesis 15:18 and 19). Although God goes on to name six more Canaanite tribes including the Canaanites themselves, the Kenites are first on God’s hit list.

Apparently, as time progressed, Heber, the Midianite who had become (or at least physically resembled) a Canaanite Kenite, realized as a descendant of Jethro (aka Reuel, Raguel, and also Hobab), he had a far greater spiritual heritage and a more positive relationship with the Jews than the Canaanites had. Thus Heber, who maintained his identity as a Kenite and as a Midianite, thought it wise to separate from the Canaanite Kenites: **“Now Heber the Kenite, which was of children of Hobab the father in law of Moses, had severed himself from the Kenites, and pitched his tent unto the plain of Zaanaim, which is by Kedesh”** (Judges 4:11).

Black Canaanite Captain Sisera runs to Heber’s tent

By distancing himself from the Canaanites, Heber was restoring his identity as a Kenite Midianite who was an ally of the Jews. As the war raged on, God created panic among the Canaanites. Their superior metal technology was not able to deliver them from God’s divinely inspired mayhem. Captain Sisera jumped out of his iron chariot and ran like he stole something: **“And the Lord discomfited Sisera, and all his chariots, and all his host, with the edge of the sword before Barak; so that Sisera lighted down off his chariot; and fled away on his feet”** (Judges 4:15).

Sisera’s destination was the tent of Heber, the brother who had reinstated his family’s ancient and supportive relationship with the Jews while remaining friends with King Jabin, Sisera’s boss. Although Heber was not home, his wife, Jael, was there with a plan for the exhausted Sisera: **“Howbeit Sisera fled away on his feet to the tent of Jael the wife of Heber the Kenite: for there was peace between Jabin king of Hazor and the house of Heber the Kenite”** (Judges 4:17).

Scheming Sister Jael

Jael was not a Jewish woman; she was a sister. Her name may mean Nubian ibex, and Nubia was (and is) a country inhabited by Cushites (aka Ethiopians, a Hamitic people delicately renamed “burnt faces” by the Greeks). The ibex is a goat antelope, an extremely perceptive, gregarious, brown animal with an acute sense of smell. Jael accurately perceived which way her husband and the war were going, and she was a mistress of womanly deception. **“And Jael went out to meet Sisera, and said unto him, Turn in my Lord, turn in to me; fear not. And when he had turned in unto her into the tent, she covered him with a mantle”** (Judges 4:18). Jael demonstrates her outgoing nature by corralling, then comforting the distressed captain at a time when he most needed assistance. By draping a rug over him, her motherly action indicated Sisera’s secret was safe with Sister Jael.

The ruse worked! Captain Sisera is now drinking out of her hand. Jael gives him clabber milk, a southern African American favorite; **“And he said to her, Give me, I pray thee, a little water to drink; for I am thirsty. And she opened a bottle of milk, and gave him drink and covered him”** (Judges 4:19). By her supplying milk in response to his request for water, Jael further extends the metaphor of motherhood while plying him with a drink known to induce sleep in children and adults.

According to God’s Word, Jael murders Sisera

Now refreshed, the captain becomes bossy. As he directs Jael to prevaricate, he does not realize the milk has made him sleepy, thus vulnerable to Jael’s plan: **“Again he said unto her, Stand in the door of the tent, and it shall be, when any man doth come and inquire of thee, and say, Is there any man here? That thou shalt say, No”** (Judges 4:20). As the battle-weary brother naps, Sister Jael nails him: **“Then Jael Heber’s wife took a nail out of the tent, and took a hammer in her hand, and went softly unto him, and smote the nail into his temples, and fastened it into the ground: for he was fast sleep and weary. So he died”** (Judges 4:21).

At this point, General Barak, busily beating down those 900 iron chariots, comes looking for Captain Sisera, but according to Judge Deborah’s prophecy in Judges 4:9, a woman has beaten him to the punch: **“And behold, as Barak pursued Sisera, Jael came out to meet him, and said unto him, Come, and I will shew thee the man whom thou seekest. And when he came into her tent, behold, Sisera lay dead, and the nail was in his temples”** (Judges 4:22). The *Holy Bible* does not record Heber’s reaction when he came home to discover a dead man in his living room, but he knew the personality of his wife, Jael. Another characteristic of the Nubian ibex is ferocity.

After her prophecy regarding the specifically feminine manifestation of Israel's victory comes to pass, Judge Deborah sings a song recorded in one of the oldest sections of the *Holy Bible*. In the Song of Deborah, she mentions the “**days of Jael**” as occurring during the time of Shamgar, the Jewish judge who immediately preceded Deborah. By using a woman's name as a date marker, Deborah indicates Jael was not a young woman in that she was alive before Deborah became judge and that she has great respect for Sister Jael.

The song of Deborah praises Jael

Deborah praises Jael in her song as she reviews Jael's heroic actions: “**Blessed above women shall Jael the wife of Heber the Kenite be, blessed shall she be above women in the tent.**

He asked water and she gave him milk; she brought forth butter in a lordly dish.

She put her hand to the nail, and her right hand to the workmen's hammer: and with the hammer she smote Sisera, she smote off his head, when she had pierced and stricken through his temples” (Judges 5:24 – 26).

Deborah reports Jael's bloody interior decorating approach: “**At her feet he bowed, he fell, he lay down: at her feet he bowed, he fell: where he bowed, there he fell down dead” (Judges 5:27).** Now Deborah plays the dozens and pokes fun at Sisera's mother's self-deluding entourage while she derides Sisera's lusty plans for the Jewish women. Deborah also mentions how the Canaanites decorated celebratory clothing with the complex Hamitic embroidery that can be found to this day among West Africans: “**The mother of Sisera looked out at a window, and cried through the lattice. Why is his chariot so long in coming? Why tarry the wheels of his chariot?**

Her wise ladies answered her, yea, she returned answer to herself,

Have they not sped? Have they not divided the prey; to every man a damsel or two; to Sisera a prey of divers colours, a prey of diverse colours of needlework...” (Judges 5:28 – 30).

In Deborah's song, the judge describes Sisera's mother's bawdy plans to bring Jewish women home to that Canaanite brother and share them with his boys. The word translated as prey is *shalah*, which means booty. Booty is treasure and more popularly, the rumps of women, particularly black women. Deborah celebrates the irony of the expectation of Sisera's mother; instead of Sisera's dividing up Jewish women to be shared among his warriors as a general might divide up fabric decorated with highly complex embroidery as a spoil of war among soldiers, Sisera himself has been killed and made an object by a woman: “**...of diverse colours of needlework on both sides, meet for the necks of**

them that take the spoil?” (Judges 5:30). Thus did Deborah praise Jael, the black wife of a Kenite Midianite, who was not afraid to get her hands dirty.

The Story of the Black Midianites vs. Gideon

Due to the disobedience of the Jews after the death of Judge Deborah, God caused the black Midianites to rule over the Jews for seven years. The black Midianites dominated the Jews so completely, the Jews fled their homes and lived in mountains and caves. After the Jews planted crops, the black Midianites, along with their distant cousins, the black Amalekites, devastated the Jews' crops thereby rendering the Jews unable to feed their livestock or themselves (Judges 6:1–6).

These extreme circumstances caused the Jews to cry out to God, Who responded by sending a prophet to remind them of His faithfulness and their sin: **“And I said unto you, I am the LORD your God;...but ye have not obeyed My voice”** (Judges 6:10).

Despite their disobedience, God dispatched an angel to Gideon (hewer), a son of Joash (fire of God) the Abiezrite, who was a descendant of Joseph's firstborn black son Manasseh. Gideon **“threshed wheat by the winepress to hide it from the Midianites”** (Judges 6:11). The angel sits down and greets Gideon: **“And the angel of the Lord appeared unto him, and said unto him, The Lord is with thee, thou mighty man of valour”** (Judges 6:12).

Gideon responds to the angel's salutation with two questions and a negative statement about God: **“...Oh my Lord, if the Lord be with us, why then is all this befallen us? And where be all His miracles which our fathers told us of, saying, Did not the Lord bring us up from Egypt? But now the Lord hath forsaken us, and delivered us into the hands of the Midianites”** (Judges 6:13).

God graciously regards Gideon by not only encouraging him but also chiding Gideon as He asks a question of His Own: **“And the Lord looked upon him, and said, Go in this thy might, and thou shalt save Israel from the hands of the Midianites: have not I sent thee?”** (Judges 6:14). Gideon answers with a question and two negative statements about himself: **“And he said unto Him: Oh my Lord, wherewith shall I save Israel? Behold my family is poor in Manasseh, and I am the least in my father's house”** (Judges 6:15).

God very kindly responds to Gideon's lack of faith with encouragement and prophecy: "**And the Lord said unto him, Surely I will be with thee, and thou shalt smite the Midianites as one man**" (Judges 6:16). However, Gideon wanted more.

Gideon asks for a sign

Gideon apparently needed proof that he was conversing with God's Angel. Not only does he ask for a sign that will prove the Angel is of God, but also, he asks the Angel to wait while Gideon obtains an offering. The chivalrous Angel agrees to wait until Gideon returns (Judges 6: 17 and 18). Gideon goes inside, places a baby lamb in a basket, puts broth in a pot and adds unleavened cakes of flour. He brings these items outside to the Angel, who is patient as He sits under the oak tree where Gideon met Him. The Angel tells Gideon to spread the yearling mutton and the unleavened cakes on a rock and to pour the broth over the offering. Gideon complies. The Angel touches the soggy gift with His staff; immediately, fire rises out of the rock and burns up the offering. The Angel disappears (Judges 6:19 – 21).

Gideon sees the sign he requested and realizes that he really has seen the Angel of God: "**And when Gideon perceived that He was an Angel of the Lord, Gideon said, Alas, O Lord God! For because I have seen an Angel of the Lord face to face. And the Lord said unto him, Peace be unto thee; fear not: thou shalt not die**" (Judges 6:22 and 23). Gideon, convinced, builds an altar there that he calls Jehovah-shalom or The Lord is peace (Judges 6:24).

Gideon asks for another sign

After destroying his father's altar of Baal at God's direction, Gideon, who did the deed at night because he feared his father Joash and the men of the city, was defended by his father from their angry neighbors. All of the Midianites, with the Amalekites and the Children of the East, prepared to destroy the children of Israel (Judges 6:25 - 33).

However, the Spirit of the Lord empowered Gideon. The formerly timid individual blew a trumpet and sent messengers throughout the tribes of Manasseh, Asher, Zebulun, and Naphtali (Judges 6:34 and 35). The land of the tribe of Asher borders the land of West Manasseh. The tribe of Zebulun's land is a border of Asher's territory and the territory of Naphtali borders East Manasseh. (Gideon does not contact the Ephraimites, who are descended from Ephraim, the younger brother of Manasseh. This fact will later come back to haunt Gideon.)

Though God has already told Gideon that he “...**shalt smite the Midianites as one man**” (Judges 6:16), Gideon repeats God’s words yet tells God that he will put a fleece of wool on the ground. If dew appears only on the fleece, but the rest of the earth is dry, then Gideon says “**I shall know Thou wilt save Israel by mine hand, as Thou hast said**” (Judges 6:37). Gideon still doesn’t believe God, even though he has already seen a miracle (Judges 6:19 – 21). Signs, miracles, and fleeces do not create faith.

The problem with fleeces

The next morning, Gideon rises and wrings a bowl of water from the fleece. The problem with fleeces is that one fleece is not enough when faith is nonexistent. The still cautious Gideon respectfully asks God “...**Let not thine anger be hot against me...**” and then he requests that the fleece be dry and the ground dewy. That night, God again patiently grants Gideon’s request (Judges 6:39 and 40).

Gideon and the Original 300

Gideon, with his questions, negative statements, and two fleeces, is not exactly a man of great faith, but God knows how to increase a person’s faith. He tells Gideon that Gideon has an excessive number of men: “**And the Lord said unto Gideon, The people that are with thee are too many for me to give the Midianites into their hands, lest Israel vaunt themselves against me, saying, mine own hand hath saved me. Now therefore, go to, proclaim in the ears of the people, saying, Whosoever is fearful and afraid, let him return and depart early from Mount Gilead. And there returned of the people twenty and two thousand; and there remained ten thousand**” (Judges 7:2 and 3). Still, ten thousand were too many. “**And the Lord said unto Gideon, the people that are with thee are yet too many: bring them down unto the water, and I will try them for thee there...**” (Judges 7:4). Gideon brought the men into the water. God then told Gideon that every man who lapped the water like a dog from his hands (instead of getting down on his knees to drink) would be Gideon’s warriors. Gideon then sent all the men home except the 300 who lapped water like dogs (Judges 7:5 - 7). God assures Gideon again: “...**By the three hundred men that lapped will I save you and deliver the Midianites into thine hand...**” (Judges 7:7).

Faith comes by hearing -- not by signs, miracles, or fleeces. Although signs, miracles, and fleeces can confirm the existence or will of God, experiencing their reality may not necessarily increase a person’s faith in God. Didn’t the Apostle Paul write: “**So then faith comes by hearing, and hearing by the word of God**” (Romans 10:17)? Instead of giving Gideon another sign, God encourages Gideon and

promises him a forthcoming Word regarding the Midianite enemies: **“And thou shalt hear what they say; and afterward shall thine hands be strengthened to go down unto the host”** (Judges 7:11).

The black Midianites, the black Amalekites, and the black Children of the East lay in the valley **“like grasshoppers for multitude; and their camels were without number, as the sand by the sea side for multitude”** (Judges 7:12). Amid this visually discouraging scenario, Gideon hears a word from the Lord: **“And when Gideon was come, behold, there was a man that told a dream unto his fellow, and said, Behold, I dreamed a dream, and, lo, a cake of barley bread tumbled into the host of Midian, and came into a tent, and smote it that it fell, and overturned it, that the tent lay along”** (Judges 7:13).

God gives His Word, a dream, and the interpretation of the dream: **“And his fellow answered and said, This is nothing else save the sword of Gideon the son of Joash, a man of Israel: for into his hand hath God delivered Midian, and all the host”** (Judges 7:14). This time, Gideon has no further questions: **“And it was so, when Gideon heard the telling of the dream and the interpretation thereof, that he worshipped, and returned into the host of Israel, and said, Arise; for the Lord hath delivered into your hand the host of Midian”** (Judges 7:15).

Fully edified by the Word of God, Gideon takes 100 of his men and divides the remaining 200 into three groups: He gives each man an empty earthenware water jar with a lamp inside it and a trumpet. Gideon orders the men that when he arrives outside the enemy camp, he will blow the trumpets and say: **“The sword of the Lord, and of Gideon”** (Judges 7:18). He directs the men to follow his example. Gideon and his 100 men arrive outside the camp, blow the trumpet with their right hands and break the lit water jars with their left hands. His three groups of 200 men repeat this action as they cry **“The sword of the Lord, and of Gideon”** (Judges 7:20). And they stood there as the Midianites, the Amalekites, and the Children of the East **“ran, cried, and fled”** (Judges 7:21).

Then all 300 Jews blew the trumpets as their black enemies fought each other with swords, and ran to Bethshittah (house of the acacia) and Abelmeholah (meadow of dancing). These cities do not sound like sanctuaries for warriors. That's too bad because that's where the men of Israel chased them! Though they had not been previously contacted by Gideon, the men of the Jewish tribe of Ephraim grabbed two Midianite princes, Oreb (raven) and Zeeb (wolf). Oreb was killed on a rock; Zeeb was destroyed at a winepress. The heads of both young brothers were brought to Gideon (Judges 7:25).

Unfortunately, the men of Ephraim had an attitude against Gideon because they had not been notified by Gideon that he was preparing to fight the Midianites: “...**Why hast thou served us thus, that thou calledst us not, when thou wentest to fight with the Midianites? And they did chide him sharply**” (Judges 8:1). Gideon humbly responds: What could he do compared to what the Ephraimites could accomplish: “...**God hath delivered into your hands the princes of Midian Oreb and Zeeb: and what was I able to do in comparison of you? Then their anger was abated toward him, when he had said that**” (Judges 8:3).

Though the princes were dead, Gideon and his hungry 300 men continued to chase after Zabah (sacrifice) and Zalmunna (dark), the Midianite kings. Yet, a stingy spirit crept into the hearts of the Jews at Succoth (booths or tents) who refused to provide loaves of bread to Gideon’s army as they raced after the Midianite kings: “**And the princes of Succoth said, Are the hands of Zebah and Zalmunna now in thine hand, that we should give bread unto thine army?**” (Judges 8:6). However, Gideon was not having it: “**And Gideon said, Therefore when the Lord hath delivered Zebah and Zalmunna into mine hand, then I will tear your flesh with the thorns of the wilderness and with briers**” (Judges 8:7)! In his quest to feed his exhausted army, Gideon may have hoped for a more supportive response from the men of Penuel (face of God), but they were as cold-blooded as the men of Succoth. Thus, Gideon made the men of Penuel a promise: “...**When I come again in peace, I will break down this tower**” (Judges 7:12).

The Midianite kings Zebah and Zalmunna were in Karkor (foundation) with 15,000 men plus 120,000 swordsmen. Of course, these numbers meant nothing to Gideon and his 300 men who continued chasing them: “**And when Zebah and Zalmunna fled, he pursued after them, and took two kings of Midian, Zebah and Zalmunna, and discomfited all the host**” (Judges 8:12). Gideon and his army kicked many butts that day as he captured the Midianite kings alive!

Still, Gideon has a bone to pick with the stony-hearted Jewish men of Succoth. As he returned from battle early in the morning, he encountered a young man of Succoth, who shared intelligence regarding the leadership of that snotty city. Now, it was Gideon who went to Succoth with a serious attitude as he reminded them of their siddidy words: “**And he came unto the men of Succoth, and said, Behold, Zebah and Zalmunna, with whom ye did upbraid me, saying, Are the hands of Zebah and Zalmunna now in thine hand, that we should give bread unto thy men that are weary?**” (Judges 8:15). The Scriptures state Gideon took the elders of Succoth and “**taught**” all the men there with briers and thorns that had grown freely in the wilderness—the lesson that day was pain. Gideon did not forget

his promise to the men of Penuel—he beat down their tower and killed the men of that city (Judges 8:16 and 17).

Now, Gideon has a question for the captive Midianite kings: **“Then said he unto Zebah and Zalmunna, What manner of men were they whom ye slew at Tabor? And they answered, As thou art, so were they; each one resembled the children of a king”** (Judges 8:18). That was not the correct answer according to Gideon! **“And he said, They were my brethren, even the sons of my mother: as the Lord liveth, if ye had saved them alive, I would not slay you”** (Judges 8:19). Gideon then instructed his eldest son to kill the Midianite kings, but the youngster balked: **“And he said unto Jether his firstborn, Up, and slay them. But the youth drew not his sword: for he feared, because he was yet a youth”** (Judges 8:20).

According to the warrior code of the day, the Midianite kings encouraged Jether (excellence) to murder them: **“Then Zebah and Zamunna said, Rise thou, and fall upon us: for as the man is, so is his strength...”** (Judges 8:21). Still, the Midianite kings must have had an abundance of heart to coach the Jewish youngster in how to murder them. Gideon finished the job: **“...And Gideon arose, and slew Zebah and Zalmunna, and took away the ornaments that were on their camels’ necks”** (Judges 8:21). Like the brothers of today, the Midianites enjoyed pimped-out rides.

Not only did the Jews take the gold earrings of the Midianite men, plus the gold ornaments and collars that were on the camels and the purple clothes the Midianite kings wore, they also took the gold chains from the necks of the Midianite camels. Gideon melted these objects and formed a gold ephod (or ornament) that the Jews worshipped instead of the Almighty God who had delivered them (Judges 8:27). That was the end of the rowdy Midianites: **“Thus was Midian subdued before the children of Israel, so that they lifted up their hands no more”** (Judges 8:28). The curse God put on the Midianites in Numbers 25:16 and 17 was fulfilled: **“And the Lord spake unto Moses, saying, Vex the Midianites and smite them...”**

In the *Holy Bible*, the Jews’ victories over the Midianites are celebrated multiple times. The psalmist Asaph iterates the victory the Jews enjoyed over the black Midianites during the time of Judge Deborah: **“Do unto them as unto the Midianites; as to Sisera, as to Jabin, at the brook of Kison: which perished at Endor: they became as dung for the earth”** (Psalm 83:9 and 10). The victory God wrought via Gideon and his 300 warriors is recounted in the same psalm: **“Make their nobles like Oreb, and like Zeeb: yea, all their princes as Zebah, and as Zalmumma:**

Who said, Let us take to ourselves the house of God in possession” (Psalm 83:11 and 12). In Isaiah 9:4, the prophet tells God: **“For thou has broken the yoke of his burden, and the staff of his shoulder, the rod of his oppressor, as in the day of Midian.”** As the Prophet Isaiah warns the Jews of the coming annihilation of the Assyrians, he writes: **“And the Lord of hosts shall stir up a scourge for him according to the slaughter of Midian at the rock of Oreb...”** (10:26). Even in the final mention of Midian in the Old Testament, the Prophet Habakkuk indicates: **“I saw the tents of Cushan in affliction: and the curtains of the land of Midian did tremble”** (3:7). These Scriptures imply that the God of Israel has no relationship with the Midianites at all. Still, a line of faith-filled black Midianites continued through the Scriptures via the Ezrahite psalmists Heman and Ethan, the Rechabites, and the Wise Men.

The Story of the Black Children of the East

The Children of the East, who perhaps are more accurately identified as the People of the East, can be described as the shadowy black sons of Abraham. Although Abraham deftly sends his black sons (the result of his union with Keturah and possibly other black women in Genesis 25:6) eastward, the Children of the East do not have a notable Biblical identity.

The Children of the East initially appear in the Scriptures as supporting the Midianites and the Amalekites (black descendants of Esau, Jacob-Israel’s twin brother) when those two tribes attack and initially demolish the Israelites in a battle during the time of the judges (Judges 6:3). The Children of the East continue to fight alongside the Midianites and Amalekites as God calls Gideon to lead the Jews to victory (Judges 6:33). Prior to the next skirmish, all of the Children of the East, which may be a tribe or a group of tribes **“lay along in the valley like grasshoppers for multitude; and their camels were without number as the sand by the sea for multitude”** (Judges 7:12).

In the fight against Gideon and the Jews, Midianite princes Zebah and Zalmunna were leading the charge at this point, as the Children of the East sustained heavy casualties: **...about fifteen thousand men, all that were left of all the hosts of the children of the east: for there fell an hundred and twenty thousand men that drew sword”** (Judges 8:10).

No further mention of the Children of the East occurs until Ezekiel 25:10, when God blasts the Moabites and Seir (the mountain of the black sons of Esau, Israel’s twin brother). The Lord then notifies the Moabites that he shall **“open the side of Moab”** to the Men of the East along with the Ammonites in

such a manner that shall extinguish the Moabites and the Ammonites (Ezekiel 25:9-11). Whether the Children of the East were a particular tribe or a collection of tribes may not ever clearly be determined.

The Story of the Black Midianites among the Jews

The brilliant administrative advice that Jethro had given to Moses in Exodus 18:19 was honored even during the days of Saul, who was the first king of Israel. Though they retained the label of Kenites, these Midianites' biological link to the Midianite Jethro delivered them from the wrath of the mighty warrior king before he slaughtered most of the Amalekites (who were [via Esau] the Jews' brethren cursed by God for attacking unarmed Jews as they made their way across the desert during Moses' time in Exodus 17:14-16). Hundreds of years after the deaths of Moses and Jethro, Saul clearly made a difference: **“And Saul said unto the Kenites, Go, depart, get you down from among the Amalekites, lest I destroy you with them: for ye showed kindness to all the children of Israel, when they came up out of Egypt. So the Kenites departed from among the Amalekites”** (1 Samuel 15:6).

This particular branch of Midianite Kenites was also referred to as Ithrites during the reign of Israel's second king, David. The word Ithrite means descendant of Jether, and Jether is a version of Jethro as Bob is a version of Robert. Ira, whose name means wakefulness or alert, was one of two Ithrites counted among King David's mighty men (2 Samuel 23:38). The other was Gareb, whose name means scabby, scratchy, or dandruff. Apparently, Gareb's skin condition did not cause him to be eliminated as a powerful warrior. The Kenites, who were the uncursed Midianites, were descended from Jethro, Hobab, and Heber. They continued to harmoniously dwell with the Jews.

Heman and Ethan, the Black Ezrahite Psalmists

Psalms 88 and 89 which begin: **“O Lord God of my salvation, I have cried day and night before thee”** and conclude: **“Lover and friend hast thou put far from me, and mine acquaintance into darkness”** (18), were described as the most depressing psalms in the *Holy Bible* by the late columnist Sydney J. Harris. The author of Psalm 88 was not King David, but a black descendant of Jethro named Heman, which means faithful. His brother Ethan, whose name is translated as permanent, wrote Psalm 89.

The *Holy Bible* records three sets of men named Heman and Ethan. The original Heman and Ethan were descended from the Jewish tribe of Judah. They were the sons of Zerah, which means rising. The first Heman and Ethan lived several generations before the second and third sets of Heman and Ethan,

who lived during the time of Kings David and Solomon (1 Chronicles 2:6). What distinguished the second and third sets are their fathers. The second Heman and Ethan are both musical priests descended from the Jewish tribe of Levi and have different fathers: Heman's father was Joel while Ethan's father was Kishi or Kushaiah (1 Chronicles 6:33; 6:44; 15:17). Brothers Heman and Ethan, the Ezrahite psalmists, are the sons of Mahol (1 Kings 4:31). Perhaps the epithet Ezrahite was necessary to distinguish the two Levite priests from Heman and Ethan, the black psalmists.

What is an Ezrahite?

The word Ezrahite means a descendant of Hobab, which was another name of the Midianite Jethro (Judges 4:11) and also his son (Numbers 10:29). Since Jethro returned to the Midianities after he helped Moses organize Jewish administrative structure (Exodus 18:27), his descendants can be traced to Jethro's son Hobab, who remained and lived among the Jews (Numbers 10:32). Brothers Heman and Ethan were renowned for their wisdom. Only the wisdom of King Solomon eclipsed the brothers' brilliance: **"And God gave Solomon wisdom and understanding exceeding much, and largeness of heart, even as the sand that is on the sea shore. For he was wiser than all men; than Ethan the Ezrahite, and Heman, and Chalcol, and Darda, the sons of Mahol; and his fame was in all nations round about"** (1 Kings 4:31). Chalcol means sustenance, Darda translates as pearl of knowledge, and Mahol means dancing. Though Chalcol, Darda, and Mahol are mentioned in this Scripture, their names appear together nowhere else in the *Holy Bible*.

The title of Psalm 88 reads: **"A Song or Psalm for the sons of Korah, to the Chief Musician upon Mahalath Leannoth, Maschil of Heman the Ezrahite."** The sons of Korah were a section of Levite priests who **"were over the work of the service"** (1 Chronicles 9:19). They supervised the temple and monitored the items in the temple including the priests who entered and exited the house of God. Since a psalm would be considered as an item belonging to God, designation to the sons of Korah appropriately appears here and in the titles of ten other psalms. Mahalath Leannoth, which means pay attention, sickness! may have been the name of an instrument, possibly the harp David played on to create the sweet music that relieved the tormented mind of King Saul years earlier (1 Samuel 16:23). Maschil, translated as to instruct or make prudent, would have been a fitting description of the spiritual output from Heman, this black man whom the *Holy Bible* describes as wise (1 Kings 4:31). As the Word of God teaches **"For in much wisdom is much grief..."** (Ecclesiastes 1:18), the brilliant Heman may have been very sorrowful indeed, as is indicated throughout the 18 verses of Psalm 88. The title of

Ethan the Ezrahite's psalm also begins with the word Maschil or instruction. Compared with Psalm 88, Psalm 89 is much more positive and extends to 52 verses.

The Black Kenites become the Black Rechabites: God's Example to the Jews

The Midianites who were descended from Heber the Kenite (Judges 4:11) were still recognized as Kenites, but a branch of them became known as Rechabites: **"And the families of the scribes which dwelt at Jabez: the Tirathites, the Shimeathites, and Suchathites. These are the Kenites that came of Hemath, the father of the house of Rechab"** (1 Chronicles 2:55). In this listing with the tribe of Judah, just as in the Edomite Caleb's inclusion with the tribe of Judah (1 Chronicles 4:13-15), no connection is made to any specific Jew, thereby indicating the people in 1 Chronicles 2:55 are not Jews, but are regarded, like Caleb, as honorary Jews so they may receive Jewish land. The excellent desert survival skills Hobab shared with Moses in Numbers 10:29-32 were still appreciated by the Jews hundreds of years later; thus, land was given to Hobab's Kenite descendants.

Who is Rechab?

The three groups of Kenites, who are the Tirathites, which means gate; the Shimeathites, which means annunciation or announcement; and the Suchathites, translated as branch or entwined bough, appear nowhere else in the Scriptures. In 1 Chronicles 2:55, scribes were speakers, writers, counters, and recorders who performed valuable services for the Jews. These highly intelligent Kenites were descended from Hemath, which means walled. Hemath was not only a Kenite, he was the father of another Kenite named Rechab, which is translated as rider. The male Rechabites were identified as being of Rechab, whether they were Rechab's sons, grandsons, great-grandsons, or descendants. (This same identification method is used with other individuals in the Scriptures, too). Rechab was the father of the black Rechabites, whom God cited as a stellar example of spiritual obedience to the Jews.

Long after the days of King Solomon, during the time when the Twelve Tribes of Israel had been divided into Ten Tribes now known as the land of Israel or Samaria, and the remaining Two Tribes of Judah and Benjamin were known collectively as the land of Judah, King Joram ruled over Israel. His father was the wicked King Ahab who had worshipped Baal, the Canaanite idol, along with his black Canaanite wife (and Joram's mother), the infamous black Queen Jezebel. God had already issued the divine decree that the king and queen would die for their evil, which had also included the murder of innocent Naboth, a black Samaritan. Though King Ahab was dead, the prophecy regarding the queen's death

had not yet been fulfilled (1 Kings 21: 23 and 24). Their black son, King Jehoram (or Joram) didn't worship the image of Baal as his parents had, but he followed Old Testament Law according to his preferences rather than wholly obeying the Word of God (2 Kings 3:2 and 3).

Elisha anoints King Jehu to wipe out King Ahab's sons and especially Joram (or Jehoram)

According to God's divine direction, the Prophet Elisha sent a young prophet to anoint a Jew named Jehu as king over the land of Israel as the replacement to the disobedient King Jehoram. The purpose of an anointing is to enable someone to carry out a specific duty. The young prophet singled out and poured oil on Jehu's head as Jehu sat with the captains of the army. Next, the prophet tells Jehu that God has anointed him to annihilate the male descendants of the deceased King Ahab: **"For the whole house of Ahab shall perish: and I will cut off from Ahab him that pisseth against the wall..."** (2 Kings 9:9). These were turbulent times, and Jehu's ensuing encounter with a Rechabite shall affect the Rechabites forever.

Jehu accepted his kingship, and began to plan the destruction of the deceased King Ahab's son, King Joram. Jehu jumped into a chariot and drove to the city of Jezreel. King Jehoram, after he sent two messengers who both decided to join Jehu, climbed into his chariot to meet Jehu, the newly appointed king who had previously served in King Joram's army. Present at the meeting and in a chariot also was King Ahaziah, who was a friend of the Samaritan King Jehoram and the ruler of the land of Judah. After a brief conversation: **"Jehu drew a bow with his full strength, and smote Jehoram between his arms, and the arrow went out at his heart, and he sunk down in his chariot"** (2 Kings 9:24). King Ahaziah then fled in his chariot, but King Jehu had ordered his death, too. Although King Ahaziah escaped to Megiddo, he was injured too badly to survive (2 Kings 9:27). Jehu had a long way to go before he finished fulfilling his anointed duty. Later, he told men to throw Queen Jezebel, the dead Jehoram's mother, out of a window and she died. Still, the late King Ahab's 70 sons were yet alive in Samaria (2 Kings 9:33-10:1) and King Jehu had work to do.

Jehu was a literate warrior who wrote letters to the supervisors of the late King Ahab's 70 sons and to the rulers of the city of Jezreel, where Jehu and the sons were living. He let the supervisors know they should place Ahab's most gifted son on the throne to fight, because Jehu was on the way! Instead of preparing to go to war, the men (who were educators, not warriors) quaked: **"But they were exceedingly afraid, and said, Behold, two kings stood not before him: how then shall we stand?"** (2 Kings 10:4). They capitulated and told Jehu: **"...We are thy servants, and will do all that thou bid us; we will not make any king: do thou that which is good in thine eyes"** (2 Kings 10:5).

Jehu then writes a second letter that tells the supervisors to remove the heads of the king's 70 sons. Again, the rulers comply and place King Ahab's sons' heads in baskets, then send them to Jehu (2 Kings 10:7). Next: "...**Jehu slew all that remained of the house of Ahab in Jezreel, and all his great men, and his kinfolks, and his priests, until he left him none remaining**" (2 Kings 10:11).

Jonadab the black Rechabite joins King Jehu

Then, the Rechabite Jehonadab (or Jonadab), whose name means Jehovah offers Himself freely, sees Jehu, who is probably drenched in blood and passion, yet also full of righteous fury because Jehu knows he is killing according to God's divine direction and prophecy. Jehonadab agrees with Jehu's mission and runs to support Jehu. He spiritually bonds with Jehu and gives him five, then goes on the chariot ride of a lifetime: "**And when he was departed thence, he lighted on Jehonadab the son of Rechab coming to meet him: and he saluted him, and said to him, Is thine heart right, as my heart is with thy heart? And Jehonadab answered, It is. If it be, give me thine hand. And he took him up to him into the chariot.**

And he said, Come with me, and see my zeal for the Lord. So they made him ride in his chariot" (2 Kings 10:15 and 16).

Jonadab the Rechabite witnessed Jehu's destruction of all remaining male members of evil King Ahab's family. He watched as Jehu tricked the worshippers of Baal into wearing robes that clearly identified them as people who did not worship the God of the Jews. Jonadab and Jehu went into Baal's Temple and waited as the idolators offered sacrifices and burnt offerings to Baal. Jonadab saw Jehu and 80 warriors kill all of Baal's church members, then they trashed Baal's image and his temple: "**Thus Jehu destroyed Baal out of Israel**" (2 Kings 10:28).

Jonadab's vow obeyed by all Rechabites

The Rechabite Jonadab must have been deeply affected by his witnessing the fulfillment of divine prophecy by the hand of King Jehu. He may have wanted to take an action that would guarantee his descendants would never find themselves in the position of Baal worshippers, who savored an excessively indulgent lifestyle. Thus Jonadab made a vow that none of his descendants would break his commandment to not drink wine, to not become farmers, and to not live in houses. His commandment was obeyed by his descendants for multiple generations when their lifestyle was brought to the attention of the Prophet Jeremiah by God during the reign of Jehoiakim, king of Judah.

God sends Jeremiah to the Rechabites

The sins of the Jews in both kingdoms had aggrieved God so severely that He would later send all the Jews to a 70-year captivity in Babylon, which was ruled by black men. Yet God had a special message for the black descendants of Jonadab the Rechabite that He told the Prophet Jeremiah to deliver: **“Go unto the house of the Rechabites, and speak unto them, and bring them into the house of the Lord, into one of the chambers, and give them wine to drink”** (Jeremiah 35:2). Jeremiah gathered all of the Rechabites, brought them into a room in the Temple that King Solomon had built, then commanded them: **“And I set before the sons of the house of the Rechabites pots full of wine, and cups, and I said unto them, Drink ye wine”** (Jeremiah 35:5).

The Rechabites cling to Jonadab’s vow

The black Rechabites refused to violate the vow of Jonadab, even for the Prophet Jeremiah of the Most High God inside the Temple: **“But they said We wil drink no wine: for Jonadab the son of Rechab our father commanded us, saying, Ye shall drink no wine, neither ye, nor your sons for ever:**

Neither shall ye build house, nor sow seed, nor plant vineyard, nor have any: but all your days ye shall dwell in tents; that ye may live many days in the land where ye be strangers” (Jeremiah 35:6 and 7). Jonadab’s vow, possibly a reaction to his viewing of the dead worshippers of Baal, served to protect his descendants and spiritually preserve them by keeping them humble and spiritually dependent on God as they continued to live among the Jews, who regarded these black people as foreigners.

The Rechabites remained obedient to Jonadab’s vow: **“Thus have we obeyed the voice of Jonadab the son of Rechab our father in all that he hath charged us, to drink no wine all our days, we, our wives, our sons, nor our daughters;**

Nor to build houses for us to dwell in: neither have we vineyard, nor field, nor seed:

But we have dwelt in tents, and have obeyed, and done according to all that Jonadab our father commanded us” (Jeremiah 35:8-10).

God cites the black Rechabites as role models for the Jews

For the first time in the Scriptures, God uses black people, not black individuals, to serve as a good example to the Jews. Later in the New Testament gospels, Jesus cites the black Good Samaritan, the black Samaritan leper, and the black Queen of Sheba as a people more sensitive to the reality of God than the Jews (Luke 10:30-37; Luke 17:11-19; Matthew 12:42; and 2 Chronicles 9:1-12). Jesus even

mentions the black Hamitic cities of Tyre, Sidon, and Sodom as potentially being more spiritually repentant than the Jews were (Matthew 11:20-24; Luke 10:12-14).

God directs Prophet Jeremiah to query the Jews: **“Thus saith the Lord of Hosts, the God of Israel; Go and tell the men of Judah and the inhabitants of Jerusalem, will ye not receive instruction to hearken to My words? saith the Lord.**

The words of Jonadab the son of Rechab, that he commanded his sons not to drink wine, are performed; for unto this day they drink none, but obey their father’s commandment: notwithstanding I have spoken unto you, rising early and speaking; but ye hearkened not unto Me” (Jeremiah 35:13 and 14).

God iterates how He has repeatedly sent His message to the Jews and they have not listened to Him, their Divine Father. However, the Rechabites obeyed the directions of their ancestor Jonadab, so God shall bring evil on the Jews: **“Because the sons of Jonadab the son of Rechab have performed the commandment of their father, which he commanded them; but this people hath not hearkened unto Me:**

Therefore thus saith the Lord God of Hosts, the God of Israel; Behold I will bring upon Judah and upon all the inhabitants of Jerusalem all the evil that I have pronounced against them: because I have spoken unto them, but they have not heard; and I have called unto them, but they have not answered” (Jeremiah 35:16 and 17).

God blesses the Rechabites

God then blesses the black Rechabites, who publicly demonstrated their obedience to their father Jonadab by refusing to break his vow under any circumstances. God guarantees their prosperity not only during the forthcoming time of great suffering for the Chosen People, but also for eternity: **“Jeremiah said unto the house of the Rechabites, Thus saith the Lord of Hosts, the God of Israel; Because ye have obeyed the commandment of Jonadab your father, and kept all his precepts, and done accordingly unto all that he hath commanded you;**

Therefore thus saith the Lord of Hosts, the God of Israel; Jonadab the son of Rechab shall not want a man to stand before me for ever” (Jeremiah 35:18 and 19).

True to God’s Word, after the 70-year captivity ends and the Jews have returned to Jerusalem, a Rechabite can be found busily working on the restoration of the Temple: **“But the dung gate repaired Malchiah the son of Rechab, the ruler of part of Bethhaccerem; he built it, and set up the doors**

thereof, the locks thereof, and the bars thereof” (Nehemiah 3:14). Malchiah means appointed by Jah or God. Though Bethhaccerem means house of the vineyard, the Rechabites had no vineyards there or anywhere else. To this day, Rechabites can be located on the planet. These black people are living examples of the power of the Word of God.

The line of black men who named the Midianite Jethro’s son Hobab as their ancestor did not cease to be a source of strength to the Jews. From Hobab’s desert survival skills to the wisdom of his descendants Heman and Ethan, this particular line of Midianites, whether known as Kenites, Ithrites, Ezrahites, or Rechabites, were blessed and continued to function as blessings to the children of Israel. These uncursed Midianites eventually impacted the world in a manner that fulfills the Scriptures and is celebrated during every Christmas holiday season.

Chapter 4: The Black Sons of Esau aka Edom

Like Ishmael, Esau is typically defined in the minds of most church-goers by one negative event—the rejection of his birthright, which was usurped by his fraternal twin brother, Jacob, whom God later renamed Israel. As Christians tend to leave Ishmael in the desert, they invariably imagine Esau fuming at his scheming brother Jacob (who ends up blessed of God). Neither perception accurately depicts the *Holy Bible's* version of Ishmael or Esau.

Esau, like Jacob, was a Shemite. Unlike the typical dark brown-skinned Jew of the Old and New Testaments, Esau was light-skinned, or as colored people say: red. The Reverend Cain Hope Felder writes in *The Original African Heritage Study Bible*: “Throughout African, African American, and African Caribbean cultures, the term ‘red’ has always been used to describe an individual of light complexion” (James C. Winston Publishing Company, copyright 1993, p. 39). Esau wasn’t the color of a blushing European. Technically, Esau was the color of red lentils, which is the same skin tone of red African Americans (specifically Redd Foxx and Malcolm X who was known as Detroit Red before his conversion to the Muslim faith), the Egyptian queen Nefertiti, and some Africans. Note the visual link made when the famished Esau asks his brother for lentil soup: “**And Esau said to Jacob, Feed me, I pray thee with that same red pottage; for I am faint: therefore was his name called Edom**” (Genesis 25:30). Edom means red. Red lentils are reddish-yellow, which is the exact match to Esau’s complexion.

Esau marries two black women, Adah and Aholibamah

Many light-skinned brothers experience a powerfully erotic attraction to dark-skinned women, and the light-skinned, hairy Esau was no exception. Esau married two Canaanite sisters, Adah (aka Bashemath) and Aholibamah (aka Judith), probably because Esau’s family was living in the land of Canaan at that time and Canaanites were neighbors. Adah, whose name means ornament, was the daughter of Elon the Hittite. The name Elon indicates strength or a chief, so Elon was a brother of

renown. The Hittites were descended from Heth, the second son of Canaan, who was the youngest son of Ham (Genesis 10:6 and 10:15). Adah's tribe was quite formidable because the word Hittite means terror. In Hebrew, the word for Hittite is Chittiy, which signifies breaking down by violence or by confusion. Adah was nobody's wallflower. She is given the name Bashemath, which means fragrance, in Genesis 27:4, and the same name is applied to Esau's third wife in Genesis 36:3. These two women's identities are lumped together in the same way that the Midianites' and the Ishmaelites' identities are twice not distinguished in Scriptures. Do you wonder why?

Aholibamah, whose name stands for tent of height or high dwelling, was the granddaughter of Zibeon the Hivite. Zibeon means variegated or colors, and he possibly had developed vitiligo, the skin disease that turns the dark skin of black people into brown, pink, and/or white spots. Hivites, like Hittites, were the descendants of that pervert Canaan (Genesis 9:24 and 25; Genesis 10:17). The Hebrew word from which Hivite is derived, Chivviy, means villager. Aholibama was a sophisticated city lady, whose background must have clashed with the farmer and hunter Esau, who married the ladies when he was 40 years old (Genesis 26:34). Aholibamah is given the name of Judith, which means female descendant of Judah in Genesis 27:34, although Jacob's son Judah had not yet been born. Aholibamah's father was a deep brother called Beerli, a name that means pit or well.

These two sisters were the choices of Esau, but their personalities were repugnant to Esau's parents. The ladies "...**were a grief of mind unto Isaac and Rebekah**" (Genesis 27:35). Yes, the Canaanite sisters may have been freaks who didn't miss a beat, but they were extremely perceptive, too. They probably saw right through Rebekah's manipulative domination of the family, recognized her plotting against their husband Esau, and called her out on a daily basis.

Rebekah makes plans for the blessing that belongs to Esau

The provocative personalities of his black wives came into play as Rebekah schemed to get the father's blessing of her elder son Esau transferred to the younger twin Jacob. Though Esau had indicated to Jacob that he did not value the birthright, Esau apparently did not know how important the birthright was. He asks Jacob: "...**what profit shall this birthright do to me?**" in Genesis 25:32, and Jacob never bothers to answer his naive brother's question. According to the ancient rule of primogeniture (another West African tradition absorbed by the West), when the father dies, the eldest son inherits everything, and the younger son(s) is left to fend for himself. Rebekah was well aware of the value of the birthright, and after Jacob let her know that he had purchased the birthright from Esau for a bowl of red lentil soup, she was determined to get Esau's blessing, too.

The next event reads more like a scene from a soap opera than the 27th chapter of Genesis. The aging Isaac decides to bless Esau because Isaac's encroaching loss of eyesight has convinced the patriarch that he is about to die. The manipulative Rachel hears Isaac direct Esau to get and prepare spicy venison for his father to dine on just before Isaac will bless Esau. While Esau goes out hunting, Rebekah prepares fresh goat meat and makes it flavorful as spicy venison.

Rebekah then directs Jacob to bring the meat to his father so he can receive Esau's blessing. The 40-something Jacob reminds his mother **"Esau my brother is a hairy man, and I am a smooth man"** (Genesis 27:11), so she gives Esau's clothing to Jacob while he dons kidskins of goats to seem hairy. The future father of the Twelve Tribes deceptively goes to his dad: **"And Jacob said unto his father, I am Esau thy firstborn; I have done according as thou badest me: arise, I pray thee, sit and eat of my venison, that thy soul may bless me"** (Genesis 27:19). Isaac wonders how the meat was captured and prepared so quickly, then suspiciously decides to feel Jacob. He concludes: **"The voice is Jacob's voice, but the hands are the hands of Esau"** (Genesis 27:22). Although it may seem Isaac was not the sharpest knife in the drawer, he probably had been controlled by his wife so long, that he had learned to go along to get along. Since she wanted Jacob to inherit Esau's blessing, Isaac may have unconsciously decided, O what the heck! Esau was his father's favorite son, but Mom had always liked Jacob best. Devious Rebekah seems to have been wearing out the pants in the family.

Isaac asks the sneaky Jacob point-blank: **"And he said, Art thou my very son Esau? And he said, I am"** (Genesis 27:24). Like other visually impaired individuals, Isaac decides to let his nostrils make the final decision, then blesses his dishonest adult son: **"And his father Isaac said unto him, Come near now, and kiss me, my son."**

And he came near, and kissed him: and he smelled the smell of his raiment, and blessed him, and said, See, the smell of my son is as the smell of a field which the Lord hath blessed:

Therefore God give thee of the dew of heaven, and the fatness of the earth, and plenty of corn and wine:

Let people serve thee, and nations bow down to thee: be Lord over thy brethren, and let thy mother's sons bow down to thee: cursed be every one that curseth thee, and blessed be he that blesseth thee" (Genesis 27:26–29). Jacob's mother had only one son who was going to bow down to Jacob, and that was Esau.

The Story of Isaac's Edomite Prophecy, Part 1

Not only was Esau the victim of a tricky mother, but he was also guilty of poor timing. After he walks in with the spicy, freshly caught venison, and asks his father to bless him, Isaac responds, “**Who are you?**” in Genesis 27:32. The elderly Isaac has a mini-seizure as he realizes his son (and wife) has duped him. Esau “**cried with a great and exceeding bitter cry**” for his blessing, but it was gone, gone, gone. Esau continues to beg and weep for a blessing. His sympathetic father Isaac responds, not with a blessing but with a prophecy: “**And Isaac his father answered and said unto him, Behold, thy dwelling shall be the fatness of the earth, and of the dew of heaven from above;**

And by thy sword shalt thou live, and shalt serve thy brother; and it shall come to pass when thou shalt have the dominion, that thou shalt break his yoke from off thy neck” (Genesis 27:39 and 40). These are not the words Esau wants to hear from his father. He decides that when his father dies, he will annihilate Jacob after the mourning period ends: “**And Esau hated Jacob because of the blessing wherewith his father blessed him: and Esau said in his heart, The days of mourning for my father are at hand; then will I slay my brother Jacob**” (Genesis 27:41). Rebekah hadn't thought her duplicitous plot out this far, and she did not imagine what life would be like for Jacob with a murderous brother who is also a master hunter hot on his trail.

Who is Rebekah?

Still, Rebekah continues to scheme, this time to protect Jacob from Esau's justifiable rage. After she hears what Esau plans to do, she decides to send Jacob to her equally amoral brother, Laban, until Esau cools off. Without taking any responsibility for what she has done, Rebekah tells Jacob to go to his uncle's home: “**Until thy brother's anger turn away from thee, and he forget that which thou hast done to him: then I will send, and fetch thee from thence: why should I be deprived also of you both in one day?**” (Genesis 27:45). Rebekah doesn't say how she would lose two sons if Esau were to kill Jacob. Mathematically, she should only lose one son if Jacob were murdered. Mother Wolf that she is, Rebekah is implying that if Esau killed Jacob, she would have to kill Esau back! Who is this Widowmaker Rebekah, the mother-in-law of the two Canaanite sisters?

Rebekah's name means fettering or to shackle or to chain. Strong's Concordance suggests that Rebekah was so beautiful, people were shackled by her beauty. Yet Rebekah seems to have had more than one way to shackle people. Her manipulative behavior resembles the woman described in Ecclesiastes 7:26: “**And I find more bitter than death the woman, whose heart is snares and nets, and her hands as bands; whoso pleaseth God shall escape from her; but the sinner shall be**

taken by her.” However, Isaac had not married Rebekah as the result of her scheming ways. Years earlier, Isaac’s father Abraham had sent his servant to Mesopotamia to find a wife for Isaac, and the servant specifically acknowledged God in his search for the wife of his master’s son. God spoke through the circumstances and divinely answered the servant’s prayer by leading him to Rebekah (Genesis 24:10–52).

Since Rebekah was God’s choice, and not man’s choice, why did she act so deviously? The answer is in the prayer for a mate that many Christians pray today. When a Christian asks God to select a mate, God does exactly that! He selects a mate that shall suit His purposes, plus meet the needs of the person who is praying for a husband or wife. Rebekah acted the way she did because she remembered what God had told her when she was pregnant with twins Esau and Jacob: **“And the children struggled together within her; and she said, If it be so, why am I thus? And she went to inquire of the Lord”** (Genesis 25:22). Back in the day, she and Isaac had been unable to conceive children until Isaac asked for the Lord’s help, and Rebekah did not understand that if it were God’s will that the children be born, why were they having a riot in her womb? God had explained to the young mother-to-be: **“Two nations are in thy womb, and two manner of people shall be separated from thy bowels: and the one people shall be stronger than the other people; and the elder shall serve the younger”** (Genesis 25:23).

The faithful Rebekah

God had selected Rebekah for Isaac not only because of her beauty and her Shemitic family background, but also because He knew she would never forget His Words, and that she would do anything to bring His Words to pass, including tricking her husband to ensure that the younger Jacob would receive the blessing of the elder Esau. When God selects a mate for a Christian, He chooses a person who will play a spiritually integral role in that person’s destiny, and that’s exactly what Rebekah did for Isaac. Once Rebekah’s pristine motivation is revealed, she is transformed from a schemer to a woman of exceptionally strong faith in God.

Instead of having a family meeting and revealing her conniving hand in this drama (since Esau might want to kill her, too), Rebekah decides to blame the strong personalities of her black daughters-in-law as the reason why Jacob suddenly needs to skip town: **“And Rebekah said to Isaac, I am weary of my life because of the daughters of Heth: if Jacob take a wife of the daughters of Heth, such as these which are of the daughters of the land, what good shall my life do me?”** (Genesis 27:46) It’s quite fitting for this dramatic chapter to end with a plaintive query from Rebekah.

Isaac responded to his wife's distress by issuing a blunt directive that resembled the same order his father Abraham uttered to the servant who had located Rebekah over 40 years earlier: "**And Isaac called Jacob, and blessed him, and charged him, and said unto him, Thou shalt not take a wife of the daughters of Canaan**" (Genesis 24:3 and Genesis 28:1). Jacob was then sent to Rebekah's brother Laban in Bethuel, and was told to "**take thee a wife from thence of the daughters of Laban thy mother's brother**" (Genesis 28:2).

Esau selects a third black wife, Mahalath

Esau, always his father's favorite son, was also defrauded by his mother's dramatic display. To score more points with his father, Esau decides to select a third wife. Wife Number Three would not be a Canaanite like his current wives; she would be descended from Ishmael, his father's older brother (which was logical since Jacob's wife would be descended from Laban, his mother's brother): "**And Esau seeing that the daughters of Canaan pleased not Isaac his father;**

Then went Esau unto Ishmael, and took unto the wives which he had Mahalath the daughter of Ishmael Abraham's son, the sister of Nebajoth, to be his wife" (Genesis 28:8 and 9). Ishmael's first wife was an Egyptian like his mother, Hagar (Genesis 21:21). Nebajoth (or Nebaioth) was Ishmael's oldest son; and since Mahalath was his sister, she was at least $\frac{3}{4}$ Egyptian. The Egyptians were descended from Mizraim (aka Egypt), the second oldest son of Ham (Genesis 10:6). True to his taste in the ladies, Esau selected as his third wife another dark-skinned sister, Mahalath, whose name poignantly means to be sorry. Years later, after Rebekah died, and Isaac lived on, Jacob and Esau reconciled, and the brothers were at peace (Genesis 33:4). Perhaps then Esau realized that his dark wives were not the true reason his brother was sent away, and he may have appreciated all three sisters even more than before.



Saqqara

Since Esau had three black wives, all of his sons were black descendants of Abraham. The union of Esau and Bashemath-Adah produced Eliphaz (God of gold). Esau and Judith-Aholibamah gave birth to Jeush (hasty), Jaalam (hidden or secret) and Korah (to cover). The names of the children born to his union seem to indicate that after the birth of his eldest son, a pesky trepidation may have come over Esau, possibly due to the sustained conflict between his mother Rebekah and his Canaanite wives. Esau and Mahalath-Bashemath produced Reuel, whose name means friend of God (Genesis 36:10). Could it be Esau now felt that his marriage to the Ishmaelite Mahalath-Bashemath restored him to the good graces of his father Isaac and Isaac's God as well?

The death of Isaac

After Jacob returned from Mesopotamia and the fraternal twin brothers reunited, they later buried their father, Isaac, in a manner reminiscent of how Isaac and Ishmael came together to bury their father Abraham in Genesis 25:9. No mention is made of Rebekah, who may have been deceased, at this point: **“And Isaac gave up the ghost, and died, and was gathered unto his people, being old and full of days: and his sons Esau and Jacob buried him”** (Genesis 35:29).

Since Jacob and Esau are now wealthy men with multiple wives and children, plus much livestock, dwelling in Shalem, a city of Canaan, there is not enough space for both burgeoning families. The brothers amicably part: **“And Esau took his wives, and his sons and his daughters and all the persons of his house, and his cattle, and all his beasts, and all his substance, which he had got in the land of Canaan; and went into the country from the face of his brother Jacob”** (Genesis 36:6). The Scripture is quick to explain that mutual prosperity, as was the case between Abraham and Lot (Genesis 13:8 and 9), was the cause of the twins' separation: **“For their riches were more than that they might dwell together; and the land wherein they were strangers could not bear them because of their cattle”** (Genesis 36:7).

The personality of Esau = Edom

Esau, whose name means to make or to do, is also called Edom, which means red, because of his yellowish-red complexion. Although some Caucasians may attempt to apply the adjective red to their tribe, in American reality only light-skinned black people and Native Americans have actually been described as being red. (The Native American moniker “paleface” more accurately describes white people or Gentiles). In the days of the Old and New Testaments, dark-skinned Jews were the rule. A

light-skinned Jew was an anomaly, which is why Edom was named for his unique skin color. This light-skinned Jew, with his dark wives and children, left the land of Canaan to conquer Mount Seir, a mountain populated by black cave dwellers, and given to Edom by God Himself (Joshua 24:4).

The personality of Esau was not that of a religious man. The Scripture states: “...**Esau was a cunning hunter, a man of the field...**” (Genesis 25:27). Since he sold his birthright to his twin brother Jacob in exchange for a bowl of lentil soup and cornbread, it is clear that, as Genesis 25:34 reads: “...**Esau despised his birthright.**” As he warns the saints to be holy, the writer of the book of Hebrews regards Esau not as a spiritual man, but as a spiritually ignorant individual: “**Lest there be any fornicator, profane person, as Esau, who for one morsel of meat sold his birthright.**”

For ye know how that afterward, when he would have inherited the blessing, he was rejected: for he found no place of repentance, though he sought it carefully with tears” (Hebrews 12:16 and 17).

The hunter and outdoorsman Esau strove to please his father, unlike his brother Jacob, a boring mama’s boy who probably stayed in the house most of the time (Genesis 25:27). If one tried to speak of Esau’s passing down the faith of his father Isaac, the most Esau could do is draw a blank. Whatever religious instruction had occurred in the home bypassed Esau, or he would have greatly valued his birthright. The ungodly religious practices of Esau’s Canaanite and Ishmaelite-Egyptian wives probably dominated the Edomites, though God remained faithful to them for hundreds of years.

Mount Seir: Home of the Edomites

Just as God gave the inhabited Promised Land to the Jews, He had previously given the populated Mount Seir to the black children of Esau as Joshua would remind the Jews hundreds of years later: “**And I gave unto Isaac Jacob and Esau: and I gave unto Esau Mount Seir, to possess it...**” (Joshua 24:4). Mount Seir, which means shaggy, was initially inhabited by a Hamitic Canaanite tribe called Horites or Horims (Genesis 13:7, Genesis 13:9, and Genesis 14:6). The word Hor means mountain and these brothers were the original mountain men. They lived in caves and dens. (Although the Horites have been derogatorily labeled as troglodytes by racists, this description is invalid since the term troglodyte is also used to classify types of chimpanzees). The children of Edom believed their divine right was to conquer the Horims since God gave the Edomites Mount Seir: “**As He did to the children of Esau, which dwelt in Seir, when He destroyed the Horims from before them: and they succeeded them, and dwelt in their stead even unto this day**” (Deuteronomy 2:22). The legacy of Esau’s black sons is summed up in Genesis 36:8: “**Thus dwelt Esau in Mount Seir: Esau is Edom.**”

Not only did the black sons of Esau get their own mountain from God, they also seem to have received a special anointing from God, too. Esau's genealogy is listed as the entire 36th chapter of Genesis. Esau's sons are given the titles of dukes along with some Horite brothers (in Genesis 36:29 and 30), but the children of Israel are not once labeled as dukes. The word duke is translated from the Hebrew *alluwph* and can mean captain, governor, or guide. The brothers of Edom resemble their Hamitic brothers in that they were natural leaders (as Esau was a naturally gifted hunter, following in the footsteps of the renowned Hamitic hunter, Nimrod, in Genesis 10:8 and 9). Since ancient civilization began with the line of Ham in Genesis 10:10, one should not be surprised that the brothers demonstrated strong leadership skills. Indeed, the Scripture points out that the Edomites had kings long before their Israeli brothers did: **“And these are the kings that reigned in the land of Edom, before there reigned any king over the children of Israel”** (Genesis 36:31).

The black sons of Esau (or Edom) lived happily on their mountain long after Esau died. The Scripture narrative does not record any further information regarding Esau (other than his genealogy) after he separates from his brother Jacob-Israel (Genesis 36:6 and 7), but his black descendants are cited repeatedly in the Old Testament narratives and are notably prophesied of by several prophets (e.g. Obadiah 1-21, Jeremiah 49:7, Ezekiel 25:14). Biologically, they are black Jews, but the Scriptures consistently label them as Edomites or as the children of Mount Seir.

As the Israelites traveled out of Egypt hundreds of years after Esau's death, and under the leadership of Moses, he sang about the dukes of Edom as the Jews celebrated their victory over the Egyptians and anticipated their victories over the Hamitic Canaanites: **“Then the dukes of Edom shall be amazed; the mighty men of Moab, trembling shall take hold upon them; all the inhabitants of Canaan shall melt away”** (Exodus 15:15). While this mention of their Edomite brethren may seem unkind to the point of being provocative, one must consider that the children of Israel had just spent hundreds of years in excruciatingly oppressive slavery while the children of Esau had freely been given their mountain and had lived as kings for hundreds of years. The Edomites would indeed be shocked to see their enslaved relatives strolling through the desert, decked out with Egyptian jewelry and gems!



Cairo, Ismailia

God instructs the Jews regarding their brothers, the black Edomites

The Jews paraded onward in the wilderness, stopping to surround Mount Seir, which was still the home of the black sons of Esau. God instructs the Jews regarding these black men, and He emphasizes that the Jews are their brothers: “**And command thou the people saying, Ye are to pass through the coast of your brethren the children of Esau, which dwell in Seir...**” (Deuteronomy 2:4).

The Jews had been miraculously transformed from slaves to millionaires as the direct result of God’s divine interventions and blessings. Their supernatural transition boggled the minds of ordinary men. God knew the Edomites now feared their formerly enslaved brothers, due to the holy status change indicated previously in Moses’ song of joy. God directs Moses: “**...and they shall be afraid of you: take ye good heed unto yourselves therefore**” (Deuteronomy 2:4).

Sometimes the sudden change from slaves to empowered individuals throws people off because their boundaries dissolve and they begin to behave aggressively towards those whose economic status has remained the same. Isn’t that how some lottery winners act (and they end up in prison)? Thus God instructs the Jews to be sensitive to their Edomite brothers, to not snatch their land, and to buy meat and water from them: “**Meddle not with them: for I will not give you of their land, no, not so much**

as a foot breadth [less than six inches]; **because I have given Mount Seir unto them for a possession. Ye shall buy meat of them for money, that ye may eat; and ye shall also buy water of them for money, that ye may drink**" (Deuteronomy 2:5 and 6). Later on, as part of Old Testament Law, God would include a specific instruction about how the Jews should treat their Edomite brothers: **"Thou shalt not abhor an Edomite; for he is thy brother"** (Deuteronomy 23:7).

The Jews respected their Edomite brothers as brothers, interacted positively with them, and moved on through the wilderness: **"...we passed by from our brethren the children of Esau, which dwelt in Seir, through the way of the plain from Elath..."** (Deuteronomy 2:8). Their next meeting would not end so peacefully.

The Edomites lived prosperously on Mount Seir as the Chagga people of today live on Mount Kilimanjaro in Tanzania, Africa. The Chaggas utilize tree gardening and can plant 350 types of crops on their land. They tapped into mountain rivers hundreds of years ago via irrigation furrows and have developed an effective system of man-made streams that water their crops throughout the dry season. As the Chagga people have everything they need on Mount Kilimanjaro, so the Edomites lived the abundant life on Mount Seir.

While the Edomites supplied nourishment to their Jewish brethren as they initially passed by them, the second encounter put an end to any feelings of brotherhood between the Edomites and the Jews. Indeed, although the Edomites were Jews, too, because they were the seed of Abraham via Sarah, Isaac, and Esau, the peaceful separation that occurred between the twins Jacob and Esau was later manifested as violent confrontations and hatred. The Edomites, who were Esau's black descendants, seem to have never considered themselves as Jews.

Though the Jews and the Edomites behaved respectfully towards each other during their initial encounter as Moses led the Jews out of Egypt, the situation changed when Moses and the Jews came back the second time. Perhaps the prophecy of their father Isaac still lingered in the minds of the Edomite brothers: **"And Isaac his father answered and said unto him, Behold, thy dwelling shall be the fatness of the earth, and of the dew of heaven from above;**

And by thy sword shalt thou live, and shalt serve thy brother; and it shall come to pass when thou shalt have the dominion that thou shalt break his yoke from off thy neck" (Genesis 27:39 and 40). These words do not encourage brotherly cooperation, do they?

The Edomites turn against their brothers, the Jews

The second time, Moses sends messengers to Edom and again identifies the Jews as the brothers of the black sons of Esau: **“And Moses sent messengers from Kadesh unto the king of Edom, Thus saith thy brother Israel, Thou knowest all the travail that hath befallen us:**

How our fathers went down into Egypt, and we have dwelt in Egypt a long time; and the Egyptians vexed us, and our fathers” (Numbers 20:14 and 15).

Moses reviews the Jews’ history while he requests passage as if he were communicating with strangers, instead of contacting brethren for the second time: **“And when we cried unto the Lord, He heard our voice, and sent an angel, and hath brought us forth out of Egypt: and, behold, we are in Kadesh, a city in the uttermost of the border;**

Let us pass, I pray thee, through thy country: we will not pass through the fields, or through the vineyards, neither will we drink of the water of the wells: we will go by the king’s highway, we will not turn to the right hand nor to the left, until we have passed thy borders” (Numbers 20:16 and 17). The descendants of Esau weren’t feeling it that day: **“And Edom said unto him, Thou shalt not pass by me, lest I come out against thee with the sword”** (Numbers 20:18).

Moses, based on their prior positive relationship, humbly asks again: **“And the children of Israel said unto him, We will go by the high way: and if I and my cattle drink of thy water, then I will pay for it: I will only, without doing any thing else, go through on my feet”** (Numbers 20:19). Still, the Edomites no longer viewed the children of Israel as their brethren and the king of Edom responded to Moses’ words as if they came from an enemy: **“And he said, Thou shalt not go through. And Edom came out against him with much people, and with a strong hand”** (Numbers 20:20). The children of Israel gave up and moved on: **“Thus Edom refused to give Israel passage through his border: wherefore Israel turned away from him”** (Numbers 20:21).

The loss was Edom’s, not Israel’s. Later, during Israel’s journey to the Promised Land, the prophet Balaam spoke of the black sons of Esau after he prophesied about the Messiah: **“I shall see Him, but not now: I shall behold Him, but not nigh: there shall come a Star out of Jacob, and a Sceptre shall rise out of Israel, and shall smite the corners of Moab, and destroy all the children of Sheth.**

And Edom shall be a possession, Seir also shall be a possession for his enemies and Israel shall do valiantly” (Numbers 24:17 and 18). Balaam’s prophecy confirmed the words of Isaac: **“and shalt serve thy brother”** (Genesis 27:40). The next meeting between the descendants of the twin brothers Jacob and Esau would begin the subjugation phase of the hunters of Esau.

Though the brother nations were no longer on good terms, their countries were geographically close to each other. As the Jews prepared to enter the Promised Land, God let them know their southern border would be near the brothers of Edom: “**Then your south quarter shall be from the wilderness of Zin along by the coast of Edom...**” (Numbers 34:3). The descendants of the twin brothers thus became neighbors, but not friends.

The Story of Amalek, the Black Grandson of Esau

Amalek was a son of Timna, the concubine of Eliphaz who was Esau’s oldest son by his black wife Adah the Canaanite (Genesis 36:10-12). Amalek was a black Jew whose descendants felt no compassion for his relatives, the children of Israel. As the patriarch Moses led the Jews from Egypt to the Promised Land, the people went in formation with the leaders and the soldiers in the front. They were followed by the women, then the elderly and frail individuals in the back of the procession. Although ancient black warriors did not usually go to war against people with no weapons, Amalek’s tribe initiated an unprovoked sneak attack against unarmed, handicapped Jews who were at the rear as they traveled under the direction of the Moses while General Joshua led the army at the front (Deuteronomy 25:17 and 18).

God has an intensely pure rage against those who mistreat vulnerable individuals who believe in Him. Years after the Amalekite attack, He warned the Jews about people who mistreated the helpless and He promised death to any who hurt them. “**Ye shall not afflict any widow, or fatherless child**” reads Exodus 22:22. “**If thou afflict them in any wise, and they cry at all unto me, I will surely hear their cry: And my wrath shall wax hot, and I will kill you with the sword: and your wives shall be widows, and your children fatherless**” (Exodus 22:23 and 24). God’s particular sensitivity to the helpless caused Him to deeply abhor forever the Amalekites’ act of sheer cruelty.

God curses the Amalekites

The Jews fought back while Aaron and Hur helped hold up Moses’ hands to encourage the Jews as they battled. After the Jews were victorious over the Amalekites, God specifically commanded: “**And the Lord said unto Moses, Write this for a memorial in a book, and rehearse it in the ears of Joshua: for I will utterly put out the remembrance of Amalek from under heaven. And Moses**

built an altar, and called the name of it Jehovah-nissi: For he said, Because the Lord hath sworn that the Lord will have war with Amalek from generation to generation” (Exodus 17:14 – 16).

Amalek, who is listed as a duke in Genesis 36:16, was a notable black grandson of Esau. Amalek’s father was Eliphaz, the oldest son of Esau and his Canaanite wife, Adah. The word duke comes from the Hebrew alluph, which is derived from alaph, and means learn, teach, or utter. He was a sophisticated man and his name appears in a prophesy of the prophet Balaam: **“And when he looked on Amalek, he took up his parable, and said, Amalek was the first of the nations; but his latter end shall be that he perish for ever”** (Numbers 24:20). Amalek and his tribe were financially prosperous with beautiful clothing and excellent livestock. Due to Amalek’s Hamitic heritage of being the most intellectually advanced people in the human family, he is aptly described as being the premiere tribe, but his merciless assault on vulnerable Jews put an end to the potential of his specific branch of the black grandsons of Esau. God reminds Moses in Deuteronomy 25:17 – 19: **“Remember what Amalek did unto thee by the way, when ye were come forth out of Egypt;**

How he met thee by the way, and smote the hindmost of thee, even all that were feeble behind thee, when thou wast faint and weary; and he feared not God.

Therefore it shall be, when the Lord thy God hath given thee rest from all thine enemies round about, in the land which the Lord thy God giveth thee for an inheritance to possess it, that thou shalt blot out the remembrance of Amalek from under heaven; thou shalt not forget it.”

Later, Moses sent 12 men into the land of Canaan to gather intelligence on the land and its inhabitants. All except Joshua, who was descended from Joseph’s black son named Ephraim, and Caleb, the black Edomite who lead the tribe of Judah, rendered negative reports (Numbers 13:32). The Jews reacted to the negative reports by weeping and speaking of appointing a leader to return to Egypt. Joshua and Caleb spoke well of the Promised Land, but the angry Jews were about to stone them when God appears, ready to smite the rebellious Jews with pestilence. Although Moses’ conversation with God saved their lives, God decided none of the Jews except Joshua and Caleb would see the Promised Land, yet the next generation of Jews would (Numbers 14:30). The people mourned when they heard Moses’ words, and decided in their repentant zeal to fulfill God’s words regarding the Canaanites and the Amalekites by going to battle against the two tribes without the direction of Moses or God. This was not a good idea: **“But they presumed to go up unto the hill top: nevertheless the ark of the covenant of the Lord, and Moses, departed not out of the camp. Then the Amalekites came**

down, and the Canaanites which dwelt in that hill, and smote them, and discomfited them, even unto Hormah” (Numbers 14:45).

The Story of the Black Amalekites

After the next generation of Israel had been settled in the Promised Land and after the deaths of Moses and Joshua, the Jews forgot God. God uses the Moabites, along with the Ammonites and the Amalekites to chastise Israel: **“And the children of Israel did evil again in the sight of the Lord: and the Lord strengthened Eglon the king of Moab against Israel, because they had done evil in the sight of the Lord. And he gathered unto him the children of Ammon and Amalek, and went and**



Palm tree forest in Saqqara

smote Israel, and possessed the city of palm trees” (Judges 3:12 and 13). Still, God delivered repentant Israel from this alliance, and the name of Amalek appears in the song of Deborah, the only female Jewish judge, as she celebrates the victories of the Jews: **“Out of Ephraim was there a root**

of them against Amalek; after thee, Benjamin, among thy people; out of Machir came down governors, and out of Zebulun they that handle the pen of the writer” (Judges 5:14).

Again, the children of Israel forgot God, and He used the black descendants of Abraham and Keturah known as the Midianites to discipline them. The Amalekites joined them in pillaging Israel (Judges 6:3 and 4). In response to their cries for help, God raised up Gideon and his select 300 men to lead the Jews to victory over the Midianites and the Amalekites, who were defeated as they miraculously began to swordfight each other (Judges 7:22). Later, the Jews began to worship idols again, and God had to remind them of His role in defeating the Hamitic brothers (except for the Shemitic Ammonites): **“And the Lord said unto the children of Israel, Did not I deliver you from the Egyptians, and from the Amorites, from the children of Ammon, and from the Philistines?”**

The Zidonians also, and the Amalekites, and the Maonites, did oppress you; and ye cried to me, and I delivered you out of their hand” (Judges 10:11 and 12).

After the time of the judges ended, Israel was ruled by the prophet Samuel, then by kings. God did not forget His vow to obliterate the Amalekites. The prophet Samuel instructed Saul, the first king of Israel: **“Thus saith the Lord of hosts, I remember that which Amalek did to Israel, how he laid wait for him in the way, when he came up from Egypt.**

Now go and smite Amalek, and utterly destroy all that they have, and spare them not; but slay both man and woman, infant and suckling, ox and sheep, camel and ass” (1 Samuel 15:2 and 3). This ruthless approach was not the typical way the Jews fought their enemies, but God had determined to rid the earth of all Amalekites long before King Saul existed.

Saul fails to fulfill God’s curse on the Amalekites

Saul almost followed directions: **“And Saul smote the Amalekites from Havilah until thou comest to Shur, that is over against Egypt.**

And he took Agag the king of the Amalekites alive, and utterly destroyed all the people with the edge of the sword.

But Saul and the people spared Agag, and the best of the sheep, and of the oxen, and of the fatlings, and the lambs, and all that was good, and would not utterly destroy them; but every thing that was vile and refuse, that they destroyed utterly” (1 Samuel 15:7–9).

This event, which was yet another demonstration of King Saul's poor judgment, caused him to lose the kingdom, although years would pass after Saul's eventual death before his successor King David took his place. Why did Saul have to lie to the prophet? **“And Samuel came to Saul: and Saul said unto him, Blessed be thou of the Lord: I have performed the commandment of the Lord.**

And Samuel said, What meaneth then this bleating of the sheep in mine ears, and the lowing of the oxen which I hear?

And Saul said, They have brought them from the Amalekites: for the people spared the best of the sheep and of the oxen, to sacrifice unto the Lord thy God; and the rest we have utterly destroyed.

Then Samuel said unto Saul, Stay, and I will tell thee what the Lord hath said to me this night. And he said unto him, Say on” (1 Samuel 15:13–16).

As is the case with liars, one lie is never enough. The Prophet Samuel then tells Saul off with penetrating accuracy as Saul blames those under his direction: **“And Samuel said, When thou wast little in thine own sight, wast thou not made the head of the tribes of Israel, and the Lord anointed thee king over Israel?**

And the Lord sent thee on a journey, and said, Go and utterly destroy the sinners the Amalekites, and fight against them until they be consumed.

Wherefore then didst thou not obey the voice of the Lord, but didst fly upon the spoil, and didst evil in the sight of the Lord?

And Saul said unto Samuel, Yea, I have obeyed the voice of the Lord, and have gone the way which the Lord sent me, and have brought Agag the king of Amalek, and have utterly destroyed the Amalekites.

But the people took of the spoil, sheep and oxen, the chief of the things which should have been utterly destroyed, to sacrifice unto the Lord thy God in Gilgal” (1 Samuel 15:1–21.)

Like every lousy leader, King Saul blames the people he should have been leading instead of taking responsibility for his misdirection of God's people. He then attempts to put the blame on God by insisting the Amalekite spoil was used as sacrifices to God. This trifling attribution resembles Adam's blaming God for giving him Eve as the cause of Adam's sin: **“And the man said, The woman whom thou gavest to be with me, she gave me of the tree...”** (Genesis 3:12.)

Samuel rejects King Saul and kills the Amalekite king

As the direct result of Saul's disobedience concerning the preservation of the Amalekite king and livestock, Samuel fires him: **“And Samuel said, Hath the Lord as great delight in burnt offerings**

and sacrifices, as in obeying the voice of the Lord? Behold, to obey is better than sacrifice, and to hearken than the fat of rams.

For rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry. Because thou hast rejected the word of the Lord, He hath also rejected thee from being king” (1 Samuel 15:22 and 23). The prophet retrieves the suddenly meek (but still talking) brother, King Agag: “Then said Samuel, Bring ye hither to me Agag the king of the Amalekites. And Agag came unto him delicately. And Agag said, Surely the bitterness of death is past” (1 Samuel 15:32).

The word Agag means flame, which was the title of Amalekite kings in the same manner as Caesar would become the title of Roman rulers hundreds of years later. But this flame was about to go out: “And Samuel said, As thy sword hath made women childless, so shall thy mother be childless among women. And Samuel hewed Agag in pieces before the Lord in Gilgal” (1 Samuel 15:33).

Even after the Prophet Samuel died, he returned to King Saul as a living ghost to remind him of his sin concerning the Amalekites. During a séance commissioned by a desperate King Saul, Samuel responded to Saul’s question as to why the Lord had deserted Saul: “Because thou obeyedst not the voice of the Lord, nor executedst his fierce wrath upon Amalek, therefore hath the Lord done this thing unto thee this day” (1 Samuel 28:18).

The Amalekites attack the Jews

Since the disobedient Saul did not wipe out all of the Amalekites, they continued to vex the Jews and particularly, David. Years later, during the final years of Saul’s reign when Saul persecuted David due to Saul’s jealousy of the future king, David left Israel and associated with the brothers who surrounded the land of Israel. David was friends with Achish, the Hamitic Philistine king of the city of Gath, the hometown of Goliath, the giant brother David killed when David was a teenager. When David asked Achish for a place to stay, the king gave him Ziklag, a city of the Philistines, who were descended from Mizraim (or Egypt). After David and his two wives lived at Ziklag for over a year, he and his men invaded the Amalekites and helped themselves to their very healthy sheep, oxen, asses, camels and fine clothes (1 Samuel 27:8). Later, while David and his men met with King Achish at another location, the Amalekites returned the favor by raiding David’s camp. They burnt Ziklag, and took all of the non-military personnel, including David’s wives plus the wives and children of David’s men. The action of the Amalekites caused David to become deeply depressed as his men spoke homicidally regarding

him. Instead of giving up, David encouraged himself and consulted God, who assured David that he would be victorious (1 Samuel 30:8).



Saqqara

The Jews found a faint Hamitic servant lying in a field and revived him with food. David queried: “**And David said unto him, To whom belongest thou? And whence art thou? And he said, I am a young man of Egypt, servant to an Amalekite; and my master left me, because three days ago I fell sick**” (1 Samuel 30:13). In exchange for his life and freedom, the Egyptian led the Jews to the partying Amalekites: “**And when he had brought him down, behold, they were spread abroad upon all the earth, eating and drinking, and dancing, because of all the great spoil that they had taken out of the land of the Philistines, and out of the land of Judah**” (1 Samuel 30:16). Although David and his men slaughtered many an Amalekite for the next 24 hours, four hundred Amalekite men escaped (1 Samuel 30:17). Still, David recovered his family and the families of his men, plus the excellent livestock, apparel, and riches of the Amalekites.

The Amalekite liar

A sole Amalekite who was a dishonest and disheveled brother reported an imaginary scenario of the death of King Saul to David (in the years before he was installed by all Twelve Tribes of Israel as king): “**And the young man that told him said, As I happened by chance upon Mount Gilboa, behold, Saul leaned upon his spear; and, lo, the chariots and horsemen followed hard after him.**”

And when he looked behind him, he saw me, and called unto me. And I answered, Here am I.

And he said unto me, Who art thou? And I answered him, I am an Amalekite” (2 Samuel 1:6–8).

Unknown to the lying Amalekite who may have thought to gain favor with David by claiming to have mercifully killed David’s enemy King Saul (who had actually killed himself in 1 Samuel 31:5), this was the wrong time to be an Amalekite. He continued explaining his fantasy encounter with King Saul to David: **“He said unto me again, Stand, I pray thee, upon me, and slay me: for anguish is come upon me, because my life is yet whole in me.**

So I stood upon him, and slew him, because I was sure that he could not live after that he was fallen: and I took the crown that was upon his head, and the bracelet that was on his arm, and have brought them hither unto my Lord” (2 Samuel 1:9 and 10). Actually, the Amalekite had stolen these items from Saul’s dead body, thus desecrating the dead Jewish king.

David reacted to the young man’s words by going into mourning for seven days. The brother may have assumed that their mutual mourning formed a bond because he remained in the camp during that time. Unfortunately for him, David perceived the truth about the Amalekite’s motivation and actions, including his fake grief.

After the seven days of mourning were completed, David was ready to act on his usually brilliant perceptions. He asked the young Amalekite a question about his identity (which David already was aware of), used the brother’s own lying words against him, and ordered the prevaricating brother’s immediate execution: **“And David said unto the young man that told him, Whence art thou? And he answered, I am the son of a stranger, an Amalekite.**

And David said unto him, How wast thou not afraid to stretch forth thine hand to destroy the Lord’s anointed?

And David called one of the young men, and said, Go near, and fall upon him. And he smote him that he died.

And David said unto him, Thy blood be upon thy head; for thy mouth hath testified against thee, saying, I have slain the Lord’s anointed” (2 Samuel 1: 13–16).

The Amalekite royal line continues

The Amalekites were generally wiped out by David (although the royal line of the Agagites remained), and their wealth served to enrich him. Their tribe appears in the list of nations who contributed to the national treasury of the Jews: **“Then also king David dedicated unto the Lord, with the silver and the gold that he brought from all these nations; from Edom, and from Moab, and from the children of Ammon, and from the Philistines, and from Amalek”** (1 Chronicles 18:11). And as Asaph the psalmist reviews those who attacked Israel but were themselves defeated, the name of Amalek again appears: **“Gebal, and Ammon, and Amalek: The Philistines with the inhabitants of Tyre”** (Psalm 83:7).

The final mention of the Amalekites appears in 1 Chronicles 4:42 and 43: **“And they smote the rest of the Amalekites that were escaped, and dwelt there unto this day,”** as the Jews killed the Amalekites who were hiding among the Edomites in Mount Seir. However, some of the descendants of the Amalekite King Agag remained and survived to father not only the royal Hadad IV, but also the vengeful Haman in years to come.

The Story of Doeg, the Black Edomite

Doeg means to be anxious or to be uneasy in the mind. The name of Doeg, a descendant of Edom, proves murderously prophetic in this episode which occurs as Saul, the first king of the nation Israel, has developed a homicidal jealousy of his son-in-law, David, who has fled. As Saul continues his search-and-destroy mission, David runs to Nob, a Jewish city of priests. The head priest Ahimelech notices the young warrior is without his usual large cadre of soldiers and asks: **“Why art thou alone, and no man with thee?”** (1 Samuel 21:1).

David hides the truth from the priest, and tells the lie that King Saul sent him to perform confidential business. He asks Ahimelech the priest for food: **“Now therefore what is under thine hand? Give me five loaves of bread in mine hand, or what there is present”** (1 Samuel 21:3). Eager to help David, the deceived Ahimelech tells him no bread is ready, but hallowed bread baked for making sacrifices is available (if the few men with David have not been committing fornication). David testifies that the young men are chaste because **“women have been kept from us about these three days...and the vessels of the young men are holy...”** (1 Samuel 21:5), then David and his companions dine.

Doeg sees an opportunity

Carefully watching the scenario is Saul's servant, the supervisor of Jewish cattlemen who is Doeg the Edomite (1 Samuel 21:7). Already in charge of all of Saul's cattlemen, Doeg may have been looking for a means to gain a promotion. He watches David ask Priest Ahimelech for a spear or a sword, and Doeg hears David lie again: "...for I have neither brought my sword nor my weapons with me, because the kings' business required haste" (1 Samuel 21:8). Doeg eyes Ahimelech as he gives David the only weapon in the city of priests—the sword of the 10-and-a-half-foot tall Goliath, whom David had killed years earlier. David grabs the sword! He and his boys, now armed, take off for the city of Gath (1 Samuel 21:9 and 10).

Still enraged and in search of David, King Saul, who is standing under a tree in Ramah while gripping his spear, publicly belittles the name of David in front of Saul's servants and accuses them of conspiring against him. Saul's paranoia is growing, and Doeg runs to him with evil news. He senses the moment of opportunity to viciously expose David and the Priest Ahimelech: "**Then answered Doeg the Edomite which was set over the servants of Saul, and said, I saw the son of Jesse coming to Nob, to Ahimelech the son of Ahitub**" (1 Samuel 22:9).

Doeg is aware of Saul's murderous jealousy of David, thus Doeg, who knows the power of a skillfully placed lie, slanders both David and Ahimelech as he tells Saul that Ahimelech petitioned God for David. A high priest is supposed to petition God only for the king, which Doeg realizes as he fabricates: "**And he inquired of the Lord for him, and gave him victuals, and gave him the sword of Goliath the Philistine**" (1 Samuel 22:10). What could infuriate the unstable King Saul more than learning that Ahimelech preferred the outlaw David as king and was already conferring this royal privilege upon him?

King Saul condemns the priests

As the direct result of Doeg's lie that Ahimelech inquired of God for David, when Saul arrives at Nob, Saul questions Ahimelech: "**And Saul said unto him, why have ye conspired against me, thou and the son of Jesse, in that thou hast given him bread, and a sword, and hast inquired of God for him, that he should rise against me, to lie in wait, as at this day?**" (1 Samuel 22:13).

The Priest Ahimelech, who was completely unaware of the negative relationship between Saul and David when Ahimelech gave David food and Goliath's sword, instantly springs to David's defense and honestly denies Doeg's slander that Ahimelech inquired of God for David: "**Then Ahimelech answered**

the king, and said, And who is so faithful among all thy servants as David, which is the king's son in law, and goeth at thy bidding, and is honourable in thine house?

Did I then begin to inquire of God for him? Be it far from me: let not the king impute any thing unto his servant, nor to all the house of my father: for thy servant knew nothing of all this, less or more" (1 Samuel 22:14 and 15). The insane King Saul prefers to believe Doeg the Edomite liar, rather than the Jewish high priest. In an unrighteous overkill, Saul then condemns the innocent man and all his male descendants to death: "**And the king said, Thou shalt surely die, Ahimelech, thou, and all thy father's house**" (1 Samuel 22:16).

However, the Jewish servants of Saul were in no hurry to murder the priests of God: "**And the king said unto the footmen that stood about him, Turn, and slay the priests of the Lord; because their hand also is with David, and because they knew when he fled and did not show it to me. But the servants of the king would not put forth their hand to fall upon the priests of the Lord**" (1 Samuel 22:17).

Doeg kills men, women, children, and animals

As African American children say, it takes one to know one. King Saul, who is fulminating with crazy hatred of David in addition to despising Ahimelech and the priests of God, asks the slanderous Edomite Doeg, who is manifesting an ancestral hatred of the Jews via his lie on Ahimelech, to murder innocent unarmed men. Crazy Doeg zestfully complies: "**And the king said to Doeg, Turn thou, and fall upon the priests. And Doeg the Edomite turned and he fell upon the priests, and slew on that day fourscore and five persons that did wear a linen ephod**" (1 Samuel 22:18).

Killing 85 men was insufficient mayhem for the out-of-control Doeg. In his sociopathic slaughter, Doeg expanded Saul's sick command as he destroyed women, children, infants, and livestock: "**And Nob, the city of the priests, smote he with the edge of the sword, both men and women, children, and sucklings, and oxen, and asses, and sheep, with the edge of the sword**" (1 Samuel 22:19).

David responds in Psalm 52

One of Ahimelech's sons, Abiathar, escaped and later told David of the massacre. David reflected and blamed himself: "**And David said unto Abiathar, I knew it that day, when Doeg the Edomite was there, that he would surely tell Saul: I have occasioned the death of all the persons of thy father's house**" (1 Samuel 22:22). Since David did not inform Ahimelech the priest of the rift between him and Saul as David requested food and a weapon, he ingenuously placed the innocent priest in a position to

be vilified and murdered by the Edomite Doeg. David's emotions regarding his role are diverted into Psalm 52, which is subtitled "...when Doeg the Edomite came and told Saul, and said unto him, David is come to the house of Ahimelech."

In the psalm, David addresses and describes the personality of Doeg: **"Why boastest thou thyself in mischief, O mighty man? the goodness of God endureth continually.**

Thy tongue deviseth mischiefs: like a sharp razor, working deceitfully.

Thou lovest evil more than good: and lying rather than to speak righteousness. Selah.

Thou lovest all devouring words, O thou deceitful tongue" (Psalm 52:1–4).

Although the Scriptures do not record any further mention of Doeg, David prophesies of the Edomite's future destruction: **"God shall likewise destroy thee for ever, He shall take thee away, and pluck thee out of thy dwelling place, and root thee out of the land of the living. Selah.**

The righteous also shall see, and fear, and shall laugh at him.

Lo, this is the man that made not God his strength; but trusted in the abundance of his riches, and strengthened himself in his wickedness" (Psalm 52:5–7).

As David focuses on God and continues to praise Him in the psalm, his soul is relieved. David concludes in a contented state: **"But I am like a green olive tree in the house of God: I trust in the mercy of God for ever and ever.**

I will praise Thee for ever, because Thou hast done it: and I will wait on Thy name, for it is good before Thy saints" (Psalm 52:8 and 9).

Although Doeg the Edomite was a servant of Saul, his lies created the opportunity for Doeg to express the ancient hatred of the Edomites for the descendants of Jacob through his slaughter of over 85 Jewish people and livestock. Still, at this point in Biblical history, God continued to call out to the descendants of Edom, the twin brother of Jacob-Israel.

King David rules the Edomites, then Joab kills the males

David, however, never forgot the treachery of Doeg the Edomite. When David became king of all 12 tribes of the Jews approximately seven years after Saul's death, he fulfilled part one of the prophecy of Isaac and masterminded the total beatdown of the wealthy Edomites. The subjugation was carried out by his cousin Abishai, the brother of General Joab. David had already taken the treasures of Edom and

had given them to God: “...King David dedicated unto the Lord, with the silver and the gold that he brought from all these nations: from Edom...

Moreover Abishai the son of Zeruiah slew of the Edomites in the valley of salt eighteen thousand.

And he put garrisons in Edom: and all of the Edomites became David’s servants. Thus the Lord preserved David whithersoever he went” (1 Chronicles 18:11-13).

If Abishai had left a few brothers alive, then the total domination of the Edomites was accomplished by General Joab’s final solution to the male population: “For it came to pass, when David was in Edom, and Joab the captain of the host was gone up to bury the slain, after he had smitten every male in Edom;

(For six months did Joab remain there with all Israel, until he had cut off every male in Edom;)” (1 Kings 11:15 and 16).

David mentioned the Jews’ battles with the Edomites in two psalms. In his musical directions of Psalm 60, the warrior-king-poet-musician writes: “...when Joab returned, and smote of Edom in the valley of salt twelve thousand” (Psalm 60:0, in the superscription in some KJV *Holy Bibles*). Of Edom, David sings: “Moab is my washpot; over Edom will I cast out my shoe: Phlistia, triumph thou because of me.

Who will bring me into the strong city? Who will lead me into Edom?” (Psalm 60:8 and 9).

Psalm 108:9 repeats David’s words of Psalm 60:8 and 9. David’s throwing his shoe over Edom symbolized his ownership and mastery over the nation of Edom, which fulfilled the prophecy of Balaam: “And Edom shall be a possession...” (Numbers 24:18).

Jewish domination of the Edomites

Since the Edomites were now bereft of their men (thanks to General Joab’s male genocide) David’s son and successor, King Solomon, did not hesitate in taking the sisters to bed: “But King Solomon loved many strange women, together with the daughter of Pharoah, women of the Moabites, Ammonites, Edomites...” (1 Kings 11:1). King Solomon also put a naval base in the land of Edom: “And King Solomon made a navy of ships in Ezion-geber, which is beside Eloth, on the shore of the Red Sea, in the land of Edom” (1 Kings 9:26).

Asaph, who was a psalmist during and after the life of King David, sang of Edom as a chief enemy of God and Israel in Psalm 83:6: **“For they have consulted together with one consent: they are confederate against thee:**

The tabernacles of Edom, and the Ishmaelites...” The Edomites had already been conquered by the Jews at this point, and Asaph was singing the praises of God who had vanquished all of the enemies of the Jews. With the exception of the upstart Hadad IV, the Edomites would remain subject to the Jews until the Jewish kingdom split under the reign of Solomon’s son, King Rehoboam. Then, part two of Isaac’s Edomite prophecy would occur: **“...and it shall come to pass when thou shalt have the dominion, that thou shalt break his yoke from off thy neck”** (Genesis 27:40).

The Story of Hadad IV, the Black Edomite King

Hadad IV, whose name means acting with great force, passionate, characterized by intense feeling or fierce, was selectively named after the eighth son of Ishmael and two previous kings of Edom (1 Chronicles 1:30; 1 Chronicles 1:46; and 1 Chronicles 1:50). The second Hadad defeated the Midianites, who were descended from Midian, the fourth son of Abraham and his black wife, Keturah. King Hadad II, who conquered the Midianites in Moabite territory, and King Hadad III established an important political resource for Hadad IV, the lynchpin on whom the second part of the prophecy of Isaac would turn.

Though General Joab remained in Edom wiping out all of the males, Hadad IV, a baby Edomite, was spared by no less than God Himself. Due to the sinful excesses and spiritual half-heartedness of King Solomon, God became enraged: **“And the Lord was angry with Solomon, because his heart was turned from the Lord God of Israel, which had appeared unto him twice,**

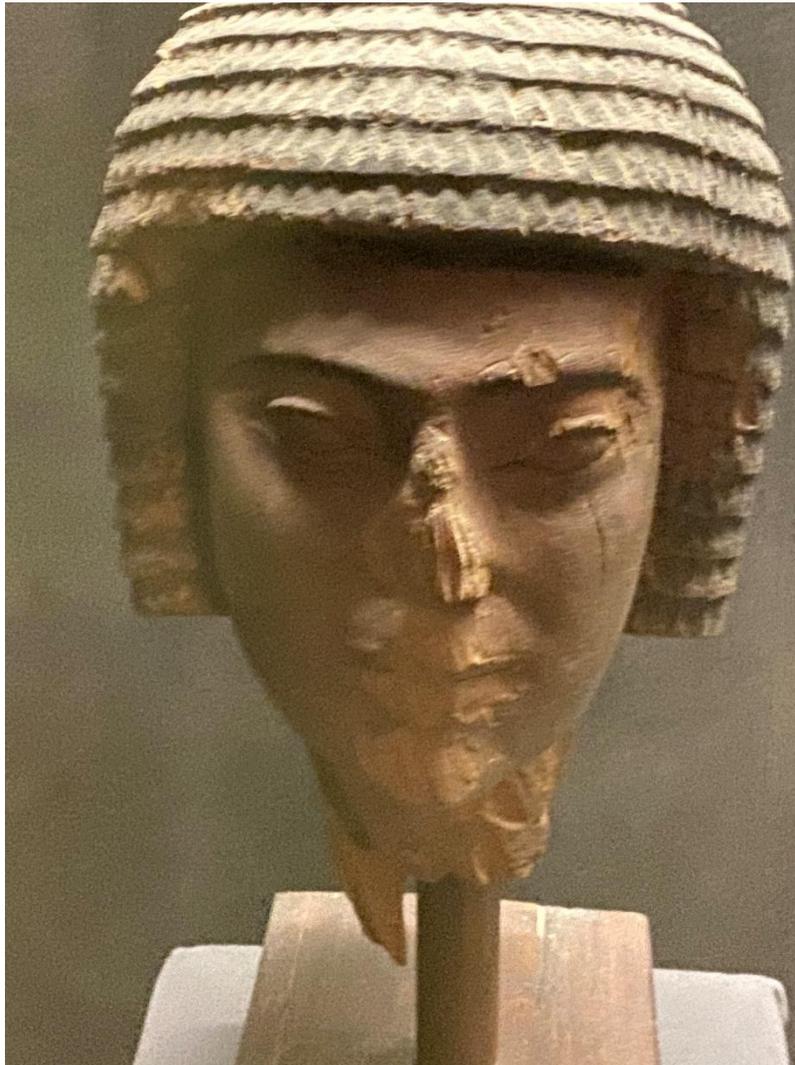
And had commanded him concerning this thing, that he should not go after other gods: but he kept not which the Lord commanded” (1 Kings 11:9 and 10). God’s punishment was to split the kingdom of Israel from twelve united tribes to Two Tribes vs. Ten Tribes during the reign of Solomon’s successor and son, King Rehoboam. Rehoboam later became king of the Two Tribes of Judah and Benjamin who were known collectively as Judah, while the Ten Tribes were called Israel or Samaria.

God raises up Hadad IV

As a more immediate punishment for King Solomon, God preserved Brother Hadad IV: **“And the Lord stirred up an adversary unto Solomon, Hadad the Edomite: he was of the king’s seed in Edom”**

(1 Kings 11:14). A generation earlier, while Joab had been busy being a man-killer (1 Kings 11:15 and 16), royal Edomite servants had taken baby Hadad IV to the brothers in Egypt: **“That Hadad fled, he and certain Edomites of his father’s servants with him, to go into Egypt; Hadad yet being a little child”** (1 Kings 11:17).

The young Hadad IV’s political connections extended into Midian and also Paran, which was the home of Ishmael, who was Abraham’s eldest black son. Edomites who had fled from General Joab moved from living among Midianites and the city Paran of the Ishmaelites, both tribes of the black sons of Abraham, to support Hadad IV, a black descendant of Esau. Hadad IV grew to manhood in Egypt, which is the alternate name of Mizraim, the second son of Ham: **“And they arose out of Midian, and came to Paran: and they took men with them out of Paran, and they came to Egypt, unto Pharaoh king of Egypt; which gave him an house, and appointed him victuals, and gave him land”** (1 Kings 11:18). The young Hadad IV was treated as the prince he was while he lived in Egypt.



Saqqara

Hadad IV marries in Egypt and restores the Edomites

Brother Hadad IV, like Israel's son Joseph hundreds of years earlier, prospered under Pharaoh and was treated like his own son: **“And Hadad found great favour in the sight of Pharaoh, so that he gave him to wife the sister of his own wife, the sister of Tahpenes the queen.**

And the sister of Tahpenes bare him Genubath his son, whom Tahpenes weaned in Pharaoh's house: and Genubath was in Pharaoh's household among the sons of Pharaoh” (1 Kings 11:19 and 20).

Amid the royal splendor of Egypt, Prince Hadad IV was an unhappy brother, a king without his kingdom. His deep discontent expressed itself in the name of his son Genubath, which means theft. Hadad IV may have felt that his Edomite kingdom had been stolen from him, and he desired to regain his reign at the earliest opportunity. One day, news of two dead men came to the ears of Prince Hadad IV: **“And when Hadad heard in Egypt that David slept with his fathers, and that Joab the captain of the host was dead, Hadad said to Pharaoh, Let me depart, that I may go to mine own country”** (1 Kings 11:21).

At that time, leaving the royal court of Egypt, the wealthiest and most powerful nation in human history, was the equivalent of volunteering to leave a heaven on earth and Brother Hadad IV knew it. Still, God Himself had put an inexpressible ache for his Edomite nation in Hadad IV's heart: **“Then Pharaoh said unto him, But what hast thou lacked with me, that, behold, thou seekest to go to thine own country? And he answered, Nothing: howbeit let me go in any wise”** (1 Kings 11:22). The *Holy Bible* speaks no more of Hadad IV except to comment in 1 Kings 11:25: **“...beside the mischief that Hadad did...”** Mischief here does not mean the antics of a naughty boy. The word mischief is translated from the Hebrew *ra* which means bad, evil, adversity, affliction and calamity. Hadad's life reflected God's tendency of using black men to punish the Jews. Yet Hadad did more than punish the Jews: he threw their yoke off and began to fulfill the second part of the words of Patriarch Isaac in Genesis 27:40. King Hadad restored the royal line of the Edomites! They reigned in Mount Seir until the days of the Jewish king Jehoshaphat, who ruled over the Two Tribes of Judah and Benjamin in the land of Judah.

The Story of Isaac's Edomite Prophecy, Part 2

Now the Edomites were hot! After almost being wiped out under King David, they were rejuvenated by Hadad IV, and had finally thrown off the oppression of their younger brother Israel. The Edomites were hungry for revenge, and they weren't the only members of Abraham's family who hated the Jews.

Just as corporations today merge in order to dominate a particular market, the Moabites, the Ammonites, and the Edomites joined forces to destroy the Jews during the days of King Jehoshaphat, who ruled as king approximately 60 years after the death of King Solomon. At first, King Jehoshaphat, who reigned over only two of the twelve tribes of Israel, hears about it: **“Then there came some that told Jehoshaphat, saying, There cometh a great multitude against thee from beyond the sea on this Syria: and, behold, they be in Hazaontamar, which is Engedi”** (2 Chronicles 20:2).

Since Engedi was only 30 miles from the capitol of Jerusalem, it was time to pray: **“And Jehoshaphat feared, and set himself to seek the Lord, and proclaimed a fast throughout all Judah”** (2 Chronicles 20:3). Jehoshaphat was not the only one who was praying that day: **“And Judah gathered themselves together, to ask help of the Lord: even out of all the cities of Judah they came to seek the Lord”** (2 Chronicles 20:4).

The Jews forbidden to attack Moabites, Ammonites, or Edomites

King Jehoshaphat was particularly chagrined by this surprise attack because all three tribes, the Moabites, the Ammonites, and the Edomites, had been protected from the Jews by Old Testament Law. In Deuteronomy 2:9, God directs Moses: **“And the Lord said unto me: Distress not the Moabites, neither contend with them in battle: for I will not give thee of their land for a possession; because I have given Ar unto the children of Lot for a possession.”** God had also instructed the Jews regarding the Ammonites: **“And when thou comest nigh over against the children of Ammon, distress them not, nor meddle with them: for I will not give thee of the land of the children of Ammon any possession; because I have given it unto the children of Lot for a possession”** (Deuteronomy 2:19).

Old Testament law was clear to King Jehoshaphat—the Moabites and the Ammonites were not to be attacked by the Jews! There was also an Old Testament dictate for the Edomites, who are described as **“them other beside the Ammonites”** (verse 1) and as **“the children of Mount Seir”** in verse 10 of 2 Chronicles 20. The law states: **“Meddle not with them; for I will not give you of their land, no, not so much as a footbreadth [less than six inches]; because I have given Mount Seir unto Esau for a possession”** (Deuteronomy 2:5). The correct legal attitude toward the Edomites was: **“Thou shalt not abhor an Edomite; for he is thy brother...”** (Deuteronomy 23:7).

God consoles the king regarding the aggressive Moabites, Ammonites, and Edomites

The particular union of Ammonites, Moabites, and Edomites put King Jehoshaphat in a quandary; battling any of the three tribes, let alone all three of the tribes, was forbidden by Old Testament Law. Although previous Jewish kings, particularly Saul and David, were not at all vexed by the words of the Old Testament Law regarding the Moabites, Ammonites, and the Edomites, the sensitive King Jehoshaphat feels troubled and betrayed by the aggression of his relatives and presents his case to the Lord: **“And now behold, the children of Ammon and Moab and Mount Seir, whom thou wouldest not let Israel invade, when they came out of the land of Egypt, but they turned from them and destroyed them not”** (2 Chronicles 20:10).

How could King Jehoshaphat attack the same people that the Old Testament Law had told him to let alone? These same Edomites had now joined with the Ammonites and the Moabites to ruin Israel, states King Jehoshaphat’s urgent prayer: **“Behold, I say, how they reward us, to cast us out of thy possession, which thou hast given us to inherit”** (2 Chronicles 20:11). King Jehoshaphat and the two tribes of Israel stood before God while they waited for an answer. The Spirit of the Lord spoke through the Levite Jahaziel, whose name means beheld of God. The prophet encouraged: **“...Be not afraid nor dismayed by reason of this great multitude: for the battle is not yours, but God’s”** (2 Chronicles 20:15). God told the king exactly where the armies of the three tribes were located, then He assured the Jews (with the same words He spoke to Moses before the Red Sea parted in Exodus 14:13): **“...stand ye still and see the salvation of God with you, O Judah and Jerusalem: fear not, nor be dismayed; tomorrow go out against them: for the Lord will be with you”** (2 Chronicles 20:17).

The Jews praise God as the Moabites, Ammonites, and Edomites defeat each other

The king and all his people responded by worshipping the Lord, and the Levites stood up to loudly praise the Lord. The next morning, King Jehoshaphat urged the Jews to praise God, while God destroyed the unity of the Moabites, the Ammonites, and the Edomites: **“For the children of Ammon and Moab stood up against the inhabitants of Mount Seir, utterly to slay and destroy them: and when they had made an end of the inhabitants of Seir, every one helped to destroy another.**

And when Judah came toward the watch tower in the wilderness, they looked into the multitude, and, behold, they were dead bodies fallen to the earth, and none escaped” (2 Chronicles 20:24 and 25). What else could Jehoshaphat and the Jews do except gather the riches and precious jewels from the bodies: **“...and they were three days in gathering of the spoil, it was so much”** (2 Chronicles 20:25)?

Edomites become lackluster brothers

Though the Edomites had thrown off the oppression of the Jews, they were still not able to whip the Jews, either. The Edomites appear to have sunken into a state of political disorganization, which is noteworthy since they had kings long before the Jews did (Genesis 36:31). 1 Kings 22:47 reads: **“There was then no king in Edom: a deputy was king.”**

Later, after the 18th year of the reign of Jehoshaphat, the Edomites had a king who actually assisted the Jews. The unnamed Edomite king allows King Jehoshaphat and King Jehoram, Jewish king of the Ten Tribes aka Samaria, to cut through Edom in order to quash a rebellion of the Moabites (2 Kings 3:9). As they traveled through the land of Edom, it became apparent that no water was in the land. Water is a necessity for soldiers and livestock during war. It was no time for a drought.

King Jehoshaphat requests the Prophet Elisha

The idol-worshipping king of Samaria (whose people were a blend of the Jews and the black Canaanites) accused God of bringing the three kings together to be destroyed by the Moabites. Jehoshaphat, king of Judah, had a better idea: **“But Jehoshaphat said, Is there not here a prophet of the Lord, that we may inquire of the Lord by Him? And one of the king of Israel’s servants answered and said, Here is Elisha the son of Shaphat, which poured water on the hands of Elijah”** (2 Kings 3:11).

King Jehoshaphat responds gracefully: **“And Jehoshaphat said, the word of the Lord is with him. So the king of Israel and Jehoshaphat and the king of Edom went down to him”** (2 Kings 3:12). When Prophet Elisha appears, he totally ignores the king of Edom. Elisha is less than impressed by Jehoram, king of Samaria, and verbally blasts him for his ungodly worship habits. Jehoram, again negatively insists that God called the three kings together to be destroyed by the Moabites. Elisha bites back, countering that if it weren’t for King Jehoshaphat, king of Judah, in the mix, **“I would not look toward thee, nor see thee”** (2 Kings 3:14).

God brings water to Edom

Out of respect for King Jehoshaphat, Elisha directs a musician to play an instrument until the Spirit of the Lord rests on Elisha. Then, Elisha predicts water and deliverance: **“For thus saith the Lord, Ye**

shall not see wind, neither shall ye see rain; yet that valley shall be filled with water, that ye may drink both ye, and your cattle, and your beasts.

And this is but a light thing in the sight of the Lord: He will deliver the Moabites also into your hand” (2 Kings 3:17 and 18).

The words of Prophet Elisha were manifested the next day: “**And it came to pass in the morning, when the meat offering was offered, that behold, there came water by the way of Edom, and the country was filled with water**” (2 Kings 3:20). When the Moabites prepared to go to battle, they saw the water in Edom as red blood, and assumed the Samaritans were dead. As the Moabites rushed into the Jewish camp, the Jews vanquished the Moabites (2 Kings 2:25). This stellar example of Jewish–Edomite cooperation hadn’t taken place since the Edomites had sold bread and water to the Jews when they had come out of Egypt hundreds of years earlier.

The Edomites overthrow Judah

After King Jehoshaphat died, the Edomites staged a rebellion against his son, who was named Jehoram: “**In his days, the Edomites revolted from under the dominion of Judah, and made themselves a king**” (2 Chronicles 21:8). King Jehoram (or Joram), a king of Judah who worshipped idols, tried to gain control of the Edomite rebellion via an evening attack: “**So Joram went over to Zair, and all the chariots with him: and he rose by night, and smote the Edomites which compassed him about, and the captains of the chariots: and the people fled into their tents**” (2 Kings 8:21).

The second part of the Edomite prophecy had been fulfilled, and the yoke of the Jews was thrown off the black sons of Edom, even as Scriptures attribute the Jews’ loss to King Jehoram’s ungodly worship of idols: “**So the Edomites revolted from under the hand of Judah unto this day. The same time also did Libnah revolt from under his hand; because he had forsaken the Lord God of his fathers**” (2 Chronicles 21:10). Libnah was a Canaanite city that had been given to the tribe of Judah (Joshua 15:42). Since the brothers of Edom regained control of their country and the brothers of Libnah restored themselves to power, the Jewish king’s loss of control of both areas was the result of his sin of unbelief against God.

Judah violently defeats the Edomites

More than forty years later, under the reign of Amaziah, king of Judah, the Edomites were defeated by the Jews, seemingly without provocation: “**And Amaziah strengthened himself, and led forth his**

people, and went to the valley of salt, and smote of the children of Seir ten thousand” (2 Chronicles 25:11). The remaining 10,000 Edomites were brutally smashed: **“And the other ten thousand left alive did the children of Judah carry away captive, and brought them unto the top of a rock, and cast them down from the top of the rock, that they all were broken in pieces”** (2 Chronicles 25:12).

King Amaziah was not a brilliant man. Although the Edomites’ gods gave them no victory, he decided to worship Edomite gods instead of the God of Judah: **“Now it came to pass, after Amaziah was come from the slaughter of the Edomites, that he brought the gods of the children of Seir, and set them up to be his gods, and bowed down himself before them, and burned incense unto them”** (2 Chronicles 25:14). The worship of false gods is a spiritual activity that is not overlooked by God, especially when the worshipper is the leader of the Jewish people. God dispatched a prophet with a penetrating question: **“Wherefore the anger of the Lord was kindled against Amaziah, and he sent unto him a prophet, which said unto him, Why hast thou sought after the gods of the people, which could not deliver their own people out of thine hand?”** (2 Chronicles 25:15).

King Amaziah turns against God

Instead of paying close attention to the man of God, King Amaziah asks him if he is on the King’s Advisory Board (which the prophet most certainly is not). The king tells the prophet to check himself, then he threatens to assault the prophet: **“And it came to pass, as he talked with him, that the king said unto him, Art thou made of the king’s counsel? Forbear: why shouldst thou be smitten?...”** (2 Chronicles 25:16). The prophet restrains himself, because he has experienced a lightbulb moment when he realizes the dismal spiritual condition of the king: **“...Then the prophet forbore, and said, I know that God hath determined to destroy thee, because thou hast done this, and hast not hearkened unto my counsel”** (2 Chronicles 25:16).

Amaziah learned nothing from the prophet of God. His victory over the Edomites seems to have gone to his head. When Amaziah sought to initiate a face-to-face meeting with Jehoahaz, the Samaritan king of the Ten Tribes of Israel who had intermarried with the black Canaanites, Jehoahaz responds by mentioning Amaziah’s solitary victory and tells him to chill: **“Thou sayest, Lo, thou hast smitten the Edomites and thine heart lifteth thee up to boast: abide now at home; why shouldst thou meddle to thine hurt, that thou shouldst fall, even thou, and Judah with thee?”** (2 Chronicles 26:19).

King Amaziah remained deaf to reason, and the Scripture attributes his deafness to God's punishment on him for worshipping the gods of the black sons of Esau: **"But Amaziah would not hear; for it came of God, that he might deliver them into the hand of their enemies, because they sought after the gods of Edom"** (2 Chronicles 26:20). Amaziah's triumph over the Edomites was the only war he won; when he met King Jehoahaz, Amaziah the king of Judah **"...was put to the worse before Israel, and they fled every man to his tent"** (2 Chronicles 25:22).

The Edomite prophecy fulfilled as the Edomites again stand up

Still, the brothers of Edom fought back! Approximately 100 years after Amaziah's victory over them, the Edomites pounced on Judah: **"For again the Edomites had come and smitten Judah, and carried away captives"** (2 Chronicles 28:17). The Scriptures record this incident as punishment for King Ahaz's worship of idols: **"For the Lord brought Judah low because of Ahaz king of Israel; for he made Judah naked, and transgressed sore against the Lord"** (2 Chronicles 28:19). The prophecy of Isaac ends with the Edomites' rebelling victoriously against the Jews during the reign of King Ahaz, but the words of the Patriarch Isaac are not the final prophecy of the black sons of Esau.

The Story of the Edomite Curse in Four Sermons

No less than ten Jewish prophets speak of the black sons of Esau, aka the Edomites. The entire book of the Prophet Obadiah is solely directed to these brothers. Edom maintained a powerful, unbroken, albeit one-sided, link to the God of Abraham that eventually resulted in a curse.

After the Prophet Joel describes the time mentioned in the last chapter of the Book of Revelation, he speaks negatively of Edom: **"And it shall come to pass in that day, that the mountains shall drop down new wine, and the hills shall flow with milk, and all the rivers of Judah shall flow with waters, and a fountain shall come forth of the house of the Lord, and shall water the valley of Shittim.**

Egypt shall be a desolation, and Edom shall be a desolate wilderness..." (Joel 3:18 and 19).

Why shall Edom get trashed? **"...For the violence against Judah, because they have shed innocent blood in their land"** (Joel 3:20). When did this event occur? According to the books of Kings and Chronicles, all the Edomites did was fulfill the prophecy of their patriarch, Isaac. The Edomites were originally oppressed by the Jews, then they revolted. On one occasion, the Edomites were dropped onto rocks by the Jews (2 Chronicles 25:12). Has violence been redefined?

God's anger against the Edomites in the Books of Amos, Isaiah, and Micah

The Prophet Amos, whose name means burden, preaches against the Shemitic Syrians for delivering the Jews up to the Edomites in Amos 1:6 and 9, which hints of the source of God's anger against the Edomites. When the Edomites carried some Jews away as slaves in 2 Chronicles 28:17, God did not appreciate Edom's disregard of the brotherly bond between the black sons of Esau and the Jews: **"Thus saith the Lord, For three transgressions of Edom, and for four, I will not turn away the punishment thereof; because he did pursue his brother with the sword, and did cast off all pity, and his anger did tear perpetually, and he kept his wrath for ever"** (Amos 1:11).

Except for the time that the Edomites kindly supplied food and water (albeit for a price) to the Jews during their initial contact when they came out of Egypt under Moses' leadership (Deuteronomy 2:5 and 6) and the instance of cooperation between the Jewish king and the Edomite king in 2 Kings 3:9, the Edomites were usually hostile to the Jews. The prophecy of Isaac dictated Edomite servitude, then rebellion for the brothers of Esau (Genesis 27:39 and 40). Since in Genesis 27:40 Isaac had prophesied of Esau: **"...by thy sword shalt thou live,"** it cannot be surprising, then, that these ancient Edomite brothers were quite merciless.

The cruelty of the Edomites, although a valuable trait among warriors, had been overly extended to their brethren, the Jews, and God would not forget that. God insists: **"But I will send fire upon Teman, which shall devour the palaces of Bozrah"** (Amos 1:12). Teman, which means right hand, was the grandson of Esau; Bozrah, which means sheepfold, is a city first inhabited by a king of Edom. Yet, God was not finished with these regal black sons of Esau.

Edom is mentioned in prophecy more than once. When God speaks of gathering **"...the dispersed of Judah from the four corners of the earth"** (after their 70-year captivity comes to an end) in Isaiah 11:12, He's going to let the Jews get payback on the Edomites: **"But they shall fly upon the shoulders of the Philistines toward the west; they shall spoil them of the east together: they shall lay their hand upon Edom..."** (Isaiah 11:14).

As God comments on the pathetic spiritual condition of the tribes of Israel in the Book of Micah, He tells them He shall organize them as the Edomites have organized their sheep in a prominent Edomite city: **"I will surely assemble, O Jacob, all of thee; I will surely gather the remnant of Israel; I will put**

them together as the sheep of Bozrah, as the flock in the midst of their fold: they shall make great noise by reason of the multitude of men” (Micah 2:12).

God’s anger against the Edomites in the Book of Jeremiah

In addition to Obadiah, the prophets Jeremiah and Ezekiel have the most to say about God’s anger toward the Edomites. When God mentions the uncircumcised nations He is preparing to punish, He includes Edom (along with Judah!): **“Behold, the days come, saith the Lord, that I will punish all them which are circumcised with the uncircumcised;**

Egypt, and Judah, and Edom, and the children of Ammon, and Moab, and all that are in the utmost corners, that dwell in the wilderness: for all these nations are uncircumcised, and all the house of Israel are uncircumcised in heart” (Jeremiah 9:25 and 26).

Later, the Prophet Jeremiah is sent to the tribe of Judah to prophesy of the 70-year captivity that shall befall the Jews within Jeremiah’s lifetime. God tells the Jews in the 25th chapter of the Book of Jeremiah that He shall use Nebuchadnezzar, the Hamitic Assyrian king of Babylon to punish them, and that other nations will serve themselves of the Jews during those 70 years. Edom shall be one of those nations. After the captivity, all nations who abuse the Jews shall be punished by God. When God orders Jeremiah to metaphorically drink the **“wine cup of this fury,”** Jeremiah takes **“...the cup of the Lord’s hand, and made all the nations to drink unto whom the Lord sent me...”** (Jeremiah 25:17). Over 20 nations are listed as drinking from that cup, including **“Edom, and Moab, and the children of Ammon”** (Jeremiah 25:21). This powerful prediction of Edom’s future after the Jews’ captivity comes to pass with deadly accuracy.

To further illustrate His point, God uses Jeremiah to iterate Edom’s grim future with a dramatic flair: **“Thus saith the Lord to me; Make thee bonds and yokes, and put them upon thy neck, And send them to the king of Edom...”** (Jeremiah 27:2 and 3). The purpose of the yokes and bonds is to symbolize servitude to Nebuchadnezzar, and God warns that all who resist subjection to the king of Babylon shall perish: **“And it shall come to pass, the nation and kingdom which will not serve the same Nebuchadnezzar the king of Babylon, that nation will I punish, saith the Lord, with the sword, and with the famine, and with the pestilence, until I have consumed them by his hand”** (Jeremiah 27:8).

A myriad of images is used when Jeremiah again blasts Edom, and speaks in specific detail of **“the calamity of Esau”** referred to in Jeremiah 49:8. God begins gently by asking a series of sarcastic

rhetorical questions regarding this Shemitic-Hamitic tribe who intelligently organized themselves into kings long before the Jews did: **“Concerning Edom, thus saith the Lord of hosts; Is wisdom no more in Teman? Is counsel perished from the prudent? is their wisdom vanished?”** (Jeremiah 49:7).

The First Sermon: “The Calamity of Esau” in Jeremiah 49

God then preaches a sermon we’ll title “The Calamity of Esau.” Get comfortable in the pews because this message is weighty: **“Flee ye, turn back, dwell deep, O inhabitants of Dedan: for I will bring the calamity of Esau upon him, the time that I will visit him”** (Jeremiah 49:8). This Dedan was not the Hamitic tribe that lived far from the land of Edom (Genesis 10:7), but it appears to be an Edomite city (Jeremiah 25:23). God is telling them to spread out in the same way a homerun hitter tells the outfielders to go out further in the field because God is about to knock the Edomites out of their homeland the way a baseball player knocks a homerun out of the ballpark. He continues with the questions: **“If grapegatherers come to thee, would they not leave some gleaning grapes? If thieves by night, they will destroy till they have enough”** (Jeremiah 49:9). God is implying that when humans perform activities, their actions are limited at some point. What God does to Edom shall have unlimited results: **“But I have made Esau bare, I have uncovered his secret places, and he shall not be able to hide himself: his seed is spoiled, and his brethren, and his neighbours, and he is not”** (Jeremiah 49:10).

Next, God speaks a word of comfort to the innocent among the Edomites, who are the widows and the children: **“Leave thy fatherless children, I will preserve them alive; and let thy widows trust in me”** (Jeremiah 49:11). Then God segues into the doom of Esau: **“For thus saith the Lord; Behold, they whose judgment was not to drink of the cup have assuredly drunken; and art thou he that shall altogether go unpunished? Thou shalt not go unpunished, but thou shalt surely drink of it.**

For I have sworn by myself, saith the Lord, that Bozrah shall become desolation, a reproach, a waste, and a curse; and all the cities thereof shall be perpetual wastes” (Jeremiah 49:12 and 13). The city Bozrah is the capital of the land of Edom. One can view the ruins of Bozrah to this day in the land now called Jordan, where Mount Seir is located.

God plans to turn the heathen against the Edomites: **“I have heard a rumour from the Lord, and an ambassador is sent unto the heathen, saying, Gather ye together, and come against her, and rise up to the battle.**

For, lo, I will make thee small among the heathen, and despised among men” (Jeremiah 49:14 and 15). God focuses on the strength and pride of the descendants of Edom, then uses visual imagery to illustrate their coming fall as He refers to their ancestral home of Mount Seir: **“Thy terribleness hath deceived thee, and the pride of thine heart, O thou that dwellest in the clefts of the rock, that holdest the height of the hill: though thou shouldest make thy nest as high as the eagle, I will bring thee down from thence, saith the Lord”** (Jeremiah 49:16). Brothers shall hiss at Edom: **“Also Edom shall be a desolation: every one that goeth by it shall be astonished, and shall hiss at all the plagues thereof”** (Jeremiah 49:17).

God then compares His fiery destruction of the immoral homosexual Hamitic cities of Sodom and Gomorrah to the future of Edom: **“As in the overthrow of Sodom and Gomorrah and the neighbour cities thereof, saith the Lord, no man shall abide there, neither shall a man dwell in it”** (Jeremiah 49:18). He compares Edom’s planned attack on Judah to a man planning an attack on a woman defended by God Himself: **“Behold, he shall come up like a lion from the swelling of Jordan against the habitation of the strong: but I will suddenly make him run away from her: and who is a chosen man, that I may appoint over her? For who is like me? And who will appoint me the time? And who is that shepherd that will stand before me?”** (Jeremiah 49:19).

God summarizes His actions against the Edomites via the heathen: **“Therefore hear the counsel of the Lord, that He hath taken against Edom; and His purposes that He hath purposed against the inhabitants of Teman: Surely the least of the flock shall draw them out: surely He shall make their habitations desolate with them”** (Jeremiah 49:20). God concludes His sermon with a lamentation for the diminished state of the formerly mighty Edomite warriors as they are dominated by the heathen: **“The earth is moved at the noise of their fall, at the cry the noise thereof was heard in the Red Sea.**

Behold, he shall come up and fly as the eagle, and spread his wings over Bozrah: and at that day shall the heart of the mighty men of Edom be as the heart of a woman in her pangs” (Jeremiah 49:21 and 22). Let the congregation say Amen!

God's anger against the Edomites in the Books of Lamentations, Psalms, and Ezekiel

When the 70-year Babylonian captivity began, the Jews were actually living in misery as refugees in a foreign land, and the Edomites committed the cold-hearted acts that caused God to predict the calamity of Esau. Near the end of the Book of Lamentations, wherein Jeremiah chronicles the suffering of the Jews during their Babylonian captivity, the unmasked delight of the Edomites at the slavish condition of the Jews is personified: **“Rejoice and be glad, O daughter of Edom, that dwellest in the land of Uz; the cup also shall pass through unto thee: thou shalt be drunken, and shalt make thyself naked”** (Lamentations 4:21).

A familiar psalm also records the Edomites' glee in response to the Jews' miserable captivity. While the Jews are mourning their fate in Psalm 137:1: **“By the rivers of Babylon, there we sat down, yea, we wept when we remembered Zion,”** the Edomites are doing the happy dance. One can almost hear the jeering of the black sons of Esau as the Jews recount their pain: **“Remember, O Lord, the children of Edom in the day of Jerusalem; who said, Rase it, rase it, even to the foundation thereof”** (Psalm 137:7). The Prophet Ezekiel further records the Edomites rejoicing along with the Moabites at the Jews' lowly state during their captivity: **“Thus saith the Lord God; Because that Moab and Seir do say, Behold, the house of Judah is like unto all the heathen”** (Ezekiel 25:8). Instead of savoring the Jews' special status of God's chosen people, the Edomites (aka Seir) imply the Jews are now on the bottom of human society.

The Second Sermon: “The Calamity of Esau” in Ezekiel 25 and 32

Since the Edomites' words suggest that their brethren the Jews really aren't blessed after all, and that they were justified in abusing the Jews during their 70-year captivity, God preaches His sermon “The Calamity of Esau” again in the shorter, Ezekielite version: **“Thus saith the Lord God; Because that Edom hath dealt against the house of Judah by taking vengeance, and hath greatly offended, and revenged himself upon them;**

Therefore thus saith the Lord God; I will also stretch out mine hand upon Edom, and will cut off man and beast from it; and I will make it desolate from Teman; and they of Dedan shall fall by the sword” (Ezekiel 25:12 and 13). God's conclusion is also God's prediction: **“And I will lay my vengeance upon Edom by the hand of my people Israel: and they shall do in Edom according to mine anger and according to my fury; and they shall know my vengeance, saith the Lord God”** (Ezekiel 25:14).

God later dispatches Ezekiel to cry for the “**famous nations**” who are dead and languishing in a pit located in “**the nether parts of the earth**” (Ezekiel 32:18). The word nether comes from the Hebrew tachtiy which means bottom or the depths. R.I.P. Edom: “**There is Edom, her kings, and all her princes, which with their might are laid by them that were slain by the sword: they shall lie with the uncircumcised, and with them that go down to the pit**” (Ezekiel 32:29).

The Third Sermon: “The Calamity of Esau” in Ezekiel 35

An unexpurgated version of God’s sermon “The Calamity of Esau” is presented as the entire 35th chapter of the Book of Ezekiel. The sermon begins with the prophet facing Mount Seir, the ancestral home of the black sons of Esau (or Idumea as God refers to them in verse 15): “**Moreover the word of the Lord came unto me, saying,**

Son of man, set thy face against mount Seir, and prophesy against it.

And say unto it, Thus saith the Lord GOD; Behold, O mount Seir, I am against thee, and I will stretch out mine hand against thee, and I will make thee most desolate,

I will lay thy cities waste, and thou shalt be made desolate, and thou shalt know that I am the Lord.

Because thou hast had a perpetual hatred, and hast shed the blood of the children of Israel by the force of the sword in the time of their calamity, in the time that their iniquity had an end:

Therefore, as I live, saith the Lord GOD, I will prepare thee unto blood, and blood shall pursue thee: sith [since] thou hast not hated blood, even blood shall pursue thee” (Ezekiel 35:1-6).

Here comes the curse: “**Thus will I make mount Seir most desolate, and cut off from it him that passeth out and him that returneth.**

And I will fill his mountains with his slain men: in thy hills, and in thy valleys, and in all thy rivers, shall they fall that are slain with the sword.

I will make thee perpetual desolations, and thy cities shall not return: and ye shall know that I am the Lord” (Ezekiel 35:7-9).

Why God cursed the Edomites

This is the reason for God’s curse on the Edomites: “**Because thou hast said, These two nations and these two countries shall be mine, and we will possess it; whereas the Lord was there”**

(Ezekiel 35:10). The terms “two nations” and “two countries” refer to the nation of Judah, which consisted of the Two Tribes of Benjamin and Judah, and the nation of Israel, which consisted of the Ten Tribes of Israel who had intermarried with the black Canaanites and were known as the Samaritans. Since the Edomites said they would take over the Jews’ divided homeland of Israel due to the Edomites’ inaccurate belief that God had abandoned the Jews during their captivity, this is what God is going to do: **“Therefore, as I live, saith the Lord God, I will even do according to thine anger, and according to thine envy which thou hast used out of thy hatred against them; and I will make myself known among them, when I have judged thee.**

And thou shalt know that I am the Lord, and that I have heard all thy blasphemies which thou hast spoken against the mountains of Israel, saying, They are laid desolate, they are given us to consume.

Thus with your mouth ye have boasted against me, and have multiplied your words against me: I have heard them.

Thus saith the Lord GOD; When the whole earth rejoiceth, I will make thee desolate.

As thou didst rejoice at the inheritance of the house of Israel, because it was desolate, so will I do unto thee: thou shalt be desolate, O mount Seir, and all Idumea, even all of it: and they shall know that I am the Lord” (Ezekiel 35:11-15).

The Fourth Sermon: “The Calamity of Esau” is the Book of Obadiah

Apparently, an entire chapter of the Book of Ezekiel is not sufficient for God to fully express Himself regarding the curse of the Edomites. Though hundreds of years have passed, God still views the Edomites as the brothers of Israel, though the Edomites are utterly disloyal to and envious of the Jews. God deploys the shortest book in the Old Testament which is the Book of Obadiah, whose 21 verses are duplicated here, to elucidate His passion for the black sons of Esau: **“The vision of Obadiah. Thus saith the Lord GOD concerning Edom; We have heard a rumour from the Lord, and an ambassador is sent among the heathen, Arise ye, and let us rise up against her in battle.**

Behold, I have made thee small among the heathen: thou art greatly despised.

The pride of thine heart hath deceived thee, thou that dwellest in the clefts of the rock, whose habitation is high; that saith in his heart, Who shall bring me down to the ground?

Though thou exalt thyself as the eagle, and though thou set thy nest among the stars, thence will I bring thee down, saith the Lord.

If thieves came to thee, if robbers by night, (how art thou cut off!) would they not have stolen till they had enough? if the grapegatherers came to thee, would they not leave some grapes?

How are the things of Esau searched out! how are his hidden things sought up!

All the men of thy confederacy have brought thee even to the border: the men that were at peace with thee have deceived thee, and prevailed against thee; they that eat thy bread have laid a wound under thee: there is none understanding in him.

Shall I not in that day, saith the Lord, even destroy the wise men out of Edom, and understanding out of the mount of Esau?

And thy mighty men, O Teman, shall be dismayed, to the end that every one of the mount of Esau may be cut off by slaughter” (Obadiah 1:1-9).

God makes clear the reason for His anger against the Edomites: **“For thy violence against thy brother Jacob shame shall cover thee, and thou shalt be cut off for ever”** (Obadiah 1:10). The gleeful hatred of the Edomites directed toward the Jews in their misery during the Jews’ 70-year Babylonian captivity was considered by God to be a crime: **“In the day that thou stoodest on the other side, in the day that the strangers carried away captive his forces, and foreigners entered into his gates, and cast lots upon Jerusalem, even thou wast as one of them”** (Obadiah 1:11).

God’s curse on the Edomites was the result of the Edomites’ horrible behavior toward their relatives, the Jews. God then tells the Edomites what they should not have done: **“But thou shouldst not have looked on the day of thy brother in the day that he became a stranger; neither shouldst thou have rejoiced over the children of Judah in the day of their destruction; neither shouldst thou have spoken proudly in the day of distress.**

Thou shouldst not have entered into the gate of my people in the day of their calamity; yea, thou shouldst not have looked on their affliction in the day of their calamity, nor have laid hands on their substance in the day of their calamity;

Neither shouldst thou have stood in the crossway, to cut off those of his that did escape; neither shouldst thou have delivered up those of his that did remain in the day of distress.

For the day of the Lord is near upon all the heathen: as thou hast done, it shall be done unto thee: thy reward shall return upon thine own head.

For as ye have drunk upon my holy mountain, so shall all the heathen drink continually, yea, they shall drink, and they shall swallow down, and they shall be as though they had not been” (Obadiah 1:12-16).

God states it is now payback time for the brothers of Edom as He contrasts the future of the Edomites with the future of the Jews: **“But upon mount Zion shall be deliverance, and there shall be holiness; and the house of Jacob shall possess their possessions.**

And the house of Jacob shall be a fire, and the house of Joseph a flame, and the house of Esau for stubble, and they shall kindle in them, and devour them; and there shall not be any remaining of the house of Esau; for the Lord hath spoken it.

And they of the south shall possess the mount of Esau; and they of the plain the Philistines: and they shall possess the fields of Ephraim, and the fields of Samaria: and Benjamin shall possess Gilead.

And the captivity of this host of the children of Israel shall possess that of the Canaanites, even unto Zarephath; and the captivity of Jerusalem, which is in Sepharad, shall possess the cities of the south.

And saviours shall come up on mount Zion to judge the mount of Esau; and the kingdom shall be the Lord's” (Obadiah 1:17-21).

Why God hated Esau

Long after the 70-year captivity of the Jews ended, God still had fiery words for the black sons of Esau. In the Book of Malachi, the final book of the Old Testament, God summarizes the relationship among Himself, Jacob and Esau as God speaks to the Jews: **“I have loved you, saith the Lord. Yet ye say, Wherein hast thou loved us? Was not Esau Jacob’s brother? saith the Lord: yet I loved Jacob.**

And I hated Esau, and laid his mountains and his heritage waste for the dragons of the wilderness” (Malachi 1:2 and 3). Though Esau’s secondary position was determined while he was in his mother Rebekah’s womb (Genesis 25:23), God did not hate Esau from his birth. As God gave Jacob the land of the Canaanites, God specifically designated the inhabited Mount Seir as Esau’s home (Joshua 24:4). The Lord instructed the Jews in the law of the Old Testament that the children of Esau were their brothers and the Jews should not take even **“a footbreadth”** (less than six inches) of the Edomites’ land (Deuteronomy 2:5). What turned God against the black sons of Esau?

The Edomite prophecy of the Patriarch Isaac was fulfilled during and after the reign of King David through the leadership of the Edomite Prince Hadad, and the Edomite rebellions that are described in the Books of Kings and Chronicles. Prophecy did not turn God's attentive concern for the Edomites to hatred.

Prior to and during the 70-year exile of the Jews, the Edomites responded with delight and assisted the Jews' enemies in the utter destruction of the children of Jacob-Israel. In Ezekiel 25:8, the Edomites' contention was that the Jews were no different from any other tribe in the human family. The Edomites' faithless perspective denied their own history and more importantly, the existence of the eternal God. The Edomites knew they owed their ancestral heritage and home of Mount Seir to the God of their patriarch Isaac, yet they preferred to live as if the God of Abraham never existed. God determined that their consistent sin of willful disbelief plus their mirthful enjoyment and participation in the Jews' humiliation during the 70-year captivity of the Jews merited the curse of God.

The Edomites in the Book of Malachi and in the New Testament

Thus God rebukes the optimism of the Edomites in Malachi 1:4: **“Whereas Edom saith, We are impoverished, but we will return and build the desolate places; thus saith the Lord of Hosts, They shall build, but I will throw down; and they shall call them, the border of wickedness, and, The people against whom the Lord hath indignation forever.”**

The Apostle Paul visits Malachi 1:3 in his letter to the Romans: **“As it is written, Jacob have I loved, but Esau have I hated”** (Romans 9:13). Paul then raises an issue about the fairness of God: **“What shall we say then? Is their unrighteousness with God? God forbid”** (Romans 9:14). Indeed the writer of Hebrews indicates that originally, both Jacob and Esau were blessed: **“By faith Isaac blessed Jacob and Esau concerning things to come”**: (Hebrews 11:20). Yet Paul also describes Esau: **“Lest there be any fornicator, or profane person as Esau, who for one morsel of meat sold his birthright. For ye know that afterward, when he would have inherited the blessing, he was rejected: for he found no place of repentance, though he sought it carefully with tears”** (Hebrews 12:16 and 17). Esau's insensitivity to the value of his spiritual heritage and birthright was later duplicated by his black sons, who persistently denied their biological and spiritual connection to their Jewish brethren and to the God of Isaac, Jacob, and Esau. Thus God, who was repeatedly rejected by Esau and his black descendants over hundreds of years, ultimately rejected them, too.

The Story of Haman, the Royal Black Amalekite

After the 70 years of the Jews' captivity in Babylon had passed, events described in the Book of Esther took place in a kingdom outside Babylon. Esther was a young dark-skinned Jewish woman who hid her ethnic identity and became queen to King Ahasuerus. He ruled from India to Ethiopia (or Cush), which was the extent of the civilized world at that time (Esther 1:1). Esther's uncle Mordecai refused to bow down to the king's new appointee, Haman, who was the son of Hammedatha the Agagite (Esther 3:1; 3.10).

Since all of the Amalekite kings were called Agag, Haman was actually descended from the lingering line of Amalekite royalty. God had cursed the Amalekites for their merciless attack against the Jews during Moses' time (Exodus 17:14-16). The Amalekites were descended from Amalek, who was a grandson of Esau, the twin brother of Jacob-Israel. Esau's descendants were known as the Edomites (Genesis 36:1, 12, and 16). God had also cursed the Edomites for mistreating the Jews and participating in their suffering during the 70-year Jewish captivity (Obadiah 1:10). Thus Haman, an Edomic Amalekite, was an accident waiting to happen.

Haman hates Mordecai

The vindictive Haman felt slighted by Mordecai the Jew who refused to bow down to him. Mordecai was a conscientious Jew who was aware of his identity and history, and knew that Haman was an Amalekite. Mordecai had determined that God previously cursed the Amalekites for their cruel assault on the Jews hundreds of years ago, plus Mordecai had read the Scriptures that promised God would wipe the memory of the Amalekites off the face of the earth (Exodus 17:14). There was no way Mordecai could honor the Amalekite Haman, and Mordecai's behavior reflected his knowledge of Scriptures.

Offended by the wise demeanor of pious Mordecai, Haman decided to not only eradicate Mordecai, but also to murder all of the Jews in Ahasuerus' kingdom because the Jews had practically wiped out his Amalekite tribe in years past. The king, who did not realize his beloved Esther was a Jew, agreed with Haman, and issued an edict commanding the death of all Jews over two days within the upcoming 11 months. Like his Amalekite forebears, Haman was wealthy and stated: **"If it please the king, let it be written that they may be destroyed: and I will pay ten thousand talents of silver to the hands of those that have the charge of the business, to bring it unto the king's treasuries"** (Esther 3:9). Indeed, Haman was a wicked brother.

Mordecai asks Queen Esther for assistance

Mordecai told his niece, Esther, what had transpired and impressed upon her the need for immediate action. Esther responded by fasting for three days, and without explaining why, invited Haman and the king to a feast for two consecutive days. After the feast of the first evening, Haman was very impressed with himself. He shared his news with his friends and his wife, Zeresh, but Haman was infuriated because Mordecai still wouldn't bow to him. **"Then said Zeresh his wife and all his friends unto him, let a gallows be made of fifty cubits high, and to morrow speak thou unto the king that Mordecai may be hanged thereon: then go thou in merrily with the king unto the banquet. And the thing pleased Haman; and he caused the gallows to be made"** (Esther 5:14). Haman demonstrated the same strategic preference for a sneak attack as his ancestors, the Amalekites.

That same evening, the king reviewed court records and discovered that Mordecai had previously squelched a potential coup d'état by informing Queen Esther, who had subsequently notified the king. King Ahasuerus, unaware of the Haman's hatred for Mordecai, selected Haman to suggest a reward for someone, but the king did not identify the recipient. Haman assumes the prize is for himself, and responds in the manner that reflects the Hamitic flair for fine clothing and the appreciation of excellent transportation: **"And Haman answered the king, For the man whom the king delighteth to honor,**

Let the royal apparel be brought which the king useth to wear, and the horse that the king rideth upon, and the crown royal which is set upon his head:

And let this apparel and horse be delivered to the hand of one of the king's most noble princes, that they may array the man withal whom the king delighteth to honour, and bring him on horseback through the street of the city, and proclaim before him, thus shall it be done to the man whom the king delighteth to honor" (Esther 6:7-9).

The end of Haman, the royal black Amalekite

When the king informed Haman to hurry and honor Mordecai, Haman got busy and carried out the king's commandment, but he went home in a profoundly sad state. His wife and friends began to predict Haman's imminent doom, which occurred the next day when Queen Esther revealed during her feast that Haman had conspired to destroy her and her people, the Jews. Her husband, the enraged king, goes out to the garden while Haman grovels on the queen's bed to beg for his life. However, the king, who returned to the room while Haman was creeping onto his wife's elegant pillows, didn't see it that way: **"Then the king returned out of the palace garden into the place of the banquet of wine; and Haman was fallen upon the bed whereon Esther was. Then said the king, Will he force the queen**

also before me in the house? As the word went out of the king's mouth, they covered Haman's face" (Esther 7:8).

Haman was hanged on the gallows he had built for Mordecai, and his ten sons were also killed, then hanged on the gallows at Queen Esther's request. The previous order requiring two days for the murder of all Jews was revised to two days that the Jews could kill everyone who oppressed them (Esther 8:11). No longer wearing clothes selected by Haman, Mordecai is now dressed in royal apparel of blue and white, which is an African tradition. Blue and white are also the colors of today's Israeli flag. Mordecai then becomes second in command to the king (Esther 10:3).

No further mention of the Amalekites or the Agagites appear in the Word of God, and not one member of that tribe can be located today. As God's words predicted in Exodus 17:14: **"...for I will utterly put out the remembrance of Amalek from under heaven."**

Edom: Where God Came From, but not where He Ended Up

Though the Edomites were undeniably cursed by God in the Holy Scriptures, Moses states this blessing before his death: **"And he said, The Lord came from Sinai, and rose up from Seir with them; he shined forth from Mount Paran and he came with ten thousands of saints"** (Deuteronomy 33:2). Mount Seir is the home of the Edomites and Mount Paran is the land of Ishmael, the eldest black son of Abraham. The Prophet Habakkuk states: **"God came from Teman, and the Holy One from Mount Paran. Selah..."** (3:3). Teman is the eldest son of Eliphaz, who was Esau's oldest son. The implication is that although the Jews remain God's Chosen People, because of Abraham, God had a relationship with the Edomites and the Ishmaelites, who are the descendants of the black sons of Abraham. However, the nature of the relationship appears to be conditional and broken whereas God's relationship with the Jews is determined by the Old Testament and continues through the gathering of the Twelve Tribes in the Book of Revelation.

There are no Edomites today; thus, God has no relationship with these extinct people. Jeremiah 49:10 describes the disappearance of the Edomites: **"But I have made Esau bare, I have uncovered his secret places, and he shall not be able to hide himself: his seed is spoiled, and his brethren, and his neighbors, and he is not."** Obadiah 9 also predicts their obliteration: **"And thy mighty men, O Teman, shall be dismayed, to the end that every one of the mount of Esau may be cut off by slaughter."**

God puts the nail in the coffins of the Edomites in Obadiah 18: **“And the house of Jacob shall be a fire, and the house of Joseph a flame, and the house of Esau for stubble, and they shall kindle in them, and devour them; and there shall not be any remaining of the house of Esau; for the Lord hath spoken it.”** Any further identification or definition of a tribe as Edomites is not based on the Holy Scriptures, because not one Edomite walks the earth today.

Chapter 5: The Black Sons of Israel?

As we review the Biblical history of the sons of Abraham, there is no doubt that the blessing of Abraham and his everlasting covenant with God was passed down to only one of his eight sons, namely Isaac, whose mother was Abraham's wife Sarah. Of Isaac's twin sons, Jacob and Esau, Isaac gave the everlasting covenant of Abraham only to Jacob. In Genesis 32:28 and 35:10, God Himself changes Jacob's name, which means supplanter or one who wrongfully or illegally seizes and holds the place of another (as Jacob misrepresented himself as his elder brother Esau to obtain Esau's blessing, which was the right of the first born son in Genesis 27:21-24). The new name God gives to Jacob is Israel, which means he shall rule as God. Thus, Abraham's everlasting covenant with God was passed down solely to Israel and one of his 12 sons.

Over the years, various African American individuals and groups have attempted to lay claim to the identity of the Jews. Rather than investigate the Holy Scriptures to determine the relationship of the children of Ham to God Almighty, they have labeled themselves as Jews though there is neither Biblical nor biological evidence to support their false claim. (Exceptions are the Eritrean Jews, the Ethiopian Jews, and the African tribe of Jews known as the Lembas who trace their Jewish heritage via their Shemitic ancestor Senaah in Ezra 2:35 and Nehemiah 7:38). Perhaps one day, the black wanna-be Jews shall realize black people do not need to steal the Jews' heritage because we have our own rich Hamitic heritage in the *Holy Bible*. The Jews who are the biological descendants of Abraham (which excludes the Ashkenazi Jews who are Biblically and biologically descended from Japheth, the father of the Gentiles in Genesis 10:2 - 5) are most definitely God's sole chosen people, but they are not the only tribe in the earth whom God has blessed.

Shemite + Shemite = Shemite

The man Jacob-Israel was clearly a Shemite; that is, he was descended from Noah's son, Shem (1 Chronicles 1:24-2:1). In the *Holy Bible*, genealogy is usually traced only through the males. Yet if a Shemite fathers a child by a Hamitic woman, that child can be viewed as a blend of both tribes. Today, the identity of the child would be determined by the preference of the child, and via the behavior manifested by that individual.

Not only was Israel a Shemite, but two of his wives, who were biological sisters, Leah and Rachel, were Shemites, also. Just as Abraham had deliberately sent his eldest servant to select Rebekah, a Shemite bride, for Abraham's son Isaac, so did Isaac dispatch his son Jacob-Israel to Rebekah's brother with the express purpose of Jacob's marrying her brother's daughter (Genesis 24:4; 28:2). Thus, these eight sons of Israel via Leah and Rachel were Shemitic: Reuben, Simeon, Levi, Judah, Issachar, Zebulon, Joseph, and Benjamin (Genesis 35:23 and 24).

Shemite + ? = Shemite?

Israel produced four sons by the two maidservants of his two wives. Leah's servant Zilpah bore Gad and Asher. Rachel's servant Bilhah gave birth to Israel's sons Dan and Naphtali. Though the *Holy Bible* clearly identifies the genealogy of Leah and Rachel, no father or tribe is mentioned for Israel's concubines Zilpah and Bilhah. Though Zilpah means to trickle and Bilhah translates as the word timid, the Scriptures do not tell the ethnic history of these two women, who like the Egyptian servant Hagar (who was the mother of Abraham's eldest son Ishmael), were more like slaves than servants because they had no right to refuse access to their own bodies. Thus, maybe Israel's concubines were Shemites, but since their tribe(s) is not identified, it is doubtful the women were Shemites.

If Zilpah and Bilhah had been dwelling with Israel in a Canaanite city at the time they became his concubines, the case could be made for their being black women (as is the situation years later with Tamar). However, the ladies were originally owned by Rebekah's brother Laban, who was a Shemite living in Paran-aram, which means tableland of Aram, a region in Syria. Aram was the youngest son of Shem, so Shemites were the main tribe of the people who lived in Padam-aram. Zilpah and Bilhah could have possibly been distant Shemite relatives. Padam-aram is where Jacob-Israel lived when he impregnated all four women. Though Zilpah and Bilhah probably weren't Shemites, it can't be guessed or determined what their family background was. Their sons, Gad, Asher, Dan, and Naphtali may or may not have been black men. Due to the *Holy Bible's* silence, the answer is a firm question.

Levi

The Story of Moses' Two Black Sons: Gershom and Eliezer

In the tribe of Simeon, his son Shaul, described as “**the son of a Canaanitish woman**” in Exodus 6:15, has no story attached to Shaul’s name. This is not the case for most of the black descendants of Israel. Although Moses’ two sons by his black wife Zipporah (Exodus 18:2-4; Numbers 12:1) were also Midianites, Moses raised them according to the Old Testament laws he transcribed for the tribe of Levi and the rest of the Jewish tribes. Moses’ elder son was named Gershom because Moses said “**I have been an alien in a strange land**” (Exodus 2:28) as Moses lived among the black Midianites whose lives were quite different from the highly sophisticated and cosmopolitan Egyptians from whom Moses had fled. Gershom means refugee but it was a familiar name for a Levite.

The man Levi, whose name means attached, was Israel’s third son by his unloved Shemite wife, Leah. She was still demonstrating wishful thinking as she said, “**Now this time will my husband be joined unto me, because I have born him three sons: therefore was his name called Levi**” (Genesis 29:34). Levi had given the name of Gershom (sometimes written as Gershon) to the eldest of his three sons, which included Kohath and Merari (1 Chronicles 6:16). Moses’ son Gershom was born three generations after the first Levitical Gershom. Moses was descended from Kohath, thus Kohath’s brother Gershom was Moses’ son Gershom’s great-great-uncle. Both of Moses’ sons are listed in the *Holy Bible* as Levites: “**Now concerning Moses the man of God, his sons were named of the tribe of Levi.**”

The sons of Moses were Gershom, and Eliezer” (1 Chronicles 23:14).

The black Levites: Gershom and Eliezer

Gershom’s younger brother was Eliezer, whose name means God of help. Moses named Eliezer: “**...for the God of my father, said he, was mine help, and delivered me from the sword of Pharoah**” (Exodus 18:4). Moses’ black sons lived with their parents until their Midianite grandfather Jethro took custody of the family while Moses had a standing appointment with Pharoah in Egypt. Jethro re-united Zipporah, Gershom, and Eliezer with Moses in the wilderness at the Mount of God (Exodus 18:1-7). The Book of Leviticus details the duties of priests, who were legally selected only from among the Levites. No specific activities are detailed for the sons of Moses in Leviticus, yet their descendants were assigned a unique task during the times of King David.

Shebuel: Gershom's descendant

During the reign of King David, Gershom's descendant Shebuel, which means captive of God, was the leader of all men descended from Gershom. Shebuel's specific job was **"ruler of the treasures"** (1 Chronicles 23:14). Shebuel may have carried out his task with the men descended from Gershom's brother Eliezer: **"And the sons of Eliezer were, Rehabiah the chief. And Eliezer had none other sons; but the sons of Rehabiah were very many"** (1 Chronicles 23:17).

Shelomith: Eliezer's descendant

Shelomith, whose name means peaceableness, also lived during the time of King David. He was descended from Eliezer (1 Chronicles 26:25). Shelomith cataloged, monitored, and secured precious items which warriors had sanctified and donated to God: **"...Shelomith and his brethren were over all the treasures of the dedicated things, which David the king, and the chief fathers, the captains over thousands, and hundreds, and the captains of the host, had dedicated.**

Out of the spoils won in battles did they dedicate to maintain the house of the Lord" (1 Chronicles 26:26 and 27).

Apparently, Shelomith and his staff supervised a large quantity of riches: **"And all that Samuel the seer, and Saul the son of Kish, and Abner the son of Ner, and Joab the son of Zeruiah, had dedicated; and whosoever had dedicated any thing, it was under the hand of Shelomith, and of his brethren"** (1 Chronicles 26:28).

Though the duties of the descendants of Gershom and Eliezer were not as extensive as the requirements of the sons of Aaron who was the Jewish High Priest and brother of Moses, Moses' sons and their male progeny were given a singular position among the Levites during King David's time. Their office demonstrated the honor, respect, and trust the Jews felt toward the black sons of Moses.

Judah

The Story of Judah's Five Black Sons: Er, Onan, Shelah, Pharez, and Zerah

From the lineage of one of Judah's five black sons would arise Jesus Christ, the most significant Human Being on the planet. However, Judah, the fourth son of the Patriarch Israel, seems to have had nothing spiritual on his mind as he moved away from his brethren to socialize with his Canaanite buddy Hirah, whose name means splendor. The separation occurred some time after Judah had persuaded his

brothers to sell their teenage brother Joseph to Ishmaelites and/or Midianites who were on their way to Egypt (Genesis 37:36; 38:1).

While he was hanging with Brother Hirah, Judah spotted a Canaanite woman and “...**he took her and went in unto her.**”

And she conceived, and bare a son; and he called his name Er” (Genesis 38:2 and 3). Er means watchful, and it seems Judah only had eyes for the black mother of Er because “...**she conceived again, and bare a son; and she called his name Onan**” (Genesis 38:4). Onan means strong, which may also describe the continuing relationship between Judah and his Canaanite concubine because “... **she yet again conceived, and bare a son; and called his name Shelah: and he was at Chezib when she bare him**” (Genesis 38:5). Shelah means request. The location of Chezib means falsified, which sadly predicts the negative events which befell Judah’s elder black sons when they grew up to become men.

God kills Er

When it was time for his son Er to marry, Judah selected a non-Jewish woman as the appropriate mate for his son, Er: “**And Judah took a wife for Er his firstborn, whose name was Tamar**” (Genesis 38:6). If Tamar had been a Jewish woman, the name of her father or her tribe would have been identified. Since Judah lived in Canaan, and socialized with Canaanites to the extent of fathering three sons by a Canaanite woman and raising them to adulthood, his selection of Tamar was probably the designation of a Canaanite woman for his son, Er. The name Tamar means to be erect as a palm tree, which is an African visual and kinetic image. Tamar, like Judah’s concubine, was probably a black Canaanite woman. No Scriptures indicate any other tribal identity for her.

Judah’s eldest son Er, a Canaanite Jew, was so terrible the Scriptures do not specify exactly what it was he actually did, but the result of Er’s actions was death: “**And Er, Judah’s firstborn, was wicked in the sight of the Lord, and the Lord slew him**” (Genesis 38:7).

Prior to Moses’ receiving the covenant of the Old Testament, the custom was for a childless widow to continue her deceased husband’s name by allowing his brother to impregnate her. The male child who would eventually result from the event would then carry the name of the widow’s deceased husband, thereby guaranteeing the continuation of the dead man’s name. This compassionate strategy may have also served as a means of survival for a widow, because at that time in history, the son of an elderly

widow was expected to provide her lifetime financial support which would eliminate the burden of her care from the other members of her family. Later, the custom was also a part of Old Testament Law, but its purpose was to preserve the name of the deceased by providing him with a son: **“If brethren shall dwell together, and one of them die, and have no child, the wife of the dead shall not marry without unto a stranger: her husband’s brother shall go in unto her, and take her to him to wife, and perform the duty of an husband’s brother unto her.**

And it shall be, that the firstborn which she beareth shall succeed in the name of his brother which is dead, that his name be not put out of Israel” (Deuteronomy 25:5 and 6).

Although neither Moses nor Mosaic law existed during the lifetimes of Judah and his children, Judah directed Onan, the late Er’s brother, to perform the duty with Tamar, Er’s widow: **“And Judah said unto Onan, go in unto thy brother’s wife, and marry her, and raise up seed to thy brother”** (Genesis 38:8).

God kills Onan

Onan was a profoundly selfish and disobedient individual who had no interest in making babies to continue Er’s name, although Onan did not hesitate to initiate making love to Er’s widow, Tamar: **“And Onan knew that the seed should not be his; and it came to pass, when he went unto his brother’s wife, that he spilled it on the ground, lest that he should give seed to his brother”** (Genesis 38:9). Had Onan refused to participate in raising up a child to his brother’s name during the time of Old Testament Law, the penalty would have been social ostracism: **“And if the man like not to take his brother’s wife, then let his brother’s wife go up to the gate unto the elders and say, My husband’s brother refused to raise up unto his brother a name in Israel, he wil not perform the duty of my husband’s brother”** (Deuteronomy 25:7).

The private refusal would become a community concern: **“Then the elders of his city shall call him, and speak unto him, and if he stand to it, and say, I like not to take her;**

Then shall his brother’s wife come unto him in the presence of the elders, and loose his shoe from off his foot, and spit in his face, and shall answer and say, So shall it be done unto that man that will not build up his brother’s house” (Deuteronomy 25:8 and 9). Under Old Testament law, the name of the uncooperative and spat-upon man would be changed: **“And his name shall be called, The house of him that hath his shoe loosed”** (Deuteronomy 25:10). The man would be publicly humiliated and debased, but he would be alive.

Unfortunately for Onan, he lived at least four hundred years before Old Testament law was installed. When Onan refused to obey his father Judah's request for him to impregnate Tamar, God killed Onan: **"And the thing which he did displeased the Lord: wherefore He slew him also"** (Genesis 38:10).

Judah blames Tamar for his sons' deaths

At this point, two of Judah's three black sons have been killed by God. Instead of examining his sons' characters or his own parenting skills, Judah puts the blame on Widow Tamar: **"Then said Judah to Tamar his daughter in law, Remain a widow at thy father's house, till Shelah my son be grown; for he said, Lest peradventure he die also, as his brethren did. And Tamar went and dwelt in her father's house"** (Genesis 38:11). Tamar, unlike the wicked Er and stubborn Onan, may have been a compliant black woman, but she had plans.

After the Canaanite woman who was the mother of Judah's sons died, Judah and his Canaanite friend Hirah went to Timnath to arrange to have Judah's sheep sheared. Tamar had been quietly waiting for her brother-in-law Shelah, but again, she had been left out in the cold. Still, she knew that since Judah was now a widower, he may have had a vulnerability: **"And it was told Tamar, saying, Behold thy father in law goeth up to Timnath to shear his sheep"** (Genesis 38:13). Tamar had been waiting for years. If she took no action, she would never be anything more than a childless widow, a rejected woman aimlessly dwelling in her father's house.

Tamar puts her plan into action

Tamar wasted no time in carrying out her plan for progeny, which had been frustrated by Judah's refusal to enforce for a third time a righteous tradition for Tamar to have a child with Judah's remaining son, Shelah. She traveled near Timnath and positioned herself in an area where people congregated. After removing her widow's weeds, Tamar donned a heavy veil which completely obscured her face: **"And she put her widow's garments off from her, and covered her with a vail, and wrapped herself, and sat in an open place, which is by the way to Timnath; for she saw that Shelah was grown, and she was not given him to wife"** (Genesis 38:4).

At that time and place, any unescorted woman who presented herself by a road or a public place was assumed to be a prostitute. Near the city of Timnath, a Canaanite city which was Judah's destination,

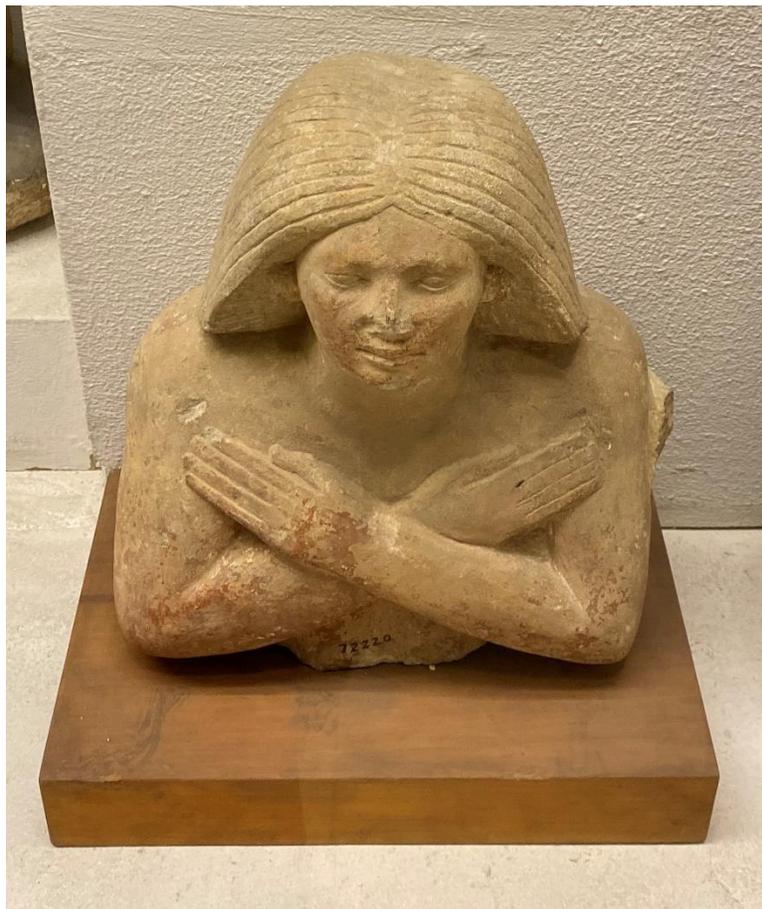
Tamar played the part of a strumpet but only for Judah: **“When Judah saw her, he thought her to be a harlot; because she covered her face.**

And he turned unto her by the way, and said, Go to, I pray thee, let me come in unto thee; (for he knew not that she was his daughter in law). And she said, what wilt thou give me, that thou mayest come in unto me?” (Genesis 38:15 and 16).

Tamar gets proof of Judah’s identity

Tamar was an extremely intelligent black woman. The fornication of single women must have been punishable by death in those days before Old Testament Law (Genesis 38:24). Thus, Tamar needed evidence to prove her actions were not those of a prostitute, even though the situation may have appeared that way to Judah: **“And he said, I will send thee a kid from the flock. And she said, Wilt thou give me a pledge, till thou send it?**

And he said, What pledge shall I give thee? And she said, Thy signet, and thy bracelet, and the staff that is in thine hand. And he gave it her, and came in unto her, and she conceived by him” (Genesis 38:17 and 18).



Cairo, Ismailia

Thousands of years before DNA testing, Tamar needed to prove without a doubt who was the father. Judah's signet was a finger ring that contained a seal he used to make a mark for his signature or to seal his letters. Judah's bracelets were ornamental bands, possibly of leather or threads, which he wore on his wrists. His staff was the stick or rod he used for support as he, at least a middle-aged man, walked. As the Scriptures indicate: "...**at the mouth of two witnesses, or at the mouth of three witnesses, shall the matter be established**" (Deuteronomy 19:15). Pregnant Widow Tamar now had her three silent witnesses of Judah's signet ring, his bracelets, and his walking stick. She did not need his baby goat.

Judah temporarily loses Tamar

Afterwards, Tamar resumed her quiet widow's life: "**And she arose, and went away, and laid by her veil from her, and put on the garments of her widowhood**" (Genesis 38:19). Judah had given her the three items as collateral until he could send her the baby goat. When Judah's friend Hirah attempts to deliver the cabrito to the mysterious prostitute, no one can find her: "**Then he asked the men of that place, saying, Where is the harlot, that was openly by the way side? And they said, There was no harlot in this place**" (Genesis 38:21). The Canaanite men of Timnath told Judah's Canaanite buddy the truth—Tamar was no prostitute.

Judah realizes that he could possibly be embarrassed by the situation in that he didn't pay the full price for the service he received: "**And Judah said, Let her take it to her, lest we be shamed: behold, I sent this kid, and thou hast not found her**" (Genesis 38:23).

Judah acknowledges the righteousness of the pregnant Widow Tamar

Meanwhile, Widow Tamar begins to show. Judah, the father-in-law who has defied tradition, demands death for the pregnant widow: "**And it came to pass about three months after, that it was told Judah, saying, Tamar thy daughter in law hath played the harlot; and also, behold, she is with child by whoredom. And Judah said, Bring her forth, and let her be burnt**" (Genesis 38:24).

Tamar was ready for her heartless father-in-law: "**When she was brought forth, she sent to her father in law, saying, By the man, who these are, am I with child: and she said, Discern, I pray thee, whose are these, the signet, and bracelets, and staff**" (Genesis 38:25). At least Judah knew when to admit defeat: "**And Judah acknowledged them, and said, She hath been more righteous**

than I: because I gave her not to Shelah my son. And he knew her again no more” (Genesis 38:26).

Tamar: doubly blessed with twins Pharez and Zerah

God blessed Tamar with double for her trouble as she carried twins: “**And it came to pass in the time of her travail, that, behold, twins were in her womb**” (Genesis 38:27). As Tamar labored, one of the twins stuck his hand out, but the other twin emerged first and became the elder Pharez, which means break: “**And it came to pass, when she travailed, that the one put out his hand: and the midwife took and bound upon his hand a scarlet thread, saying, This came out first.**”

And it came to pass, as he drew back his hand, that behold, his brother came out: and she said How hast thou broken forth? This breach be upon thee: therefore his name was called **Pharez**” (Genesis 38:28 and 29). The hesitant twin then made his entrance: “**And afterward came out his brother, that had the scarlet thread upon his hand: and his name was called Zerah**” (Genesis 38:30). Zerah means rising possibly because he almost was first; it just took him a little longer.

Tamar, the black woman who outsmarted her father-in-law Judah only because she wanted to do the right thing, was not forgotten during the Old or New Testament. After her descendant Boaz, who was also an ancestor of King David, purchased the right to raise up children in the name of Ruth the Moabitess’ deceased husband, Jewish people remembered Tamar as they blessed the union of Boaz and Ruth: “**And let thy house be like the house of Pharez, whom Tamar bare unto Judah, of the seed which the Lord shall give thee of this young woman**” (Ruth 4:12). Tamar’s name makes a final appearance in the genealogy of Jesus Christ: “**And Judas begat Phares and Zara of Thamar...**” (Matthew 1:3).

The Scriptures record Pharez and Zerah not as Er’s sons, but as Judah’s: “**And the sons of Judah: Er, and Onan, and Shelah, and Pharez, and Zerah: but Er and Onan died in the land of Canaan...**” (Genesis 46:12). Shelah, who was Judah’s eldest surviving son, named his oldest son after his dead brother, Er. The descendants of Shelah were gifted in making linen from flax, in addition to their skills in creating pottery, and in horticulture (1 Chronicles 4:21-23).

The descendants of Zerah

Zerah, the younger twin, had a descendant named Achan, which means troublesome. The aptly named Achan, despite God’s explicit instruction for the Jews to not hide any of the enemies’ gold, silver, or

brass, decided to bogart an elegant Babylonian outfit, two hundred shekels of silver and a gold wedge in the earth under his tent during the time when Joshua had succeeded Moses as leader of the Jews (Joshua 7:11-26). God exposed Achan's sin. His entire family was stoned by the Jews, burned with fire, and buried under a large pile of stones. A wiser descendant of Zerah was named Pethahiah, which means Jah has opened. After the Jews' 70-year captivity, while Nehemiah was restoring the Jews by rebuilding the temple and its surrounding walls, Pethahiah served as the advocate for Jewish affairs to Artaxerxes the king (Nehemiah 11:24).

The descendants of Pharez

The Book of Ruth traces the generations of Pharez, Zerah's twin, through his eldest son, Hezron: "**And Hezron began Ram, and Ram begat Amminadab**" (4:19). Amminadab, whose name means people of liberality, was an exceptional chariot driver who is mentioned in the kinetic imagery of his descendant King Solomon's love poem to his black wife: "**I went down into the garden of nuts to see the fruits of the valley, and to see whether the vine flourished, and the pomegranates budded.**

Or ever I was aware, my soul made me like the chariots of Amminadab" (Song of Solomon 6:11 and 12). Amminadab's daughter Elisheba, which means God of the oath, married Moses' brother Aaron, the first Jewish high priest (Exodus 6:23). She was the mother of Aaron's four sons: Ithamar and Eleazar in addition to Nadab and Abihu who were killed by God for disrespectfully performing their jobs as priests (Leviticus 10:1 and 3).

Nahshon, first prince of Judah

At least twice, the Scriptures speak of the ascendancy of the tribe of Judah over the other tribes of Israel: "**For Judah prevailed above his brethren and of him came the chief ruler...**" (1 Chronicles 5:2) and "**Judah, thou art he whom thy brethren shall praise: thy hand shall be in the neck of thine enemies; thy father's children shall bow down before thee**" (Genesis 49:8). The presentation of Judah as being first among the tribes is demonstrated in the life of Nahshon, who was Amminadab's son and Elisheba's brother. As the Jews traveled from Egypt to the Promised Land under Moses' leadership, God named rulers of each Jewish tribe. Nahshon, whose name means enchanter, was selected as the original captain over the tribe of Judah, and he supervised 74,600 men (Numbers 2:3 and 4).

After Moses had set up, anointed, and sanctified the tabernacle, the captains of Israel brought their offerings and publicly presented them to God. When God told Moses the leaders should make their

offerings on their respective designated day, Nahshon was first of the princes. He displayed his wealth via a variety of items: **“And he that offered his offering the first day was Nahshon the son of Amminadab, of the tribe of Judah;**

And his offering was one silver charger, the weight thereof was an hundred and thirty shekels, one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them were full of fine flour mingled with oil for a meat offering:

One spoon of ten shekels of gold, full of incense:

One young bullock, one ram, one lamb of the first year, for a burnt offering:

One kid of the goats for a sin offering:

And for a sacrifice of peace offerings, two oxen, five rams, five he goats, five lambs of the first year: this was the offering of Nahshon the son of Amminadab” (Numbers 7:12 - 17). The other 12 princes followed Nahshon’s lead and they offered the same items (Numbers 7:18 - 83). The tribe of Judah was first again when the tribes of Israel lined up in preparation for a war journey: **“In the first place went the standard of the camp of the children of Judah according to their armies: and over his host was Nahshon the son of Amminadab”** (Numbers 10:14).

Nahshon’s son was named Salma (or Salmon), which means clothing. Salma married the black Canaanite former prostitute Rahab (or Rachab). Their union produced Boaz, who was black and the great-grandfather of King David (Ruth 4:21 and 22). Over time, one can see how the prophetic words of the dying Patriarch Israel over his son Judah came to pass: **“The scepter shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be”** (Genesis 49:9). Shiloh means tranquil and is an epithet for the Messiah, who is called the Prince of Peace in Isaiah 9:6. Though Judah, the fourth son of Israel, was not a particularly spiritual or righteous individual, God blessed the whole world with Jesus Christ through his black son Pharez whom Tamar conceived in spite of her former father-in-law Judah.

The Story of Caleb, the Black Edomite who Entered the Promised Land

How many people left Egypt with Moses during the Exodus to go to the Promised Land? About 600,000 Jewish men exited that land of Ham, if we count neither their families nor the **“mixed multitude”** which included Egyptians, Edomites, Africans, former slaves, and whoever decided to leave at that time (Exodus 12:37 and 38). Of the large number, how many people actually arrived in Canaan, the land God promised to Abraham and his descendants via Israel? The correct answer is just two men: Joshua,

who was a Jewish descendant of Ephraim, Joseph's black son; and Caleb the black Edomite (Joshua 14:6; Numbers 26:63-65).

Before the Jews entered the Promised Land, God instructed Moses to select a leader from each tribe to spy out the land of Canaan. The 40-year-old Caleb, son of Jephunneh, was selected as the representative of the tribe of Judah (Numbers 13:5). Jephunneh was not Jewish. The Scriptures refer to Caleb as "...**Caleb the son of Jephunneh the Kenezite...**" (Numbers 32:12; Joshua 14:6). A Kenezite is a descendant of Kenaz, whose name means the hunter. Kenaz was one of the black grandsons of Esau, who was Israel's twin brother. Listed as one of the dukes of the Edomites, Kenaz lived in Edom (Genesis 36:11, 15, 42).

Caleb is not ever identified as a Jew

Since he was an Edomite, Caleb, whose name means forcible, is not regarded as a Jew by the Jews. His name does not appear in the genealogy when the Jews are numbered by their tribes in the Book of Numbers. As Caleb and his nephew Othniel later distinguished themselves as heroes to the Jews, Caleb's name and family were added to the tribe of Judah—yet their names still were not connected to any specific Jew: "**And the sons of Caleb the son of Jephunneh; Iru, Elah, and Naam: and the sons of Elah, even Kenaz.**

And the sons of Kenaz; Othniel, and Seriah: and the sons of Othniel; Hathath.

And Meonothai begat Ophrah: and Seraiah begat Joab, the father of the valley of Charashim; for they were craftsmen" (1 Chronicles 4:15, 13, and 14). Caleb must have been proud of his Edomite heritage because he named his youngest son, Kenaz, after his namesake ancestor (Genesis 36:9-11). Caleb's Charasim descendants were skilled mechanics.

The order of the genealogy of Caleb is different from the typical listing of Jewish families, almost as if the Scriptures were attempting to draw attention to the fact that Caleb was not descended from Israel as were all the Jews categorized by the Twelve Tribes of Israel. The purpose of the genealogies was to determine whether a man was a Jew. This information was crucial since land was distributed in the Promised Land, and Jewish land could only be owned by Jewish people. The Scriptures make clear why Caleb, a black man, received Jewish land and thus became an honorary Jew.

Joshua and Caleb: the faithful spies

Oshea, the spy from the tribe of Ephraim, is the namesake of O'shea Jackson, better known as the multi-talented rapper, actor, and movie producer Ice Cube. Oshea means the deliverer. Moses changed Oshea's name to Joshua (or Jehoshua) which means Jehovah-saved (Numbers 13:16). Joshua and Caleb shared one viewpoint; both had consistent faith in the power of God.

At God's command, Moses sent 12 men to gather intelligence on the land and black people of Canaan: **"And see the land, what it is; and the people that dwelleth therein, whether they be strong or weak, few or many"** (Numbers 13:18). The quality of the land, which cities existed, whether the Canaanites lived in tents or forts, and if wood were available was the information Moses needed. He also requested fruit from Canaan and encouraged the spies to be strong (Numbers 13:20). The 12 men began their mission into the Promised Land.

Brother Caleb presents the only positive report

After 40 days, the 12 spies returned to Moses. All 12 agreed the Promised Land flowed with milk and honey, and they presented Moses with a giant cluster of grapes, along with pomegranates and figs. They mentioned the Canaanite cities had huge walls, and the children of Anak, who were black giants, plus Amalekites, Hittites, Jebusites, and Amorites lived in the mountains in addition to more Canaanites who inhabited the sea coasts (Numbers 13:23-29). Their descriptions of the black Canaanites struck fear in the hearts of most Jews. Picture the Canaanites as the Harlem Globetrotters with advanced iron weaponry and no sense of humor (Joshua 17:16).

These accurate details were reported by the spies to Moses in front of the crowd of at least 600,000 people, who reacted negatively. Caleb alone took action: **"And Caleb stilled the people before Moses, and said, Let us go up at once, and possess it; for we are well able to overcome it"** (Numbers 13:30). However, Caleb appeared alone in his optimism. The other spies fearfully insisted the Promised Land: **"...is a land that eateth up the inhabitants thereof"** and compared themselves to the tall black men by stating: **"...we were in our own sight as grasshoppers, and so we were in their sight"** (Numbers 13:33). The faithless spies appeared to have developed hypervision, which enabled them to envision their miniature selves through the eyes of the massive Canaanites.

The Jews turn against Caleb, Joshua, Aaron, and Moses—then God appears

Instead of aligning themselves with Caleb's positive attitude, the congregation mourned, turned against Moses, and prepared to appoint a new leader to take them back to Egypt! Moses and Aaron, the high priest who was Moses' brother, knew the Jews' lack of faith would incense God, so the two elderly men fell on their faces. As Caleb and Joshua simultaneously ripped their clothing to express their deep grief at the crowd's spiritual insolence, they addressed the unruly congregation and pleaded that the Jews not allow the news of giants to diminish their faith in God as the two men cried: "...**the Lord is with us: fear them not**" (Numbers 14:9).

As the energetically hostile congregation prepared to stone the aggrieved Caleb and Joshua, the glory of God appears in the tabernacle and He says to Moses: "**How long will this people provoke me? and how long will it be ere they believe me for all the signs I have showed them:**

I will smite them with the pestilence, and disinherit them, and will make of thee a greater nation and mightier than they" (Numbers 14:11 and 12).

Moses pleads for the Jews, and God makes Caleb an exception

Thinking quickly, Moses takes a what-will-the-neighbors-think? approach with God: "...**Then Moses said unto the Lord, Then the Egyptians shall hear it, (for Thou broughtest up this people in Thy might from among them) ...**" (Numbers 14:13).

Now if Thou shalt kill all this people as one man, then the nations which have heard the fame of Thee will speak, saying,

Because the Lord was not able to bring this people into the land which He swore unto them, therefore He hath slain them in the wilderness" (Numbers 14:15 and 16).

Next, Moses asks God to pardon and forgive the rebellious congregation, and God mercifully complies. Still, since the same congregation had witnessed the extraordinary miracles God had performed in Egypt but as they later lost faith in the Lord, God would not allow them to enter the Promised Land, with a notable exception: "**But My servant Caleb, because he had another spirit with him, and hath followed Me fully, him will I bring into the land whereinto he went; and his seed shall possess it**" (Numbers 14:24). God Himself decided that Caleb the black Edomite would receive land in the Promised Land of the children of Israel. Thus, God's decision required that Brother Caleb's name must appear in the genealogy of the Jews as a public acknowledgement that Caleb's black Edomite family and descendants were entitled to inherit Jewish land in Israel as a Jew could. Incidentally, God refers

to Caleb the black Edomite as “**My servant**” in the same manner He referred to the black Midianite Job as “**My servant**” (Job 1:8; Job 42:8).

Caleb becomes the second prince of Judah

God told the congregation that everyone from the age of 20 and older would wander in the wilderness for 40 years until they all died. He killed with a deadly plague the fearful spies who opposed Caleb and Joshua. Without a doubt, God said to the unbelieving Jews: “...**ye shall not come into the land, concerning which I swear to make you dwell therein, save Caleb the son of Jephunneh, and Joshua the son of Nun**” (Numbers 14:30). In the Scriptures, God repeats four times that of the Jewish congregation who was divinely delivered from Egypt, only Caleb and Joshua would enter the Promised Land (Numbers 14:38; 26:65; 32:12; and Deuteronomy 1:36 - 38).

Forty years later, as the Jews prepared to enter the Promised Land, Moses delineated the borders of the land for each tribe. Caleb the Edomite has been promoted, and he is listed as the prince of Judah (Numbers 34:19). Meanwhile, Joshua has become Moses’ assistant and shall become his successor (Joshua 1:1). Like Moses, Joshua was literate and quite aware of the Jews’ history and laws, which Joshua had copied by hand (Joshua 8:32).

Prince Caleb requests land in Israel

After the next generation of Jews had crossed the Jordan River, and won battles against the Canaanites in the Promised Land, 85-year-old Prince Caleb brought a request to the elderly Joshua. First he reminded Joshua how and why God said only the two of them would enter the Promised Land out of the multitude who left Egypt, then Caleb stated: “...**I wholly followed the Lord my God**” (Joshua 14:8). Caleb iterated to Joshua that Moses told him the land Caleb had walked on as a spy would be Caleb’s and his children’s inheritance forever. As an 85-year-old man, Caleb said he was as much a warrior as when he had been a 40-year-old spy: “**As yet I am as strong this day as I was in the day Moses sent me: as my strength was then, even so is my strength now, for war, both to go out, and to come in**” (Joshua 14:11).

Then Caleb asks Joshua for land as large as his faith in God: “**Now therefore give me this mountain, whereof the Lord spake in that day...**” (Numbers 14:12). Even though that same area was still populated by giant black Canaanites, Caleb the optimist still completely believes in God’s power: “...**for thou heardest in that day how the Anakims were there, and that the cities were great and fenced:**

if so be the Lord will be with me, then I shall be able to drive them out, as the Lord hath said” (Numbers 14:12). Joshua grants Caleb’s request, and the black Edomite receives the city of Hebron as his family’s inheritance in the Promised Land of the Jews, which was still inhabited by extremely tall brothers at that time (Numbers 14:13 and 14; Numbers 15:15).

Prince Caleb offers daughter Achsah to the defeater of the black Amorites

The original name of Hebron was Kirjatharba, which means city of the four giants or city of Arba, who was a hero among the black Canaanite Anakims who lived there. True to his 85-year-old word, Caleb the super senior citizen drove the giant black men out of Hebron (Numbers 15:13 and 14). Then, Caleb offered his daughter Achsah to whoever defeated the inhabitants of Kirjathsepher, which means city of the branches. Caleb’s nephew Othniel overthrew the city, which was then called Debir (shrine) and Othniel married Achsah (Joshua 15:15-17).

Achsah (anklet) had already received land from her father, Caleb. One day, she rode up to her father and respectfully dismounted as he asked her: **“What wouldst thou?”** (Judges 1:12 and 13). She responded: **“...Give me a blessing: for thou hast given me a south land; give me also springs of water...”** Daddy Caleb generously complied: **“And he gave her the upper springs and the nether springs”** (Joshua 15:18 and 19). Although Caleb had claimed his inheritance from the Canaanites, the city of Hebron was later given to the Levites to use as a city of refuge for murderers. Still, Caleb and his descendants retained the fields and villages of Hebron (Joshua 21:11-13).

Caleb’s nephew Othniel becomes the first judge

Caleb’s nephew and son-in-law Othniel became the first judge over the Twelve Tribes of Israel after Joshua died. Othniel means force of God and he was just what the leaderless Jews needed. They had begun to marry the same black Canaanites whom the previous generation of Jews had fought against under Joshua’s supervision. The Jews had also begun to worship the Canaanite gods and to participate in their ungodly religious practices. God was so angry, He had allowed the king of Mesopotamia, a black man named Chushanrishathaim, whose name means Cush of double wickedness, to dominate and enslave the Jews for eight years (Judges 3:5-8). Cush means the same as Ethiopia, which is Greek for burnt face.

God still showed compassion for the wayward Jews: **“And when the children of Israel cried unto the Lord, the Lord raised up a deliverer to the children of Israel, who delivered them, even Othniel**

the son of Kenaz, Caleb's younger brother" (Judges 3:9). Like his Uncle Caleb, Othniel was a powerful warrior with the right attitude: **"And the Spirit of the Lord came upon him, and he judged Israel, and went out to war: and the Lord delivered Chushanrishathaim king of Mesopotamia into his hand; and his hand prevailed against Chushanrishathaim"** (Judges 3:10). Judge Othniel peacefully ruled over the Twelve Tribes of Israel for forty years (Judges 3:11).

Nabal, Caleb's foolish black descendant who had a wise wife

Unfortunately, one of Caleb's descendants was a fool named Nabal, which means stupid, wicked, dolt, or fool. During the time of Saul, the first king of Israel, Caleb's descendants were no longer labeled as Edomites or Kenezites (from Kenaz, a grandson of Esau or Edom in Genesis 36:11). Nabal was described as **"of the house of Caleb"** but he was quite unlike Caleb (1 Samuel 25:3).

Though David had not yet been made king, he was famously known throughout Israel as the mighty young national hero who with a slingshot had fearlessly killed the black Philistine champion Goliath (1 Samuel 18:6 and 7). Due to King Saul's homicidal jealousy, David had left the king's palace and was now roaming the land of Israel on his own with his group of 400 impoverished warriors (1 Samuel 22:2). After David sends the wealthy Nabal a greeting and asks for refreshments for his band of men, rich Nabal inhospitably responds as if David were a runaway slave: **"And Nabal answered David's servants, and said, Who is David? And who is the son of Jesse? There be many servants now a days that break away every man from his master.**

Shall I then take my bread, and my water, and my flesh that I have killed for my shearers, and give it unto men, whom I know not whence they be?" (1 Samuel 25:10 and 11).

Fortunately for Nabal, he had a beautiful, wise wife named Abigail who, after Nabal's servant explained the situation to her, quickly sent raisins, figs, corn, bread, wine and mutton to David and his supporters. She even rode a donkey to David's campground and fell at David's feet to apologize for Nabal's insolence. David graciously accepted her apology and graphically described his previous plans for Nabal and his male servants: **"For in very deed, as the Lord God of Israel liveth, which hath kept me back from hurting thee, except thou hadst hastened and come to meet me, surely there had not been left unto Nabal by the morning light any that pisseth against the wall"** (1 Samuel 25:34).

While his wife Abigail had been out saving Nabal's life, he stayed home, partied alone in his man cave, and became very drunk; thus, the next morning Abigail told a sober Nabal what had transpired. In

response, he experienced a stroke or a coma: “...his heart died within him and he became as a stone:

And it came to pass about ten days after, that the Lord smote Nabal, that he died” (1 Samuel 25:37 and 38). No one seemed sad about Nabal’s death. Widow Abigail became one of David’s wives and Nabal’s wealth became David’s blessing (1 Samuel 25:39 - 42). Nabal was not the last relative of Caleb to distinguish himself, though he was the only fool in Caleb’s family.

Prince Caleb: an outstanding black Edomite

After David became king of the Twelve Tribes of Israel, his appointed officers served the king for one month during each year. Captain Heldai was a descendant of Caleb’s nephew Othniel and he lived in the city of Netopah: “**The twelfth captain for the twelfth month was Heldai the Netopahite, of Othniel: and in his course were twenty and four thousand**” (1 Chronicles 27:15).

Caleb the black Edomite demonstrated assiduously strong faith in the God of Israel, even to the extent that he was given inheritance in the Promised Land and is listed with the genealogy of the tribe of Judah (1 Chronicles 4:13 - 15). Unlike his ancestor Esau who despised his spiritual heritage, Brother Caleb treasured the God of the children of Israel more than the Jews did. His inheritance of land and wealth enriched his ancestors and relatives for generations. Caleb, a black man, serves as an Old Testament example of diversity and equal opportunity for all, whether Jewish or not, who completely believe God.

The Story of Boaz, the Black Jew who was Ruth’s Blessing

Few books of the *Holy Bible* begin as bleakly as the Book of Ruth. She is a widow who clings to her widowed, indigent former Jewish mother-in-law Naomi, whose name ironically means pleasant. Ruth, whose name means friend, is a Moabitess who had married one of Naomi’s late sons while the family lived in Moab. Instead of prospering, Naomi’s husband and her two sons recently died, but Ruth refuses to leave her mother-in-law. The women, who are living as paupers in the land of Moab, have decided to return to the land of Judah. Naomi’s late husband had a distant wealthy relative named Boaz, so they return to the city of Bethlehem in hopes of locating him.

The film *Dances with Wolves* portrays a woman who tells Kevin Costner more than once: “Where you go, I go.” In the movie *The Color Purple*, the main character Celie and her sister repeat to each other the line: “Nothing but death can keep me from you.” Both movies could owe royalties to Ruth, who, after her hopeless ex-mother-in-law Naomi tells her to return to the Moabites: “**And Ruth said, Entreat**

me not to leave thee, or to return from following after thee: for whither thou goest, I will go; and where thou lodgest, I will lodge: thy people shall be my people, and thy God my God:

Where thou diest, will I die, and there will I be buried: the Lord do so to me, and more also, if ought but death part thee and me” (Ruth 1:16 and 17).

What is a Moabite?

The Moabites were descended from Moab, the son of the incestuous union of Lot, Abraham’s nephew, and Lot’s older daughter (Genesis 19:27). Moab means from father. Old Testament law protected the Jews from attacking the Moabites (Deuteronomy 2:9), but the Moabites had no problems with attacking the Jews, and did so. In Deuteronomy 23:4, God became so angry with the Moabites for hiring a prophet to curse the Jews as they traveled from Egypt to the Promised Land, He declared that the “...**Moabite shall not enter into the congregation of the Lord, even to their tenth generation shall they not enter into the congregation of the Lord for ever”** (Deuteronomy 23:3).

By her following Naomi as she returned to the land of Judah, the Moabite Ruth was exhibiting a type of hyperfaith, not unlike that demonstrated by Rahab, the black Canaanite prostitute who, a generation earlier, had protected Jewish spies sent to prepare for the destruction of the Canaanite walled city of Jericho in Joshua 2:1. (Rahab means roomy, broad, large, at liberty, or proud. A plus size model? What a name!) The land of Judah could have been a profoundly dangerous environment for the Moabite Ruth.

Ruth not only loved Naomi, but she also went to work to provide for the widow who was too old to support herself. Ruth was strong, and she had good manners. After the women arrived in the city of Bethlehem in the land of Israel, Ruth asked permission from the reapers, and waited for them to complete their jobs before she began gleaning (Ruth 2:7).

Life in the land of Judah for a single lady

Gleaning is extremely tedious work. One must bend over and locate fruit of the field that harvesters have left behind. The residue may be edible, or it may be crushed, rotten, or unripe. The fruit or grain would then be placed in a large sack slung across the gleaner’s body. The sack would grow heavier each hour of the working day, as the gleaner labored under conditions that could vary from extreme heat, intense sunlight, or driving rain. Ruth must have loved Naomi very much to work so hard to provide for them both.

While Ruth was gleaning ears of corn left in the fields of the prosperous Boaz, whose grandfather Nahshon had been the first prince of Judah (Numbers 2:3), and whom Naomi had described as “**a mighty man of wealth**” in Ruth 2:1, he spotted Ruth. Boaz was a godly and kind supervisor. He spoke respectfully to those who worked for him: “**And behold, Boaz came from Bethlehem and said unto the reapers, The Lord be with you. And they answered him, The Lord bless thee**” (Ruth 2:4). Though godly, Boaz still checked a sister out: “**Then said Boaz unto his servant that was set over the reapers, whose damsel is this?**”

And the servant that was set over the reapers answered and said, It is the Moabitish damsel that came back with Naomi out of the country of Moab” (Ruth 2:5 and 6).

Boaz looks out for Ruth

Boaz then speaks to Ruth in a style that indicates he is old enough to be her father. He wants Ruth to join his regular group of female gleaners and to know Boaz has been looking out for her: “**Then said Boaz unto Ruth, go not to glean in another field, neither go from hence, but abide here fast by my maidens:**

Let thine eyes be on the field that they do reap, and go thou after them: have I not charged the young men that they shall not touch thee? And when thou art athirst, go unto the vessels, and drink of that which the men have drawn” (Ruth 2:8 and 9). Ruth is flabbergasted by Boaz’s generosity and falls on her face! Then she bows before him and asks: “**...Why have I found grace in thine eyes, that thou shouldst take knowledge of me, seeing I am a stranger?**” (Ruth 2:10).

Not only has Boaz been checking Ruth out, he has also obtained her history, and is aware of her intense love for her ex-mother-in-law. Boaz verbally blesses Ruth. Then, he invites her to eat dinner with his workers, and allows her to consume as much corn of his crop as she wishes. When Ruth returns to glean the field, Boaz directs his workers to “**reproach her not;**

And let fall also some of the handfuls of purpose for her, and leave them that she may glean them, and rebuke her not” (Ruth 2:15 and 16).

How Ruth is similar to Rahab, the mother of Boaz

Ruth did not comprehend Boaz’s kindness to her, a Moabite foreigner. She also did not realize that Boaz’s mother, Rahab, had also been a stranger to the Jews. Just as the Moabite was probably not favored by the Jews, Boaz’s black Canaanite mother Rahab, who was actually a heroine to the Jewish nation (Joshua 6:25; Hebrews 11:31; James 2:25), may have been regarded negatively by some due to her history as a prostitute before Rahab married Boaz’s father, Salmon (Joshua 2:1, 6:25; Matthew

1:4). Because of his black mother, Boaz could have viewed foreign women with more compassion than the average Jew.

Naomi has a plan

Later, Ruth returns with an overflowing bushel of barley and presents it to the previously bitter Naomi, who praises God. It's evident to Naomi her desire has been answered and a strong connection has been made from her via Ruth to Boaz. Naomi encourages her to stick with Boaz's female gleaners, and not to glean in any other fields. Later in the season after barley and wheat harvests have ended, Naomi has an idea. She knows Boaz is separating the chaff from the grain on the threshing floor this evening, and Naomi feels it is time for Ruth to take the relationship to the next level.

“Wash thy self therefore, and anoint thee,” Naomi tells Ruth as if Ruth is getting ready for a date. **“And put thy raiment upon thee, and get thee down to the floor...”** (Ruth 3:3). She directs Ruth to secretly enter the room after Boaz has eaten dinner, and he has lain down for the night. Then, in the darkness, Ruth should go up to him, and uncover his feet. (Although nowadays it may seem that by Ruth's uncovering a man's feet, she is working with the wrong end; at that time, the act had a powerful meaning). Then, Ruth should lie down in the room. It sounded like a good idea to Ruth, and that's exactly what she did (Ruth 3:3-7).

Boaz has a night visitor

Boaz was exhausted after an evening of labor and probably snored as he slept on the threshing floor. At midnight, he noticed a woman lying down near his feet. Boaz was afraid, and turned as he raises a question: **“And he said, who art thou? And she answered, I am Ruth thine handmaid: spread therefore thy skirt over thine handmaid; for thou art a near kinsman”** (Ruth 3:9). Although Ruth was meekly following her former mother-in-law's directions, this was not how things were properly done in Israel. The humble and collected Boaz praises Ruth for her kindness and virtue, and again he refers to her as **“my daughter”** (Ruth 3:10). He knows legally there is a relative of Naomi's dead husband who is more closely related to him than Boaz is. Boaz's response is evidence that he has been thinking about marrying Ruth even though he still refers to her as a daughter.

Gentleman that he is, Boaz tells her to spend the night, and he shall visit the relative the next day. Ruth gets up to leave the threshing floor very early the next morning, but before she departs, Boaz gives her a gift of six measures of barley, which is enough to fill her veil as she returns to Naomi in the city.

Instead of a cheery good morning, Naomi asks Ruth: **“Who art thou, my daughter?”** (Ruth 3:16) as if Naomi knew the execution of her scheme was powerful enough to change the identity of Ruth from the Moabitess to Mrs. Boaz. After Naomi hears what happened, she reads the scenario : **“Then said she, Sit still, my daughter, until thou know how the matter will fall: for the man will not be in rest, until he have finished the thing this day”** (Ruth 3:18).

Boaz gets busy

Not only is Boaz godly, wealthy, and kind, but also this black man is subtle and smart. That very day, he brought ten witnesses to the gate to verify the transaction as Boaz sits down with Naomi’s late husband’s relative. Though the hand of Ruth is the purpose of Boaz’s business, he mentions Naomi wishes to sell a parcel of land, which is true since each member of the Jewish tribes (except the tribe of Levi) was assigned land in the area named after the father of his respective tribe. Generally, the land could only be sold to a member of the same tribe. Old Testament Law stipulates: **“If thy brother be waxen poor, and hath sold away some of his possession, and if any of his kin come to redeem it, then shall he redeem that which his brother sold”** (Leviticus 25:25). Apparently, Naomi’s husband had sold the land to a member of the tribe of Judah before the family had traveled to Moab. Boaz is seeking to purchase the land, but he may do so only if the closer relative declines to obtain the land.

After hearing Boaz’s situation, the relative indicates he is interested in purchasing Naomi’s field. Then Boaz mentions that in addition to purchasing the field, the relative must also **“raise up the name of the dead upon his inheritance”** which means he must impregnate Ruth, a childless widow (Ruth 4:5; Deuteronomy 25:5-12). An extra wife and future child would complicate the life of the relative, so he declines: **“And the kinsman said, I cannot redeem it for myself, lest I mar mine own inheritance: redeem thou my right to thyself; for I cannot redeem it”** (Ruth 4:7). He asks Boaz to buy the field, then Boaz joyfully proclaims: **“Moreover Ruth the Moabitess, the wife of Mahlon, have I purchased to be my wife...”** (Ruth 4:10).

This is how matters were properly handled in Israel: **“So Boaz took Ruth, and she was his wife: and he went in unto her, the Lord gave conception, and she bare a son”** (Ruth 4:14). Naomi was now living the pleasant life: **“And Naomi took the child, and laid it in her bosom, and became nurse unto it.**

And the women her neighbours gave it a name, saying, There is a son born to Naomi; and they called his name Obed: he is the father of Jesse, the father of David” (Ruth 4:16 and 17). Obed

means serving. Did the women who named him know that the birth of Obed was serving the purpose of eventually bringing forth the Messiah one day?

Dan

The First Jew to Break Old Testament Law was a Black Man

While God was still in the process of dictating Old Testament Law to Moses, a black man violated Exodus 22:28 which reads: **“Thou shalt not revile the gods, nor curse the ruler of thy people.”** (God occasionally refers to Himself using the plural form as in Genesis 1:26). The Law was not a secret to the Jews. Moses had instructed the Jews to read the laws of the Old Testament, to teach them to their children, and to tie them to their hands to help them remember God’s Word (Deuteronomy 11:18-21).



Saqqara

The unnamed black man was the son of a Jewish woman and an Egyptian who was black (or Hamitic). He was in a fight with a Jew: **“And the son of an Israelitish woman, whose father was an Egyptian, went out among the children of Israel: and this son of the Israelitish woman and a man of Israel strove together in the camp”** (Leviticus 24:10). While the men were fighting, the brother said that which he should not have said: **“And the Israelitish woman’s son blasphemed the name of the Lord and cursed. And they brought him to Moses: (and his mother’s name was Shelomith, the daughter of Dibri, of the tribe of Dan)”** (Leviticus 24:11).

Brother No Name was placed in jail, then executed

He was separated from other people and placed in custody until God pronounced His decision: “**And they put him in ward, that the mind of the Lord might be showed them.**”

And the Lord spake unto Moses, saying,

Bring forth him that hath cursed without the camp: and let all that heard him lay their hands upon his head and let all the congregation stone him” (Leviticus 24:12-14). Brother No Name served as an example of those who curse the Most High God. The Lord told Moses: “**And thou shalt speak unto the children of Israel, saying, Whosoever curseth his God shall bear his sin.**”

And he that blasphemeth the name of the Lord, he shall surely be put to death, and all the congregation shall certainly stone him: as well the stranger, as he that is born in the land, when he blasphemeth the name of the Lord, shall be put to death” (Leviticus 24:16).

One law for all people

God wanted the Jews and the black people who lived among the Jews to understand that Old Testament Law did not have a double standard. There was no separate but equal under God’s Old Testament Law: “**Ye shall have one manner of law as well for the stranger, as for one of your own country: for I am the Lord your God”** (Leviticus 24:22).

Moses then directed the Jews to carry out God’s commandment, and that was the end of Brother No Name: “**And Moses spake to the children of Israel, that they should bring forth him that had cursed out of the camp, and stone him with stones. And the children of Israel did as the Lord commanded Moses”** (Leviticus 24:23).

Naphtali

The Story of Hiram and the Masons

King David, the only man in the *Holy Bible* popularly known as “**the apple of God’s eye**” (Psalm 17:8), survived years of persecution from his jealous predecessor King Saul (Psalm 17:8). The chances of David’s survival improved after he temporarily abandoned the land of Israel, and lived as a nomad warrior among the surrounding Hamitic Canaanite and Philistine tribes. Instead of his being demolished by the brothers, David formed alliances with the rulers of some of these black tribes. These unions were so powerful that at one point, David the future king of Israel was preparing to fight with the Philistine King Achish against the Jews (1 Samuel 29:3 - 11). God delivered David from this potentially destructive situation via the suspicious resentment of the other Philistine leaders, and David later

became king of Israel as the Prophet Samuel had predicted years earlier. Yet, out of one of David's alliances with black kings, is the seed of this story about a Jewish black man known as Hiram.

After Saul died, David was eventually regarded as king by all Twelve Tribes of Israel. At that time, the black king of the Philistine city of Tyre who was “**ever a lover of David**” sent cedar, carpenters, and masons specifically to construct an appropriate home for the 37-year-old king.

Black men supply cedar for the Temple

Thirty-three years later, King David succumbed, but not before he gathered materials to build a temple for the most high God. One of the final acts of King David was to obtain the cedars of Lebanon from the Canaanite Zidonians who lived in Tyre: “**Also cedar trees in abundance: for the Zidonians and they of Tyre brought much cedar wood to David**” (1 Chronicles 22:4). After David died, his son Solomon's throne was established. The king of Tyre expressed his sympathy regarding Solomon's loss by sending his servants on a condolence visit to Solomon. King Solomon remembered the skilled artists and precious building materials the Hamitic king of Tyre had previously sent to build the late King David's home.

Solomon sent the king of Tyre's servants back to their king with a message that reminded the Tyrians his beloved father David was unable to build a house for God (due to King David's slaughter of women in a Biblical My Lai incident of 1 Samuel 27:7-9). Solomon's express intent was to build a house for God. Then, Solomon boldly stated his request to the king of Tyre: “**As thou didst deal with David my father, and didst send him cedars to build him an house to dwell therein, even so deal with me**” (2 Chronicles 2:3). He asked the king of Tyre to “**hew me cedar trees out of Lebanon,**” (1 Kings 4:6) which Solomon was willing to purchase. Solomon also admired the black men's wood-cutting ability: “**...for thou knowest that there is not among us any that can skill to hew timber like unto the Sidonians**” (1 Kings 4:31).

Solomon requests a black smith (aka blacksmith)

Not only did King Solomon request cedar, but also he needed a brother with a specific set of skills: “**Send me now therefore a man cunning to work in gold, and in silver, and in brass, and in iron, and in purple, and crimson, and blue, and that can skill to grave with the cunning men that are with me in Judah and Jerusalem, whom David my father did provide**” (2 Chronicles 2:7). Solomon, who was also known as the wisest man in the world (2 Chronicles 1:12), knew he needed the uniquely

creative abstract talents of the brothers to build God's house: "...for the house which I am to build shall be wonderful great" (2 Chronicles 2:9).



Saqqara

The literacy of black men began with the black Sumerians, (aka Mesopotamians, Akkadians, or the inhabitants of Ur), was developed further by the Canaanites and continued through the Egyptians hundreds of years before the brothers taught the alphabet to white men or Gentiles. The ancient brothers' literacy was manifested through the Canaanite king of Tyre, who graciously responded: "**Then Hiram king of Tyre answered in writing, which he sent to Solomon, Because the Lord hath loved His people, he hath made thee king over them**" (2 Chronicles 2:11).

King Hiram sends Hiram (or Hiram)

King Hiram dispatched a brother also named Hiram (or Hiram) who had a Jewish mother and a black father: "**And now I have sent a cunning man, endued with understanding, of Hiram my father's,**

The son of a woman of the daughters of Dan, and his father was a man of Tyre, skilful to work in gold, and in silver, in brass, in iron, in stone, and in timber, in purple, in blue, and in fine linen, and in crimson; also to grave any manner of graving, and to find out every device which

shall be put to him, with thy cunning men, and with the cunning men of my lord David thy father” (2 Chronicles 2:14). King Hiram let Solomon know the wood was on the way: **“And we will cut wood out of Lebanon, as much as thou shalt need: and we will bring it to thee in floats by sea to Joppa; and thou shalt carry it up to Jerusalem”** (2 Chronicles 2:16).

Hiram, which means pale, must have been a popular name. The king of Tyre and his father were both named Hiram. Tyre, a Philistine twin city to Sidon, were Hamitic cities; indeed, Sidon was the oldest son of Canaan (Genesis 10:15). The city of Tyre was named for Tyre, who was descended from Mizraim (or Egypt) who was Canaan’s older brother (Genesis 10:6, 14; Joshua 19:29). Though Hiram (or Hiram), which is also the name of the black skilled tradesman, is described as having a Jewish mother who was of the tribe of Dan (2 Chronicles 2:14), he is also described as **“...a widow’s son of the tribe of Naphtali, and his father was a man of Tyre, a worker in brass: and he was filled with wisdom, understanding, and cunning to work all works in brass. And he came to King Solomon; and wrought all his work”** (1 Kings 7:14).

Was Hiram descended from the Jewish tribe of Dan or of Naphtali?

Though the Scriptures concur that Hiram the skilled tradesman had a Hamitic Canaanite father, how could his Jewish mother descend from both tribes of Naphtali and Dan? The difference is due to how Hamitic people and Jewish people at that time traced lineage. Tribal lineage in some African tribes (and among Ashkenazi Jews) to this day is traced through the mother. Biblically, Jewish lineage is traced through the father. Hiram’s Jewish mother probably had a mother from the tribe of Dan, which would cause the king of Tyre to label Hiram as being of the **“daughters of Dan”** (2 Chronicles 2:14). However, since the Scriptures trace lineage through the father, Hiram’s Jewish mother’s father was probably of the tribe of Naphtali, which would cause the Scriptures to describe him as **“a widow’s son of the tribe of Naphtali”** (1 Kings 7:14).

Hiram’s accomplishments in the Temple

When King Solomon, the wisest man in the world, intended to build a **“wonderful great”** house for the infinite God, he contacted black men to supply and prepare the cedars of Lebanon (2 Chronicles 2:8 and 9), plus the black skilled tradesman named Hiram to:

- Cast two pillars of brass

- Make two chapiters of molten brass to set upon the pillars. (A chapter is known today as a capital, which can be the decorated head of the column. It can be concave, convex, or scrolling out)
- Create seven nets of a checkered pattern and wreaths of chains for each chapter
- Decorate the chapiters with rows of two hundred brass pomegranates and lilies
- Design a large round brass basin 15 feet across, seven-and-a-half feet tall and with a circumference of 45 feet with two rows of 10 knobs every 18 inches. The basin contained about 20,000 gallons
- Cast a stand for the basin of 12 oxen, three facing in each of the four directions of the compass
- Create ten brass bases, each with dimensions of 6 feet by 6 feet by 4.5 feet. Each base had borders of lions, oxen, and cherubims. Cherubim are now defined as imaginary figures, but at that time they weren't imaginary because Hiram cast them in brass
- Form each base, which had four brass wheels, plates, and undersettings in addition to molten engravings
- Make a round compass at the top of each base
- Engrave cherubims, lions, and palm trees on the plates
- Create ten brass lavers (or basins for washing). Each laver contains about 400 gallons and was six feet tall. Hiram set a laver upon each base
- Place five bases on the right side of God's house
- Place five bases on the left side of God's house
- Set the sea (a large container?) on the right side of God's house eastward toward the south
- Create all of these items in bright brass (1 Kings 7:15-45).

Thus, in addition to manufacturing gold vessels and items, Hiram completed the job: **“And Hiram made the pots, and the shovels, and the basins. And Hiram finished the work that he was to make for King Solomon for the house of God”** (2 Chronicles 4:11).

Hiram's vessels treasured by the Jews and their enemies

Although Hiram the excellent artisan is mentioned no more in the Scriptures, his work made a profound impression upon the Jews and their God. These items were so important to the Temple that God used them as symbols to represent the Jews' eventual return to Jerusalem. Hundreds of years later, God Himself explained to the Prophet Jeremiah: **“Yea, thus saith the LORD of hosts, the God of Israel,**

concerning the vessels that remain in the house of the LORD, and in the house of the king of Judah and of Jerusalem;

They shall be carried to Babylon, and there shall they be until the day that I visit them, saith the LORD; then will I bring them up, and restore them to this place” (Jeremiah 27:21 and 22.)

The Jews went into the 70-year Babylonian captivity along with the vessels and items created by Brother Hiram: “Also the pillars of brass that were in the house of the Lord, and the bases, and the brazen sea that was in the house of the Lord, the Chaldeans brake, and carried all the brass of them to Babylon.

The caldrons also, and the shovels, and the snuffers, and the bowls, and the spoons, and all the vessels of brass wherewith they ministered, took they away” (Jeremiah 52:17 and 18; 2 Kings .25:13 - 15).

Thus, as the Jews utterly descended into captivity, so did Brother Hiram’s creations: “And the basins, and the firepans, and the caldrons, and the candlesticks, and the spoons, and the cups; that which was of gold in gold, and that which was of silver in silver, took the captain of the guard away.

The two pillars, one sea, and twelve brazen bulls that were under the bases, which King Solomon had made in the house of the Lord: the brass of all these vessels was without weight” (Jeremiah 52:19 and 20; 2 Kings 25:16).

Like the fictional Grinch who stole Christmas when he was raiding the Whos in Whoville, the Babylonians didn’t leave even a brass pomegranate: “And concerning the pillars, the height of one pillar was eighteen cubits; and a fillet of twelve cubits did compass it; and the thickness thereof was four fingers: it was hollow.

And a chapter of brass was upon it, and the height of one chapter was five cubits, with network and pomegranates upon the chapters round about, all of brass. The second pillar also and the pomegranates were like unto these.

And there were ninety and six pomegranates on a side; and all the pomegranates upon the network were an hundred round about” (Jeremiah 52:21-23; 2 Kings 25:17).

Brother Hiram's creations return to the Temple

Later, during the last years of the 70-year captivity, Belshezzar king of Babylon and his court drank from the gold and silver vessels of God's house as Belshezzar feasted and praised heathen gods: **"Belshazzar, while he tasted the wine, commanded to bring the golden and silver vessels which his father Nebuchadnezzar had taken out of the temple which was in Jerusalem; that the king, and his princes, his wives, and his concubines, might drink therein"** (Daniel 5:2) After the king and his court drank from the gold and silver vessels Hiram had created, the hand of God was indignantly manifested when God's handwriting on the wall predicted the king's imminent doom (Daniel 5:3-31).

Still, the items Hiram had created did not return to the Jews until after the captivity ended. King Cyrus of Persia very kindly restored Hiram's creations to the Jewish leaders of the Two Tribes of Benjamin and Judah. The restored items are listed: **"And this is the number of them: thirty chargers of gold, a thousand chargers of silver, nine and twenty knives,**

Thirty basins of gold, silver basins of a second sort four hundred and ten, and other vessels a thousand.

All the vessels of gold and of silver were five thousand and four hundred. All these did Sheshbazzar bring up with them of the captivity that were brought up from Babylon unto Jerusalem" (Ezra 1:9-11).

King Cyrus also gave Jews money to purchase the cedars of Lebanon from the Hamitic cities of Philistine Tyre and Canaanite Sidon, in the same manner as Solomon had long ago requested the original cedars of Lebanon that were used to construct God's first house: **"They gave money also unto the masons, and to the carpenters; and meat, and drink, and oil, unto them of Zidon, and to them of Tyre, to bring cedar trees from Lebanon to the sea of Joppa, according to the grant that they had of Cyrus king of Persia"** (Ezra 3:7). The cedars of Lebanon are renowned to this day. There is a green outline of an evergreen tree on the red and white flag of Lebanon, but no trace appears of the black hands who cultivated and shaped the cedars for thousands of years.

The Jews tried their hardest to recreate the original Temple with its original elements. The result of the Jews' efforts was the Second Temple, which was built during much struggle as described in the Books of Ezra and Nehemiah. Along with the gold and silver vessels created by Brother Hiram, the Jews added more vessels for their sacrifices (Ezra 8:25-34).

Brother Hiram: Good enough for the Jews, but not for the Masons

The items Brother Hiram created remained in the Second Temple until the time of Jesus the Messiah. One day, the disciples were showing Him the Second Temple, which was now expanded to include multiple buildings: “**And Jesus said unto them; See ye not all these things? Verily I say unto you; There shall not be left here one stone upon another, that shall not be thrown down**” (Matthew 24:2, Mark 13:2; Luke 21:6). Jesus’ words came to pass in 70 A.D., when Roman soldiers destroyed the buildings of the Second Temple and its contents. The exquisite craftsmanship of Brother Hiram no longer exists, except perhaps in the mythology of the Masons. Of course, Brother Hiram wouldn’t have been allowed to join the Masons until recently, since black men were generally rejected from the white Freemasons until a few brothers were permitted to join in 1987. Brother Hiram would have felt very comfortable with African American Prince Hall’s Improved and Benevolent Masons, wouldn’t he?

Joseph’s Two Black Sons: Manasseh and Ephraim

How the Everlasting Covenant of Abraham Passed through Ephraim to Jesus Christ

The man Jacob-Israel was not an impartial husband to his four wives: Leah, Rachel, Zilpah and Bilhah. His favorite wife was Rachel, whose two sons were Joseph and Benjamin. Rachel’s oldest son Joseph was Israel’s most beloved of his 12 sons. After Joseph was mistreated by his hostile brothers and sold into slavery, he was miraculously placed in a position of prominence in Egypt due to his gift of interpreting the Pharaoh’s dreams (Genesis 41:38-41). Later, Joseph became second-in-command to the Pharaoh of Egypt. Joseph married a black woman, Asenath, who was the daughter of a powerful Egyptian priest (Genesis 41:50).



Saqqara

Joseph and Asenath had two black sons. The oldest was named Manasseh, which means forgetting. Joseph said, “**for God hath made me forget all my toil, and all my father’s house**” (Genesis 41:51). Joseph named his younger son Ephraim, which means double fruit or very fruitful. Joseph said, “**For God hath caused me to be fruitful in the land of my affliction**” (Genesis 41:52). After his children were born, Joseph reconciled to his brothers and with his father Israel, who had previously been deceived by the brothers into believing Joseph was dead (Genesis 37:31-35).

Israel passes Abraham’s covenant to Joseph’s younger black son, Ephraim

In Goshen, which was a country in Egypt, Israel and his children lived happily and prospered as Joseph continued as governor of Egypt. When Israel was 147 years old, he became sick and believed he was about to die (Genesis 48:1). According to ancient tradition, the oldest son would have received the greatest or total blessing of the father. However, Reuben, the oldest son of Israel, had slept with Bilhah who not only was Rachel’s handmaid and the mother of Reuben’s brothers Dan and Naphtali, but also Bilhah was one of Israel’s wives. Consequently, Reuben, whom his father Israel characterized as “**unstable as water**” in Genesis 49:4, lost the right for Reuben’s sons to receive Israel’s greatest blessing: “**Now the sons of Reuben the firstborn of Israel, (for he was the firstborn; but, forasmuch as he defiled his father’s bed, his birthright was given unto the sons of Joseph the son of Israel: and the genealogy is not to be reckoned after the birthright**” (1 Chronicles 5:1; Genesis 35:22). Thus, instead of Reuben, it was Joseph who came to Israel with his two black sons, Manasseh and Ephraim, to receive the blessing and the everlasting covenant of God, which had first been given to Abraham, and had been handed down to Isaac, Israel’s father.

Israel sat up on his bed as Joseph entered the room with his two young sons. Israel reminded Joseph of God’s promise to Israel that God would “**make thee fruitful, and multiply thee, and I will make of thee a multitude of people; and will give this land to thy seed after thee for an everlasting possession**” (Genesis 48:4) which was an iteration of God’s covenant with Abraham in Genesis 15:18: “**In the same day the Lord made a covenant with Abram, saying, Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates.**”

Then, Israel claimed Joseph’s two black sons as his own: “**And now thy two sons, Ephraim and Manasseh, which were born unto thee in the land of Egypt before I came unto thee in Egypt, are mine; as Reuben and Simeon [Israel’s two oldest sons], they shall be mine**” (Genesis 48:5) and Grandfather Israel kissed and embraced Manasseh and Ephraim.



Cairo, Ismailia

Israel blessed their father, Joseph, and referred to Joseph's sons as **"the lads"**: **"And he blessed Joseph, and said, God, before whom my fathers did walk, the God which fed me all my life long unto this day,**

The Angel which redeemed me from all evil, bless the lads; and let my name be named on them, and the name of my fathers Abraham and Isaac; and let them grow into a multitude in the midst of the earth" (Genesis 48:15 and 16).

Next, Israel put his right hand on the head of Ephraim, and his left hand on the head of Manasseh, who was the elder of the two. When Joseph saw that the greater blessing would go to the younger Ephraim, he tried to move his father's hand from the head of Ephraim to the head of Manasseh. At that time, the older son would inherit a double portion (or all portions) from the father, and Israel's action

was not in line with the tradition of that day. Joseph said, **“Not so, my father; for this is the firstborn; put thy right hand upon his head”** (Genesis 48:18).

However, the 147-year-old Israel knew exactly what he was doing: **“And his father refused, and said, I know it, my son, I know it: he also shall become a people, and he also shall be great: but truly his younger brother shall be greater than he, and his seed shall become a multitude of nations.**

And he blessed them that day, saying, In thee shall Israel bless, saying, God make thee as Ephraim and Manasseh: and he set Ephraim before Manasseh” (Genesis 48:19 and 20). Indeed, God continued to bless the fruitfulness of Ephraim and his brother: **“And Joseph saw Ephraim’s children of the third generation: the children also of Machir the son Manasseh were brought up upon Joseph’s knees”** (Genesis 50:23).

Ephraim, the most blessed man on earth

Thus, Ephraim, from his childhood, was the most blessed person on earth. The everlasting covenant and divine blessing of Abraham had been passed down to Abraham’s son, Isaac. Isaac’s great blessing and everlasting covenant had been passed down to his son Jacob, whose name God changed to Israel, which means, he who reigns with God. Israel’s mighty blessing was manifested on his son Joseph, who from his father received a double blessing (Genesis 48:22). Joseph’s son Ephraim, whose name means double fruit, received the everlasting covenant and divine blessing from his grandfather, Israel. Of the Twelve Tribes of Israel, Ephraim and Manasseh accounted for Joseph’s portion due to Joseph’s double blessing.

Ephraim’s supreme status as the most blessed member of the human family in his generation is exemplified by God’s frequent references to Ephraim as a symbol of the nation Israel throughout the Old Testament books of prophecy. In the 31st chapter of Jeremiah, when God speaks of the restoration of Israel, He states: **“...for I am a father to Israel, and Ephraim is my firstborn”** (Jeremiah 31:9). Also, when God tells the Prophet Ezekiel to join two sticks in a symbolic gesture, He explains: **“Say unto them, Thus saith the Lord GOD; Behold, I will take the stick of Joseph, which is in the hand of Ephraim, and the tribes of Israel his fellows, and will put them with him, even with the stick of Judah, and make them one stick, and they shall be one in mine hand”** (Ezekiel 37:19).

Positive and negative references to the tribe of Ephraim abound in the Scriptures, including Psalm 60:7: **“...Ephraim also is the strength of mine head...”**; Jeremiah 31:20 states **“Is Ephraim my dear**

son?...”; Hosea 9:8 begins **“The watchman of Ephraim was with my God...”**; plus **“And they of Ephraim shall be like a mighty man, and their heart shall rejoice as through wine: yea, their children shall see it, and be glad; their heart shall rejoice in the LORD”** (Zechariah 10:7) in contrast to **“Woe to the crown of pride, to the drunkards of Ephraim, whose glorious beauty is a fading flower, which are on the head of the fat valleys of them that are overcome with wine!”** (Isaiah 28:1).

What about Ephraim the person? When he became an adult, did he realize that he was the most blessed person on earth? Of course he did, since not only was he blessed to receive the everlasting covenant from his grandfather, Israel, but also he inherited his grandfather’s blessing of his father, Joseph. Ephraim had many sons, whom he named after the deathbed blessing Israel gave his father Joseph in Genesis 49:25 and 26: **“Even by the God of thy father, who shall help thee,”** Israel had said, **“and by the Almighty, who shall bless thee with the blessings of heaven above, blessings of the deep that lieth under, blessings of the breasts, and of the womb:**

The blessings of thy father have prevailed above the blessings of my progenitors unto the utmost bound of the everlasting hills: they shall be on the head of Joseph, and on the crown of the head of him that was separate from his brethren,” said Israel as he concluded the last half of his final blessing to Joseph.

Ephraim names his sons after Israel’s blessing to Joseph

Ephraim demonstrated his strong faith in his grandfather’s blessing to his father by naming his sons after that blessing: **“And the sons of Ephraim; Shuthelah, and Bered his son, and Tahath his son, and Eladah his son, and Tahath his son,**

And Zabad his son, and Shuthelah his son, and Ezer, and Elead...” (1 Chronicles 7:20 and 21).

As Israel’s blessing begins: **“Even by the God of thy father who shall help thee...”**. One of Ephraim’s sons is named Ezer, which means help. Another son is named Zabad, which means giver.

The next part of Israel’s blessing is **“and by the Almighty who shall bless thee with blessings of heaven above.”** One of Ephraim’s sons is named Shuthelah, which means thunder and another is named Bered, which means hail. Thunder and hail are manifestations of events which originate in the upper atmosphere.

The blessing of Israel to Joseph also states: “ **blessings of the deep that lieth under.**” Another son of Ephraim is named Tahath, which means bottom. Still another son is named Elada, which means God has covered or decked.

The final portion of the blessing is “ **blessings of the breasts and of the womb.**” The remaining son was named Elead, which means God has testified.

Ephraim can be described as a man who was well aware of his position as the most blessed man on earth. He knew that he had inherited the blessing of Abraham, through Isaac, via Jacob renamed Israel, and from his father, Joseph. Ephraim enjoyed and celebrated his blessed status through the names he gave his sons, grandsons, and their descendants.

Blessed Ephraim’s heart is broken

Yet one event changed Ephraim’s view of himself as the world’s most blessed man. The gigantic black men of Gath, which is the same town that the Philistine Goliath would come from years later to confront the men of Israel, had a dispute with the sons of the wealthy Ephraim. Ephraim’s sons tended his plentiful cattle, and the men of Gath decided to seize the livestock. The Gathites murdered Ephraim’s sons Ezer and Elead in order to steal their father’s herds: “... **whom the men of Gath that were born in that land slew, because they came down to take away their cattle.**

And Ephraim their father mourned many days, and his brethren came to comfort him” (1 Chronicles 7:21 and 22).

Brother Ephraim gives up on God due to personal tragedy

Nothing can change a parent’s demeanor more than the death of a child. Ephraim had lost two sons. His brother Manasseh and his uncles came to comfort the richest member of the family of Israel. The death of his progeny deeply wounded Ephraim. He began an extended period of mourning. The mourning deteriorated into profound depression. In the abyss of agony permeating his soul, Ephraim, the most blessed man on the planet, concluded he was no longer blessed due to the loss of his two children. Like many of us at our weakest point, Ephraim felt that his outwardly negative circumstances carried more weight than the infinite promises of God. This wrong decision would cost him and his Jewish tribe the divine covenant of Abraham.

As Ephraim previously had manifested his faith in his blessed status by naming his sons after the blessing of his grandfather Israel to his father Joseph, Ephraim now expressed his loss of faith in the

God of Israel by the name Ephraim gave to his youngest son, who was born after the murders of Ephraim's two sons. "It's going evil in my house," Ephraim may have wailed. He no longer viewed his remaining sons, his wealth, or the everlasting covenant of his ancestor Abraham as evidence of Ephraim's blessed status. "We'll name our newborn son Beriah," Ephraim may have sighed to his wife. Beriah means in trouble: **"And when he went in to his wife, she conceived, and bare a son, and he called his name Beriah, because it went evil with his house"** (1 Chronicles 7:24). Either Ephraim did not realize or did not care that neither blessings nor covenants change because of adversity, but blessings can change due to a decrease in faith. By his naming his young son Trouble, Ephraim indicated his faith in the God of his fathers was now cancelled.

Brother Ephraim loses the covenant of Abraham

Ephraim's negative attitude was also ultimately displayed by his industrious daughter Sherah, whose name means near kinswoman or sister. She was a progressive woman who built two cities at a time when the lives of women were rigidly restricted to domestic duties. Ephraim's daughter named one of the cities Uzen-Sherah or plat of Sherah after herself, but she may have named the remaining city as a memorial to her father's loss of faith in God. Beth-horon, the name of the other city Sherah built, means house of hollowness (1 Chronicles 7:29).

God pulled the everlasting covenant of Abraham from Ephraim due to his depletion of faith. Psalm 78:67 records the dissolution: **"Moreover He refused the tabernacle of Joseph and chose not the tribe of Ephraim."** Though Manasseh was rejected outright in favor of Ephraim during Israel's anointing prayer, perhaps the tribe of Benjamin, who was Joseph's younger brother and the other son of Israel's beloved wife Rachel, would be next in line for the everlasting covenant of Abraham. Psalm 80:1 and 2 imply the tribe of Benjamin's ascendance: **"Give ear, O Shepherd of Israel, thou that leadest Joseph like a flock; thou that dwellest between the cherubims, shine forth."**

Before Ephraim and Benjamin and Manasseh stir up thy strength, and come and save us."

Abraham's covenant moves to the tribe of Benjamin, specifically King Saul

Thus, the tribe of Benjamin received the everlasting covenant of Abraham. It would have been no surprise, then, when God told the Prophet Samuel that Saul the Benjaminite would be anointed king over all Twelve Tribes of Israel (1 Samuel 9:15 and 16).

However, King Saul, like Brother Ephraim before him, lost faith in God. Saul expressed his loss of faith through his disobedient behavior when he spared the Amalekite king, treasures, and livestock despite God's explicit directions for annihilation (1 Samuel 15:2 and 3; 15:17 - 21). As the result, God rejected Saul and Abraham's everlasting covenant was shifted to Saul's successor, David, of the tribe of Judah, where the anointing remained. Isaiah 11:13 comments on the change of the anointing: **"The envy of Ephraim shall depart, and the adversaries of Judah shall be cut off: Ephraim shall not envy Judah, and Judah shall not vex Ephraim."** It seems the ultimate dominance of the tribe of Judah was predicted even while the tribe of Joseph initially had the birthright: **"For Judah prevailed above his brethren, and of him came the chief ruler; but the birthright was Joseph's"** (1 Chronicles 5:20).

The everlasting covenant of Abraham remains in the tribe of Judah, specifically in Jesus Christ

The entire transfer of the everlasting covenant of Abraham from Ephraim to Saul to Judah is summarized in Psalm 78:67 and 68: **"Moreover He refused the tabernacle of Joseph, and chose not the tribe of Ephraim;**

But chose the tribe of Judah, the mount Zion which He loved." Zion was a hill in the area of land owned by the tribe of Judah, which was King David's tribe. In a sentence, Psalm 87:2 distills the everlasting covenant's transition: **"The Lord loveth the gates of Zion more than all the dwellings of Jacob."** God makes it clear that the everlasting covenant's most valued human recipients (though He had given the everlasting covenant to Abraham; to Isaac, Abraham's son; to Jacob-Israel, Abraham's grandson; and later to Ephraim and King Saul) were the members of the tribe of Judah, and specifically the descendants of the apple of God's eye, King David (Psalm 17:8).

God had made a specific promise to King David that after David's death, one of his descendants would have an everlasting kingdom: **"And it shall come to pass, when thy days be expired that thou must go to be with thy fathers, that I will raise up thy seed after thee, which shall be of thy sons; and I will establish his kingdom."**

He shall build me an house, and I will stablish his throne for ever" (1 Chronicles 17:11 and 12). The Scriptures detail the biological lineage from King David to Jesus Christ in two gospels (Matthew 1:1-16; Luke 3:23-31); thereby demonstrating that Jesus Christ would initiate the prophesied kingdom on earth.

The most anointed Person of Abraham and David's descendants was Jesus Christ, whose last name means The Anointed One. He alone was uniquely qualified to inherit and fulfill the everlasting covenant of Abraham, and to universally update it with the New Covenant made in Jesus' own blood. The New Covenant, also known as the New Testament, which was preached by Jesus Christ and His apostles, is also known as the Gospel of the Kingdom (Matthew 3:1 and 2). To download a catechism of *The Gospel of the Kingdom: 77 Questions and Answers*, please go to drdebrabooks.com.

The Story of the Ten Jewish Tribes who became the Black Samaritans

The story of the Canaanites begins with Canaan, who was one of the sons of Ham, and the cursed grandson of Noah. Genesis 9:25 reads: “**And he said, Cursed be Canaan, a servant of servants shall he be unto his brethren.**” How was this curse manifested on Canaan, who later married, fathered children, and lived in a mideastern country, which developed a thriving civilization? God carried out the curse of Noah by giving the land of the Canaanites to the descendants of Abraham via Isaac, then the land was given to Isaac's son Jacob (renamed Israel).

After the Israelites were delivered from Egypt, Moses led them to an inhabited and highly civilized country known as Canaan, where Canaan's descendants lived. Moses described the land of Canaan to the Israelites in Deuteronomy 6:10 and 11: “**And it shall be, when the Lord thy God shall have brought thee into the land which he sware unto thy fathers, to Abraham, to Isaac, and to Jacob, to give thee great and goodly cities, which thou buildest not,**

And houses full of all good things, which thou filledst not, and wells digged, which thou diggedst not, vineyards and olive trees, which thou plantedst not; when thou shalt have eaten and be full....”

The Jews begin to marry the black Canaanites

The original inhabitants of the land of Israel were Canaanites, who were black-skinned, nappy-headed people. In the *Holy Bible*, the Canaanites are listed as the Hittites (from Ham's son, Heth), the Amorites, the Girgasites, the Hivites, the Sinites, the Arvadites, the Zemarites, and the Hamathites according to Genesis 10:15-18. The Philistines, who were descended from Cush, another one of Ham's sons, also lived near and in the land that had once belonged to the Canaanites.

Soon after they entered the land of Canaan, the Jews began to marry the Canaanites despite God's warning: “**And the children of Israel dwelt among the Canaanites, Hittites, Amorites and**

Perizzites, and Hivites, and Jebusites: And they took their daughters to be their wives, and gave their daughters to their sons, and served their gods” (Judges 3:6 and 7). Still, despite these incidents of intermarriage, the time of the Samaritans had not yet begun.

The Ten Tribes become the black Samaritans after the split

The origin of the Samaritans starts with the split between the Ten Tribes of Israel and the remaining Two Tribes. Israel was the father of twelve sons: Reuben, Simeon, Levi, Judah, Issachar, Zebulun, Benjamin, Dan, Naphtali, Gad, Asher and Joseph’s sons Manasseh and Ephraim. Their families had grown into the Twelve Tribes which populated the Canaanite land that had been given to them and had been renamed Israel. However, God told King Solomon He would take ten of the twelve tribes out of Solomon’s son Rehoboam’s possession because of Solomon’s worship of false gods. Even though Solomon, not Rehoboam, was the perpetrator, God would not split the kingdom during Solomon’s reign because of God’s great love for Solomon’s father, King David (1 Kings 11:9-13). After Solomon’s death while Rehoboam was reigning as king, God sent the Prophet Ahijah to tell Jeroboam that God has appointed Jeroboam as the ruler of the Ten Tribes: **“But I will take the kingdom out of his son’s hand, and will give it unto thee, even ten tribes”** (1 Kings 11:35). This was carried out during the split that occurred in King Rehoboam’s reign.

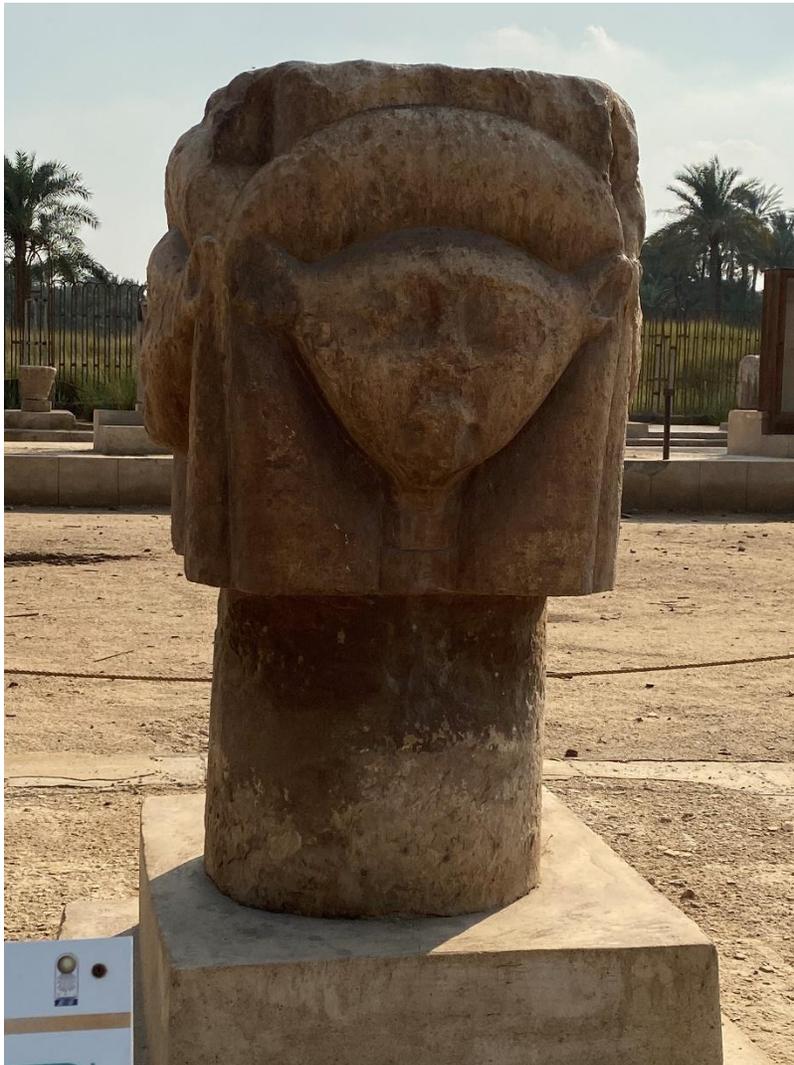
King Jeroboam rules over the Ten Tribes who become the black Samaritans

The result of the split is recorded in 1 Kings 12:20: **“And it came to pass, when all Israel heard that Jeroboam was come again, that they sent and called him unto the congregation and made him king over all Israel: there was none that followed the house of David, but the tribe of Judah only”** (1 Kings 12:20). The Architect of the split was not Satan, but God Himself. When Rehoboam attempted to fight to bring the Ten Tribes back together, God sent word through a prophet who said, **“Thus saith the Lord, Ye shall not go up, nor fight against your brethren the house of Israel: return every man to his house, for this thing is from me. They hearkened and returned to depart, according to the word of the Lord”** (1 Kings 12:24).

The Two Tribes eventually consisted of the tribe of Judah and the tribe of Benjamin and they together are referred to as Judah from that point until after the Jews’ 70-year captivity. (After the captivity and in the New Testament with the exception of the Book of Revelation, the Two Tribes of Judah and Benjamin are referred to in Scriptures as Israel and/or the Jews.) The remaining tribes were known as the Ten Tribes of Israel or the Lost Tribes of Israel. In the *Holy Bible*, the Ten Tribes were known as Israel and/or as the Samaritans from the time the split occurred until after the 70-year captivity of the Jews

ended. After the 70-year captivity and in the New Testament and until this day, the Samaritans and the Jews are two different tribes with shared ancestry.

Unfortunately, Jeroboam led the Ten Tribes in calf worship instead of worshipping the God of Israel who had brought him into power (1 Kings 12:27). During Jeroboam's lifetime, one may find the first mention of Samaria in the Word of God: **"For the saying which he [a previously slain prophet] cried by the word of the Lord against the altar in Beth-el, and against all the houses of the high places which are in the cities of Samaria shall surely come to pass"** (1 Kings 13:32). The first mention of the area of Samaria indicates it contained cities of some members of the Ten Tribes, and was a place where false gods were worshipped. These false gods were of Hamitic origin: either they were Egyptian (such as the cow goddess Hathor) or they were Canaanite. The Ten Tribes were not only worshipping the gods of the black inhabitants of Canaan, but also they were also marrying the Canaanites.



The goddess Hathor in Memphis

The Canaanite gods were particularly reprehensible to God because in order to worship them, people were required to violate all normal or natural social boundaries. The Canaanite gods frequently changed their genders, and so did those who worshipped them. The Hamitic religions of both the Canaanites and the Egyptians were an intense blend of ungodly sexuality and demonic spirituality which was repugnant to the God of the Jews and degrading to human participants.

Later, Omri, a military captain (1 Kings 16:16) ruled over the Ten Tribes, which were referred to as Israel in the Books of Kings and Chronicles. He bought the hill of Samaria, which was owned by a man named Shemer, whose name means preserved. Omri's purpose in purchasing Samaria may have been for war purposes: the word Samaria means watch station. However, Omri was not a godly man: **"But Omri wrought evil in the eyes of the Lord, and did worse than all that were before him"** (1 Kings 16:25). When Omri died, he was buried in Samaria (1 Kings 16:22). The origins of Samaria are a Canaanite-Jewish blend. The people in the land of Canaan at this time are the Canaanites, the Philistines who were black people descended from Mizraim (aka Egypt) the second son of Ham (Genesis 10:14), and the Jews. Thus, the Samaritans were a mixture of brown-skinned Jews and black-skinned Canaanites. To this day, some of the Samaritans may retain their originally dark complexions.

Why the Black Samaritans are not Assyrians

Some theologians describe Samaritans as Assyrians instead of Canaanites, even though both tribes were nappy-headed black people. The purpose of their effort is to delete the Hamitic background of the Canaanites who intermarried with the Jews and became known as the Samaritans and/or the Ten Lost Tribes of Israel. Since some white people apparently wish to be described as members of the Lost Tribes even though Gentiles are neither Canaanite nor Jewish, elimination of the Samaritans' Hamitic ancestry would have to occur in order to validate their attempts. Their invalid effort is accomplished by the use of two inaccurate methods that obscure the Canaanites from inclusion in the Samaritan heritage: Genesis 10:22 and archaeological artifacts that demonstrate a white-skinned tribe inhabited Assyria.

Both methods are incomplete. Genesis 10:22 reads: **"The children of Shem; Elam, and Asshur, and Arphaxad, and Lud, and Aram."** From the reading of this Scripture alone, one may see that Asshur, from whom the Assyrians are descended, is a son of Shem. Thus, one may conclude Asshur is a Shemite, which enables those who are intent upon eliminating any Hamitic history from the Samaritans to have found a Scriptural basis for their error. Although Asshur was indeed born a Shemite, he moved

from the line of Shem and joined the family of Ham in Shinar (aka Babylon) and began to build cities as Nimrod did: “**And the beginning of his [Nimrod’s] kingdom was Babel, and Erech, and Accad, and Calney, in the land of Shinar.**

Out of that land went forth Asshur, and builded Nineveh, and the city Rehoboth, and Calah,

And Resen between Nineveh and Calah, the same is a great city” (Genesis 10:10-12).

Thus, a complete reading of the Scriptures demonstrates although Asshur was born a Shemite, he moved to the family line of Ham (verse 11) and built cities. Therefore, the Assyrian people of Asshur would have to be labeled as Hamites, not Shemites, after years of the descendants of Asshur intermarrying and living with the children of Ham.

Why did Asshur leave the Shemites and join the Hamites? Probably because like the Hamites, Asshur was black. The name Asshur, derived from the Hebrew shachar, means black (although Gentile theologians prefer to derive his name from asher, which means to be straight or right). No wonder Asshur left the Shemites to join the Hamites. He wanted to hang with the city-building Hamites, who looked just like Asshur did!

Assyrian artifacts depict an original black tribe and an immigrant white tribe

Although archaeological artifacts from Assyria do reflect a white-skinned tribe with one eyebrow over blue eyes whose bald male priests wore skirts, these people are not the original inhabitants of Assyria, just as Europeans are not the original inhabitants of the Americas. The earliest archaeological Assyrian artifacts show a dark-skinned, nappy-headed people who worked in iron and depicted their wooly hair and beards as flowing waves.

Let us examine the history of the Assyrians to determine whether Samaritans were mixed with Assyrian or Canaanite blood. The earliest residents of Ur, Mesopotamia, Sumer, and/or Assyria were the Akkadians or as spelled in the *Holy Bible*, the Accadians, a Hamitic tribe (Genesis 10:10). However, white historians continue to resist labelling the original inhabitants of Ur as Hamites. Here, reflecting the current racist trend of assigning Hamitic accomplishments to Semites, Samuel Noah Kramer in *The Sumerians: Their History, Culture, and Character* refers to a king of Erech: “His conquerer was a Semite named Sargon, the founder of the powerful Dynasty of Akkad, which began, consciously or not, the Semitization of Sumer that finally brought about the end of the Sumerian people, at least as an identifiable political and ethnic entity” (The University of Chicago Press, copyright 1963, page 59). There

are no Akkadians listed under the tribe of Shem. How, then, can the Hamitic Akkadian Sargon be described as a Shemite?

The Akkadians were Hamites: they appear in Scriptures as descendants of Cush, the eldest son of Ham and of Nimrod as inhabitants of the city Accad (verse 10) in Shinar (aka Babylon): “**And the sons of Ham; Cush, and Mizraim, and Put, and Canaan.**

And the sons of Cush, Seba, and Havilah, and Sabtah, and Raamah, and Sabtecha: and the sons of Raamah; Sheba, and Dedan.

And Cush begat Nimrod: he began to be a mighty one in the earth.

He was a mighty hunter before the LORD: wherefore it is said, Even as Nimrod the mighty hunter before the Lord.

And the beginning of his kingdom was Babel, and Erech, and Accad, and Calneh in the land of Shinar” (Genesis 10:6 – 10). Despite the Biblical identification of the Akkadians as Hamites, racist historians perpetuate the falsehood that nearly all Old Testament Biblical civilizations were Semitic, not Hamitic. Truth alone destroys the lies of racism. It was the Hamitic Canaanites who intermarried with the Samaritans, not the Hamitic Akkadians who became the Assyrians.

The Black Samaritans were the result of Jewish intermarriage with Canaanites, not Assyrians

Not only is Samaria described as the land of the Ten Tribes of Israel, Samaria is also established as the location of the tomb of wicked king Ahab. Ahab, Omri’s evil son, marries Jezebel and “**reigned over Israel in Samaria twenty and two years**” (1 Kings 16:27). Jezebel was the daughter of a Zidonian king. The Zidonians were aka the Sidonians. They were descended from Sidon, who is listed as the first-born son of Canaan, a son of Ham (Genesis 10:15). By the intermarriage of Jewish Ahab to black Canaanite Jezebel, the acceptance of Canaanite intermarriage among the Ten Tribes is evident. Not only did Ahab marry a Canaanite, he also worshipped a Canaanite god: “**And he reared up an altar for Baal in the house of Baal, which he had built in Samaria**” (1 Kings 16:33). Samaria here appears to be a showplace for ungodly practices solely due to Canaanite influences.

God sent the prophet Elijah to King Ahab in Samaria (1 Kings 18:2). When Benhadad, the Syrian king, decided to attack the Ten Tribes of Israel, he and his chariots attacked Samaria (1 Kings 20:1). King Ahab’s palace was located in Samaria (1 Kings 21:1) and he is referred to in this Scripture as “**king of Samaria.**” When King Ahab died a gruesome death according to God’s Word, he was “**brought to Samaria and they buried the king in Samaria**” (1 Kings 22:37). Samaria was the capital of the Ten Tribes wherein Canaanite-Jewish intermarriages had been occurring for many years.

When a later king of Israel fell through an upper chamber of his home, he was living in Samaria (2 Kings 1:2). After he sent messengers to the demon Beelzebub for soothsaying purposes, he received an unexpected response from the God of Israel: **“But the angel of the Lord said to Elijah the Tishbite, Arise, go up to meet the messengers of the king of Samaria...”** When Ahab’s black son Jehoram began to reign, he did so in Samaria (2 Kings 3:1). When Jehu reigned over Israel, he did so from Samaria, and when he died, he was buried in Samaria (2 Kings 10:35 and 36). When Jehu’s son, Jehoahaz began to reign over Israel, he was in Samaria (2 Kings 13:1). And when Jehoahaz died, he was buried in Samaria (2 Kings 13:9). His successor Jehoash was buried in Samaria (2 Kings 14:16). Zechariah, and Menahem also reigned in Samaria. Thus according to the *Holy Bible*, the Samaritans and their kings lived in Samaria, not Assyria.

Assyrians attacked Samaria, but they didn’t remain in Samaria

Pul, the king of Hamitic Assyria, attacked Samaria in 2 Kings 15:9. After Menahem, king of Israel, paid him off, **“the king of Assyria turned back, and stayed not there in the land”** (2 Kings 15:20). Therefore, the Canaanite-Jewish blend remained. After the reign of Menahem, his son Pekahiah succeeded him, but Pekahiah was murdered in Samaria **“in the palace of the king’s house”** (2 Kings 15:25). Then Pekah reigned over Israel in Samaria. While Pekah reigned: **“...came Tiglathpileser king of Assyria, and took Ijon, and Abelbethmaachah, and Janoah, and Kedesh, and Hazor, and Gilead, and Galilee, all the land of Naphtali, and carried them captive to Assyria”** (2 Kings 15:29).

Though two Assyrian kings have showed up so far in Samaria’s history, they both went back to Assyria. First Chronicles 5:25 and 26 summarizes the actions of Kings Pul and Tilgathpileser: **“And they transgressed against the God of their fathers, and went a whoring after the gods of the people of the land, whom God destroyed before them.**

And the God of Israel stirred up the spirit of Pul king of Assyria, and the spirit of Tilgathpileser king of Assyria, and he carried them away, even the Reubenites, and the Gadites, and the half tribe of Manasseh, and brought them unto Halah, and Habor, and Hara, and to the river Gozan, unto this day.” Despite the actions of the Assyrian kings, no Assyrian-Jewish intermarriage or intermingling is occurring in the land of Israel at this point between the Assyrians and the Jews. The Canaanite-Jewish blend flourishes, even though some of the Samaritans have been kidnapped to Assyria. The dark-skinned Jews continue to intermarry with the black-skinned Canaanites in Samaria.

King Shalmaneser replaces some, but not all, black Samaritans with black Assyrians

Now during the reign of Hoshea in Samaria, Shalmaneser king of Assyria appears. Hoshea essentially chickened out and Hoshea “**became his servant and gave him presents**” (2 Kings 17:3). After Hoshea’s plan to send messengers to Egypt for assistance failed (along with his gifts to Shalmaneser), the Assyrian king locked Hoshea up for three years while he besieged Samaria. Then, Shalmaneser takes the Canaanite-Jewish Samaritans into Assyria and puts them in Halah, and in Habor, and in the cities of the Medes, who were white people or Gentiles. The Word of God reads: “**In the ninth year of Hoshea the king of Assyria took Samaria, and carried Israel away into Assyria, and placed them in Halah and in Habor by the river of Gozan, and in the cities of the Medes. For so it was, that the children of Israel had sinned against the Lord their God, which had brought them up out of the land of Egypt, from under the hand of Pharaoh king of Egypt, and had feared other gods**” (2 Kings 17:6 and 7).

The Assyrian king also brought in Hamitic Assyrian Babylonians and replaced some of the Samaritans in Samaria. Here, we see the word Samaritans being used for the first time in the *Holy Bible*: “**Howbeit every nation made gods of their own and put them in the houses of the high places which the Samaritans had made, every nation in their cities wherein they dwell**” (2 Kings 17:29). Yet, despite the presence of these unwanted guests, the Samaritans continue to live in Samaria.

Shalmaneser keeps collecting Samaritans

Later, the Assyrian king returned for even more Samaritans: “**And it came to pass in the fourth year of king Hezekiah, which was the seventh year of Hoshea son of Elah king of Israel, that Shalmaneser king of Assyria came up against Samaria, and besieged it.**

And at the end of three years, they took it: even in the sixth year of Hezekiah, that is the ninth year of Hoshea king of Israel, Samaria was taken.

And the king of Assyria did carry away Israel unto Assyria, and put them in Halah and in Habor by the river of Gozan, and in the cities of the Medes:

Because they obeyed not the voice of the LORD their God, but transgressed His covenant, and all that Moses the servant of the LORD commanded, and would not hear them, nor do them” (2 Kings 18:9 – 12). Though many or even most black Samaritans were taken to Assyria, some black Samaritans did remain in the land of Israel until Jesus walked the earth.

The Black Samaritans remained a Canaanite-Jewish blend

In addition to the intermarriage of the brown-skinned Jews with the black-skinned Canaanites that began during the book of Judges, the reign of the Samaritan kings lasted at least 224 years as the Ten Tribes intermarried with the Canaanites. (The 224 years were derived from adding the reigns of the Samaritan rulers from Jeroboam to Hoshea). For over 200 years, the Canaanites and the Jews intermarried and worshipped Hamitic gods instead of (and in addition to) the God of Abraham. This Canaanite-Jewish blend is the core bloodline of the people known as the Samaritans or the Ten Lost Tribes. The Samaritans retained their identity as a Canaanite-Jewish people even during the days of Jesus' ministry. Today, a few dark-skinned Samaritans may still be located.

The Samaritans in the Holy Bible were a black people: Today's Samaritans maybe not so much

Of course, in his defining the Samaritans, Merrill Unger, the racist theologian wrote: "The Samaritans were a mixed race with a heathen core," but he does not mention that the core is Canaanite (*Unger's Bible Dictionary*, Moody Publishers, copyright 1957, p. 958). He also defined the Samaritans as descendants of Assyrian colonists and ignores the Samaritans' Hamitic Canaanite ancestry: "But the Samaritans of subsequent history and of the New Testament are the descendants of the colonists brought in by the king of Assyria." Why does Unger cite no Scripture to back up this lie? Even if they were descendants of the original Assyrian Babylonians, the Samaritans would still be black people.

After the Word of God has consistently indicated that the Samaritans were a Canaanite-Jewish blend, why does Unger persist in ignoring their Canaanite core? The answer rests in Unger's negative view of black people, who are descended from Ham, on page 442 which contains a discriminatory description of black people: "The Hamitic peoples are presented to Genesis 10:8–10 as developing earthly imperial power in their first appearance in human history. This power, moreover, is implied to be evil..." Unger condemns all the descendants of Ham despite the Word of God's clear indication that only Canaan (one of Ham's four sons, and not Ham the father) was cursed by Noah (Genesis 9:25).

Since Unger views all black people as evil, he simply cannot classify the Samaritans as black people—especially since Jesus Himself cited the Good Samaritan and the Samaritan leper as examples of righteous men to the Jews (Luke 10:33-37, Luke 17:12-19). Since the Word of God contradicts Unger's racism, Unger by the fallacy of his logic has decided it is God's Word, and not his racism, that is invalid.

As the Scriptures demonstrate, the Samaritans were originally a Canaanite-Jewish blend. The Jews hated the Samaritans because the Jews viewed them as being spiritually and racially impure. Although

the Ten Tribes of Israel and the Two Tribes of Benjamin and Judah all went into captivity because of their sins against God, the Scriptures indicate that the Two Tribes (Benjamin and Judah) returned to Jerusalem and considered themselves (and only themselves) as Jews after the 70-year captivity. Due to the Hamitic bloodline of the Samaritans, they were and a few still may be dark-skinned people. Thus, the blood of Abraham finds its way into black people via ways Hagar and Keturah never dreamed.

Chapter 6: The Black Sons of Abraham in the New Testament

Just as the long shadow of Father Abraham extended beyond the Old Testament and into the New Testament, so did the existence of the descendants of Abraham's black sons. The black sons of Abraham is an epithet that may also be used to describe the offspring of Jews who intermarried with black people. In the New Testament, we see a continuation of the black Samaritans who are the descendants of Canaanites and the Ten Tribes of Israel, now regarded as strangers by the Jews. The Jews of the New Testament are the descendants of the Two Tribes of Benjamin and Judah. These Jews still interacted with the black sons of Abraham.

The Story of the Black Midianite Wise Men

Even the Roman Catholic Church, the seat of whiteness, originally portrayed at least one of the Wise Men as a brother. The Catholic identification of Persian Melchior, Indian Caspar, and the black Arabian Balthazar predated the church's racism by hundreds of years. Though Catholic writers attempted to whitewash the Wise Men by referring to Isaiah 60:3, Psalm 72:10 and Psalm 68:29, according to the *Holy Bible*, it is impossible for the Wise Men to have been white men.

It is undeniable that the Gentiles (or white people who are the biological descendants of Japheth in Genesis 10:2-5) were brought to the knowledge of the gospel after the death of Jesus Christ. God specifically designated Paul, His most brilliant apostle, to preach the gospel of the kingdom to white people aka Gentiles (Acts 9:15 and 16).

God and white people: No relationship before Jesus' Resurrection

Prior to Paul's calling, there was no relationship between the God of the Jews and white people. When a Greek woman (who lived among the black Canaanites) approached Jesus to ask Him to heal her daughter of an unclean spirit, Jesus reminds her that she was not a suitable recipient of His blessing

when He stated: “...for it is not meet to take the children’s bread, and cast it unto the dogs” (Mark 7:26-27; Matthew 15:22-26). She humbly recognized her lowly position: “**And she answered and said unto Him, Yes, Lord: yet the dogs under the table eat of the children’s crumbs**” (Mark 7:28; Matthew 15:27). Jesus then graciously granted her request, but He was not very receptive to white people during His lifetime. Although some Greeks wanted to meet Jesus in John 12:20-22, and the disciples delivered their message to Him, the Scriptures do not record a meeting between Jesus and white people other than the Greek woman, Pontius Pilate, and the white people (or Gentiles) who crucified Him:

- “**And shall deliver Him to the Gentiles to mock, and to scourge, and to crucify Him: and the third day He shall rise again**” (Matthew 20:19)
- “**Saying, Behold, we go up to Jerusalem; and the Son of Man shall be delivered unto the chief priests and unto the scribes; and then they shall condemn Him to death, and shall deliver Him to the Gentiles:**
And they shall mock Him, and shall scourge Him, and shall spit upon Him, and shall kill Him and the third day He shall rise again” (Mark 10:22 and 34)
- “**For He shall be delivered unto the Gentiles, and shall be mocked, and spitefully entreated, and spitted on:**
And they shall scourge Him, and put Him to death; and the third day He shall rise again” (Luke 18:32 and 33).

Due to the complete absence of a relationship between Jesus Christ and the Gentiles (aka white people) during His lifetime, it is impossible for any of the Wise Men to have been white men. Not once during the Old Testament does a Jewish patriarch or Jew have a relationship of any kind with a Gentile (aka white person). Neither does God (although a future relationship between God and the Gentiles is predicted in the Books of Isaiah, Jeremiah, and Malachi). An examination of the three Scriptures, namely Isaiah 60:3, Psalm 72:10, and Psalm 68:29, which are used most often to present the idea that the Wise Men were Gentiles and kings, does not support the concept of any of the Wise Men being Gentiles (aka white men).

Why the Wise Men weren’t white men

Isaiah 60:3 reads: “**And the Gentiles shall come to Thy light, and kings to the brightness of Thy rising.**” The Scriptures record one Gentile, specifically the Greek woman, who did come to Jesus Christ (who is the Light according to John 1:9) during His lifetime, but Isaiah 60:3 was not fulfilled until after His Resurrection. The word rising comes from zarach, which means to irradiate or shoot forth beams,

not to be born. Isaiah 60:3 was not fulfilled during the time a dark brown baby wrapped in swaddling clothes was laid in a manger (Luke 2:7), although at the time of the Wise Men's visit, the Holy Family was living in a house. Matthew 2:11 reads: **“And when they were come into the house, they saw the young Child with Mary His mother...”**

Psalm 72:10 states: **“The kings of Tarshish and of the isles shall bring presents: the kings of Sheba and Seba shall offer gifts.”** Tarshish, which means delightsomeness, is the name of one of Japheth's grandsons, and Japheth is the father of all Gentiles (Genesis 10:1-5). The term **“the isles”**: definitely refers to white people. The same phrase previously appears in Genesis 10:5: **“By these were the isles of the Gentiles divided in their lands...”** Yet the kings of Sheba and Seba are also mentioned. Sheba is the name of a grandson of Ham in Genesis 10:7 and also is the name of a descendant of Shem in Genesis 10:28. Seba was descended from Cush (or Ethiopia) in Genesis 10:6, and Cush was a son of Ham. The mention of Gentiles and Hamites in the same Scripture is an indication of the full range of humanity, not a prophecy of the Wise Men. If the reader progresses to the next verse, all the kings of the earth are included in the event. Psalm 72:11 reads: **“Yea, all kings shall fall down before Him: all nations shall serve Him.”** The event described in Psalm 72:10 and 11 did not occur at Jesus' birth and it has not yet occurred. The full range of humanity is scheduled to bow before God in Isaiah 45:23: **“...That unto Me every knee shall bow...”** The Apostle Paul quotes Isaiah 45:23 in Romans 4:11: **“For it is written, As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God.”** When does this magnificent event occur? Not at the birth or beginning of Jesus' life, but after His Resurrection and probably when the fullness of the activity described in the Book of Revelation occurs.

Psalm 68:29 declares: **“Because of Thy Temple at Jerusalem, shall kings bring presents unto thee.”** This Scripture has no connection to the Wise Men, other than the fact that it mentions Jerusalem, which is the first Jewish city wherein the Wise Men appeared. Psalm 68:29 explains the reason for the kings' bearing gifts is the original Temple, which had not yet been constructed in this psalm written by King David. Isaiah 60:3, Psalm 72:10, and Psalm 68:29 are not prophecies of the Wise Men, who are described neither as Gentiles nor as kings in the gospel of Luke. The number of Wise Men is also not mentioned in the New Testament. Who are these mystery men?

Why the Wise Men were not astrologers

The Wise Men (or the Magi, which means Great Prince) could not have been astrologers because God condemned astrology (Isaiah 47:13), which was invented by the black Egyptians. Furthermore, if the

birth of the Messiah could have been predicted by astrology, wouldn't all of the astrologers in the world have convened in Bethlehem at that time? The wisdom of the Wise Men was not derived from astrology or black magic, but from the divine power of the Most High God.

Why the Wise Men were not Jews

Yet the Wise Men were not Jews. If they had been Jewish, their tribe would have been identified. At this point in history, the only non-Jewish tribe who worshipped the God of Abraham would have been descended from the black sons of Abraham. Most of Abraham's cast-off black sons had embraced the gods of their black mothers with the exception of a singular line of Midianites. That same genetic thread of black men from Jethro the Midianite priest through Job the Midianite apparently flourished in the background, quietly worshipping and praising the God of Abraham. Their faith was rewarded by the revelation of the exact location of the Messiah. Like Abraham's black sons who thrived in the east as Job did, the Wise Men are from the east: **"Now when Jesus was born in Bethlehem of Judaea in the days of Herod the king, behold, there came wise men from the east to Jerusalem,**

Saying, Where is he that is born of the Jews? For we have seen His star in the east, and are come to worship Him" (Matthew 2:1 and 2).

The Wise Men were Midianites

These Wise Men seem to have access to the Source of Knowledge Who was different from, yet compatible with the Jews' knowledge of the Holy Scriptures. Although the Jewish priests and scribes were aware that the Messiah would be born in Bethlehem on the land given to the tribe of Judah, the Wise Men are now in Jerusalem, the Jewish capital (Matthew 2:4-6). If the Wise Men had been Jews, they would have known the exact city where the Messiah would be born. The Wise Men are led, not by Scriptures, but by a star. Like Job, Jethro, and Abraham, they are worshipping the God of Abraham by pure faith.

The public inquiry of the Wise Men causes King Herod, who is intimidated by the reality of another king of the Jews, to privately respond to the Wise Men: **"Then Herod, when he had privily called the wise men, inquired of them diligently what time the star appeared"** (Matthew 2:7). Since Herod wants further knowledge of this Baby King so he can destroy Him, Herod directs the Wise Men to Bethlehem to serve as his spies: **"And he sent them to Bethlehem, and said, Go and search diligently for the young Child; and when ye have found Him, bring me word again, that I may come and worship Him also"** (Matthew 2:8).

After the Wise Men arrive in Bethlehem, the star leads them to the specific location of the Messiah, and they rejoice: **“And when they were come into the house, they saw the young Child with Mary His mother, and fell down, and worshipped Him: and when they had opened their treasures, they presented unto Him gifts; gold, frankincense, and myrrh”** (Matthew 2:11). After they had given their gifts to the Messiah, the Wise Men were still in contact with God: **“And being warned of God in a dream that they should not return to Herod, they departed into their own country another way”** (Matthew 2:12).

All of the Wise Men came from the same eastern country; thus, the concept of three disparate countries of origin is not Biblical. Other than their being neither white (or Gentiles) nor Jewish, what evidence exists that suggests the Wise Men were Midianites?

Isaiah 60:3 states: **“The multitudes of camels shall cover thee, the dromedaries of Midian and Ephah; all they from Sheba shall come: they shall bring gold and incense; and they shall show forth the praises of the Lord.”** The oldest son of Midian was named Ephah, which means darkness (Genesis 25:4). Sheba is the name of a grandson of Ham in Genesis 10:7. Sheba is also the name of a descendant of Shem in Genesis 10:28. Dromedaries, originally domesticated by Arabians, have one hump and are used to transport heavy loads. Camels have two humps. Isaiah 60:6 accurately predicts the means of transportation, the gifts, and the actions of the Wise Men.

In addition to gold, why did the Wise Men bring frankincense and myrrh to Jesus? Frankincense, a milky white resin extracted from the boswellia tree in Arabia, was the major element of a most holy perfume and offerings made by fire to God (Exodus 30:34 - 38; Leviticus 2:13, 2:14 - 16, 24:7). Myrrh is a reddish resin from the commiphora tree of Africa and Arabia. Pure myrrh was a major portion of the holy ointment Moses used for anointing the tabernacle, the ark of the testimony, the table, the candlestick, the altar, and the high priest plus his sons (Exodus 30:23, 30:25 - 33). Frankincense and myrrh were the required components of two holy anointing oils that were not to be duplicated for commercial or private use; the oils should have been utilized solely for the divine worship of God.

Although the Wise Men have been depicted many ways over the past two thousand years, the most accurate representation according to Isaiah 60:6 and Matthew 2:1-12 is as the black sons of Abraham, and specifically, the Midianites. Though most Midianites were cursed by God (Numbers 25:16-18), a line of Midianites remained faithful to the God of the Jews. Beginning with Job, then Jethro, priest of

Midian and Moses' father-in-law, and continuing to Hobab, Jethro's son, then Heber the Kenite; Heman and Ethan, the Ezrahites; and the Rechabites, a line of Midianites remained true to the God of Abraham. Although Job was a faithful Midianite, he may or may not have been an ancestor of the Wise Men. What is most important about the Wise Men is that they were the only brothers on the planet whose faith was rewarded by a revelation of the newborn Messiah and were among the first individuals who worshipped the child Messiah as God.

The Story of the New Testament Black Samaritans: The First People to Receive the Messiah

The black Samaritans not only were mixed with black Canaanite and Jewish ancestry from the Ten Tribes of Israel, but they also worshipped the God of Abraham differently from the Jews. The Jews' capital was in Jerusalem; the Biblical black Samaritans' capital was a hill in Samaria (1 Kings 16:24 and John 4:20).

Did Jesus regard the black Samaritans as Jews?

During His ministry, Jesus interacted with black Samaritans, lived with them for two days, and mentioned one in his parable of the Good Samaritan. After He healed the black Samaritan leper, who was the only one (of ten lepers) who publicly thanked Jesus, He referred to him as a stranger: “**There are not found that returned to give glory to God, save this stranger**” (Luke 17:18). Jesus did not view Samaritans as Jews. Like other black tribes who lived among the Jews such as Caleb's Edomite descendants and the Rechabites, the black Samaritans were regarded by the Jews as non-Jews or strangers. Unlike Caleb's descendants or the Rechabites, the Samaritans were despised for their racial and spiritual impurities. Indeed, it was part of Jewish tradition during Jesus' day for Jews to shun all Samaritans. As the black Samaritan woman at the well said to Jesus: “**...for the Jews have no dealings with the Samaritans**” (John 4:9).

Jesus tells the disciples to not preach to the black Samaritans

Since the Jews and the black Samaritans were not on speaking terms, perhaps that is why Jesus told the disciples not to preach to the Samaritans: “**These twelve Jesus sent forth, and commanded them, saying, Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not.**

But go rather to the lost sheep of the house of Israel” (Matthew 10:5 and 6).

Sistergirl evangelizes the black Samaritans

If Jesus had sent the disciples to preach to the black Samaritans after hundreds of years of mutual hostility, the Samaritans would not have been very receptive. Instead of speaking through the disciples, Jesus Himself spoke to one black Samaritan woman, who was so energized by their conversation that she went into the Samaritan city of Sychar, which means strong wine, and preached a sermon we'll title "Jesus the Messiah" to the brothers. Surely, this black woman with five ex-husbands knew how to get men's attention as she said: **"Come, see a man, which told me all things I ever did: is not this the Christ?"** (John 4:29).

Jesus and Sister Samaritan

Let's backtrack to the beginning of the conversation between Jesus and the black Samaritan woman. In this Biblical episode when Jesus is traveling without His disciples, Jesus enters the Samaritan city of Sychar, where the Patriarch Jacob's well is located: **"Then cometh He to a city of Samaria, which is called Sychar, near to the parcel of ground that Jacob gave to his son Joseph.**

Now Jacob's well was there. Jesus therefore, being wearied with His journey, sat thus on the well: and it was about the sixth hour" (John 4:5 and 6).

Sistergirl engages in the same task that millions of African and Asian women and children complete each day—but they don't have to entertain a request from the Messiah: **"There cometh a woman of Samaria to draw water: Jesus saith unto her, Give me to drink.**

(For His disciples were gone away unto the city to buy meat)" (John 4:7 and 8).

She responds in wonder to Jesus' innovative approach, and Jesus answers on the spiritual level: **"Then saith the woman of Samaria unto Him, How is it that thou, being a Jew, askest drink of me, which am a woman of Samaria? for the Jews have no dealings with the Samaritans.**

Jesus answered and said unto her, If thou knewest the gift of God, and Who It is that saith to thee, Give Me to drink; thou would have asked of Him, and He would have given thee living water" (John 4:9 and 10).

Quickly, she moves from concrete thinking to the abstract level as she compares Jesus to their common ancestor, the Patriarch Jacob. Like many black people, her spiritual instincts are accurate despite her unspiritual lifestyle. She respectfully queries: **"The woman saith unto Him, Sir, thou hast nothing to draw with, and the well is deep: from whence then hast thou that living water?"**

Art thou greater than our father Jacob, which gave us the well, and drank thereof himself, and his children, and his cattle?” (John 4:11 and 12).

Jesus, Master Teacher that He is, contrasts the concrete water to the fluid kinetic imagery of the Holy Ghost (Who will initially become active in Christians in Acts 2:4): **“Jesus answered and said unto her, Whosoever drinketh of this water shall thirst again:**

But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life” (John 4:13 and 13).

Sistergirl craves Jesus’ life-giving water as she realizes the inherent freedom of a believer: **“The woman saith unto Him, Sir, give me this water, that I thirst not, neither come hither to draw”** (John 4:15).

Jesus gets all in her business

Now, Jesus directs the conversation from spiritual to concrete as He gets downright personal: **“Jesus saith unto her, Go, call thy husband, and come hither”** (John 4:16). He is demonstrating God’s all-encompassing perception that processes reality on infinite levels. The single lady speaks the truth, and makes no attempt to deny or excuse her sin: **“The woman answered and said, I have no husband. Jesus said unto her, Thou hast well said, I have no husband:**

For thou hast had five husbands, and he whom thou now hast is not thy husband: in that saidst thou truly” (John 4:17 and 18).

The worship of God: Four major points

Unlike the Jewish Pharisees, this sister perceived Jesus as the Truth, then she addressed the fundamental difference in worship between the black Samaritans and the Jews: **“The woman saith unto Him, Sir, I perceive that Thou art a prophet.**

Our fathers worshipped in this mountain: and Ye say, that in Jerusalem is the place where men ought to worship” (John 4:19 and 20).

In the following four sentences as He talks to Sister Samaritan, Jesus clarifies four major points regarding the worship of God:

- Worship is not about physical location: “**Jesus saith unto her, Woman, believe Me, the hour cometh, when ye shall neither in this mountain nor yet at Jerusalem, worship the Father**” (John 4:21).
- The black Samaritans’ religious doctrine is garbage, but the Jews’ religious doctrine (the Holy Scriptures or the Torah, not the Talmud) is accurate and of God up to this point: “**Ye worship ye know not what: We know what We worship: for salvation is of the Jews**” (John 4:22).
- God wants people to worship Him according to the *Holy Bible* (Acts 2:38) as they abide in the Holy Ghost: “**But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship Him**” (John 4:23).
- Receiving the Holy Ghost with the evidence of speaking in other tongues (Acts 2:4; 10:45 and 46; 19:6) and worshipping God according to the Holy Scriptures are central to effectively worshipping God because He is made up of Spirit: “**God is a Spirit: and they that worship Him must worship Him in spirit and in truth**” (John 4:24). For more information on worshipping God according to the *Holy Bible*, download *The Gospel of the Kingdom: 77 Questions and Answers* at drdebrabooks.com.

The single lady forgets her waterpot and preaches to the black Samaritans

As a black woman of faith, her spiritual instincts hone in on Who this Man is and His message: “**The woman saith unto Him, I know that Messias cometh, which is called Christ: when He is come, He will tell us all things**” (John 4:25). As Jesus lovingly responds to His children, so He answers Sistergirl’s unstated question: “**Jesus saith unto her, I that speak unto thee am He**” (John 4:26).

Now come the disciples who are surprised but have learned to go with the flow when it comes to Jesus: “**And upon this came His disciples and marveled that He talked with the woman: yet no man said, What seekest Thou? Or Why talkest Thou with her?**” (John 4:27). This single lady forgot about drinking water—she had just met Jesus, the Original Celebrity: “**The woman then left her waterpot, and went her way into the city, and saith to the men,**

Come, see a Man, which told me all things that ever I did: is not this the Christ?” (John 4:28 and 29).

Magnetic was the effect of her preaching to the Samaritan brothers: **“Then they went out of the city and came unto Him”** (John 4:30). The black Samaritans of Jesus’ day were the first non-Jewish tribe on the planet to believe He was the Messiah: **“And many of the Samaritans of that city believed on Him for the saying of the woman, which testified, He told me all that I ever did”** (John 4:39).

Not only did these black Samaritans believe in Jesus, but also they asked Him to remain with them: **“So when the Samaritans were come unto Him, they besought Him that He would tarry with them...”** (John 4:40). Kind Father that He is, Jesus stayed with the black Samaritans for a little while: **“...and He abode there two days”** (John 4:40). Will the next movie about Jesus include the scenes where Jesus hangs out with black people for two days?

The number of black Samaritan followers of Christ increased, yet they seem to have developed an attitude, which they did not fail to express to the sister who had first told them about Jesus: **“And said unto the woman, Now we believe, not because of thy saying: for we have heard Him ourselves, and know that this is indeed the Christ, the Saviour of the world”** (John 4:42).

Some black Samaritans gave Jesus the cold shoulder

Unfortunately, not all of the black Samaritans were receptive to Jesus. According to the Holy Scriptures, only the Samaritans of the city of Sychar received Jesus during His lifetime. The black Samaritans who lived in a village near Jerusalem were unreceptive to Jesus, even though they had received prior notice: **“And it came to pass, when the time was come that He should be received up, He steadfastly set His face to go to Jerusalem,**

And sent messengers before His face: and they went, and entered into a village of the Samaritans, to make ready for Him.

And they did not receive Him, because his face was as though He would go to Jerusalem” (Luke 9:51-53).

The disciples James and John were offended by the cold shoulder from these black Samaritans: **“And when His disciples James and John saw this, they said, Lord, wilt thou that we command fire to come down from heaven, and consume them, even as Elias did?”** (Luke 9:54). The two disciples were referring to the Old Testament episode when two squadrons of 50 soldiers each and their two captains were burned alive by heavenly fire at the Prophet Elijah’s request because the captains were attempting to persuade Elijah to visit the black Samaritan king of Israel at the king’s bidding (2 Kings 1:1-17). Although the cold shoulder and Elijah’s calling down fire from heaven were both events

involving black Samaritans, the two situations really were not comparable. No wonder Jesus put James and John in check: **“But He turned and rebuked them, and said, Ye know not what manner of spirit ye are of.**

For the Son of Man is not come to destroy men’s lives, but to save them. And they went to another village” (Luke 9:55 and 56).

Some black Samaritans are healed and become joyful after Jesus’ Resurrection

After He rose from being dead, Jesus specifically named Samaria as a location for His apostles to evangelize: **“...and ye shall be witnesses unto Me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth”** (Acts 1:8). The Apostle Philip carried out the directive: **“Then Philip went down to the city of Samaria and preached Christ unto them.**

And the people with one accord gave heed unto those things which Philip spake, hearing and seeing the miracles which he did” (Acts 8:5 and 6).

These black Samaritans were not only healed, but they also were very happy: **“For unclean spirits, crying with loud voice, came out of many that were possessed with them; and many taken with palsies, and that were lame, were healed.**

And there was great joy in that city” (Acts 8:7 and 8).

Simon, the black Samaritan sorcerer, vs. Peter the Apostle

Due to the addition of Canaanite voodoo to Jewish spirituality, the black Samaritans, like many people today, were heavily influenced by demonic forces and sorcery: **“But there was a certain man, called Simon, which beforetime in the city used sorcery, and bewitched the people of Samaria, giving out that himself was some great one”** (Acts 8:9). The expansive ego of Brother Simon carried weight in Samaria: **“To whom they all gave heed, from the least to the greatest, saying, This man is the great power of God.**

And to him they had regard, because that of a long time he had bewitched them with sorceries” (Acts 8:10 and 11).

Enter Philip the Apostle with good news of the real Great One: **“But when they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women”** (Acts 8:12). Even Simon, the former great one, seemed to get with

the godly program: **“Then Simon himself believed also: and when he was baptized, he continued with Philip, and wondered, beholding the miracles and signs which were done”** (Acts 8:13).

Still, no black Samaritan had received the precious gift of the Holy Ghost with the evidence of speaking in tongues as in Acts 2:4. The apostles in Jerusalem knew it was time to send the big guns, Apostles Peter and John, to Samaria: **“Now when the apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John:**

Who when they were come down, prayed for them, that they might receive the Holy Ghost: (For as yet He was fallen upon none of them: only they were baptized in the name of the Lord Jesus), (Acts 8:14-16).

For the third time in the Book of Acts, the Scriptures record people filled with the Holy Ghost (Acts 2:4; 4:31), which is manifested by the evidence of speaking in tongues. Note that no one is surprised or astonished when the black Samaritans receive the Holy Ghost after Peter and John touched them: **“Then laid they their hands on them, and they received the Holy Ghost”** (Acts 8:17).

Like some Christians today, Simon thought cash was the stairway to heaven: **“And when Simon saw that through laying on of the apostles’ hands the Holy Ghost was given, he offered them money, Saying, Give me also this power, that on whomsoever I lay hands, he may receive the Holy Ghost”** (Acts 18:8 and 9).

Salvation is free! Perhaps one day, all preachers will freely minister to Gods’ children without financial charges: **“But Peter said unto him, thy money perish with thee, because thou hast thought that the gift of God may be purchased with money”** (Acts 8:20). Peter clearly saw the source of Simon’s error as Peter said: **“Thou hast neither part nor lot in this matter: for thy heart is not right in the sight of God.**

Repent therefore of this thy wickedness, and pray God, if perhaps the thought of thine heart may be forgiven thee.

For I perceive that thou art in the gall of bitterness, and in the bond of iniquity” (Acts 8:21-23). Instantly, Simon did a spiritual about-face, and got right with God: **“Then answered Simon, and said, Pray ye to the Lord for me, that none of these things which ye have spoken come upon me”** (Acts 8:24).

The black Samaritans received God's Word from the Apostles Peter and John throughout the land of Samaria: **"And they, when they had testified, and preached the word of the Lord, returned to Jerusalem, and preached the gospel in many villages of the Samaritans"** (Acts 8:25).

Receiving the Holy Ghost:

A contrast between the black Samaritans and the white Gentiles

In the Book of Acts, the black Samaritans received the Holy Ghost, which was manifested by their speaking in tongues, and none of the Jews was shocked. Since Jews had previously received the Holy Ghost in Acts 2:4 and Acts 4:31, which was also manifested by their speaking in tongues, no one was amazed when the black Samaritans also spoke in tongues.

However, when the Holy Ghost fell on white people (or Gentiles) as the Apostle Peter is preaching in the Book of Acts, the Jews are amazed: **"While Peter yet spake these words, the Holy Ghost fell on all them which heard the word.**

And they of the circumcision which believed were astonished, as many came with Peter, because that on the Gentiles also was poured out the gift of the Holy Ghost.

For they heard them speak with tongues and magnify God..." (Acts 10:44-46).

Why were the Jewish Christians thunderstruck when white people (aka Gentiles) received the Holy Ghost, but not surprised when the black Samaritans received the Holy Ghost? Both groups had previously been regarded with much hostility by the Jews and white people were even more despised by Jews than the black Samaritans. Also, white people were regarded by Jews as having absolutely no relationship with the God of Abraham. During the Old Testament, and up to that point in the New Testament, the Jews regarded white people as less than human (Matthew 15:26; Mark 7:27). Thus, when the Gentiles spoke in tongues like the Jews and the black Samaritans, the Jews were astounded to see that according to God, white people were now part of the human family and also, eligible for salvation!

The Story of the Black Good Samaritan

If a self-righteous Jewish lawyer had not been trying to tempt Jesus, would we ever have known this story of a black Samaritan? So the attorney queried: **"And, behold, a certain lawyer stood up, and tempted Him saying Master, what shall we do to inherit eternal life?"**

He said unto him, What is written in the law? How readest thou?" (Luke 10:25 and 26).

Like all skilled lawyers, he knew the answer to his question before he asked it: **“And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself.**

And He said unto him, Thou hast answered right: this do, and thou shalt live” (Luke 10:27 and 28).

Here comes the priest

One may wonder why an attorney would try to make himself seem morally superior, especially via his asking for the definition to a commonly known word, but that’s exactly what this guy tried to do: **“But he, willing to justify himself, said unto Jesus, And who is my neighbor?”** (Luke 10:29). Jesus knew a denotation of the word neighbor would not be as enlightening as this story of a Jewish crime victim: **“And Jesus answering said, A certain man went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded him, and departed, leaving him half dead.**

And by chance there came down a certain priest that way: and when he saw him, he passed by on the other side” (Luke 10:30 and 31).

The unconscious, naked Jew was seriously injured. Old Testament Law directs that people with specific injuries and conditions are excluded from performing duties of the priesthood, but they are not excluded from receiving assistance from priests: **“No man that hath a blemish of the seed of Aaron shall come nigh to offer the offerings of the Lord made by fire: he hath a blemish; he shall not come nigh to offer the bread of his God”** (Leviticus 21:21). The injuries and blemishes are listed as blindness, being lame, having a flat nose (translated from the Hebrew *charam*, which means to be blunt or edgeless), extra body parts, a broken foot or hand, a crooked back, an eye defect, scurvy, scabs, or injured testicles (Leviticus 21:18 - 20). The unconscious Jew was not a priest, so he should have been eligible for assistance from a fellow Jew, but that didn’t happen. By the priest’s crossing to the other side of the road, his action indicated the wounded Jew was a problem the priest needed to avoid.

Next comes the Levite

Jesus continued: **“And likewise a Levite, when he was at the place, came and looked on him, and passed by on the other side”** (Luke 10:32). Levites are descendants of the tribe of Levi, but a Levite would not have been assigned priestly duties in the temple. Levites were designated as assistants to the priests and served as scribes, officers, judges, porters, and praisers (1 Chronicles 23:3–5; 2

Chronicles 34:9-13), but only the descendants of Levi's son Aaron could offer sacrifices to God and teach the Jews the statutes of God, among other duties (Leviticus 1:5-10:11). Priests and Levites may have been viewed as among the more spiritual of the Twelve Tribes of Israel, but in this story, both priest and Levite lack compassion toward their fellow Jew. At least the Levite walked over to the unconscious victim and looked at him, unlike the priest who barely glanced at him. Again, by his crossing to the other side of the road, the Levite also views the unfortunate Jew as someone to circumvent.

Enter Brother Samaritan

Samaritans and Jews did not interact socially—more precisely, they shunned each other (John 4:9). If the Jew had been conscious and whole when he crossed paths with the black Samaritan, neither would have said “Good morning.” However, this brother had a better idea: **“But a certain Samaritan, as he journeyed, came where he was: and when he saw him, he had compassion on him”** (Luke 10:33).

This wealthy and wise black man was not only compassionate, but also he carried supplies and skillfully used them: **“And went to him, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him”** (Luke 10:34). The oil promoted the healing of the injured Jews' severe wounds, and the antioxidants in the wine defeated the bacteria teeming in the exposed broken skin without the sting of vinegar. Unlike the priest and the Levite, the brother was not walking, but he had been riding in style. Brother Samaritan did not hesitate to lift the wounded Jew, and place him on his animal. He then walked to the nearest hotel, where his loving care continued.

Although the brother had business to conduct, he did not abandon the Jew, who was not even able to express appreciation due to his unconscious condition: **“And on the morrow when he departed, he took out two pence, and gave them to the host, and said unto him, Take care of him; and whatsoever thou spendest more, when I come again, I will repay thee”** (Luke 10:35). Although many of us are willing to help others, how far does our assistance extend when our helping costs us money? This black Samaritan was rich in mercy and money. Two pence was equal to two days' pay!

Jesus asked the lawyer a question: **“Which now of these three, thinkest thou, was neighbor unto him that fell among the thieves?”**

And he said, He that showed mercy on him. Then said Jesus unto him, Go and do thou likewise” (Luke 10:36 and 37). Thus did Jesus clarify the definition of neighbor, a word that should embody the consistent demonstration of mercy and compassion as exemplified by Brother Samaritan. To this day, many church people define their righteousness according to the administrative duties they fulfill in or related to their respective churches without realizing that their neighbors include those outside their denomination, creed, or racial background. Like the Levite and the priest, we limit our obedience and application of God’s Word only to those we deem worthy, when Jesus clearly respects those who love all others without restriction, even as they love themselves.

Jesus never referred to the black Samaritan as being good. Although this story is known as the parable of the Good Samaritan, Reverend Cain Felder stated “one should avoid calling this passage ‘the good’ Samaritan as if most of them were not good. African Americans have known the subtle humiliation in being dubbed ‘a good Negro’...The Samaritan that Jesus sets forth in this parable is a man of unusual spirituality who has the true understanding of God’s mercy to others” (*The Original African Heritage Study Bible*, James C. Winston Publishing Company, 1993, p. 1499).

By his citing the black Samaritan as a positive role model to the Jews, Jesus continues God’s Old Testament pattern of specifying black people to demonstrate examples of spiritual piety to His chosen people, the Jews. Brother Samaritan joins Brother Job and the black Bride, both of whom God described as perfect (Job 1:1, Song of Solomon 6:13—the word Shulamite means perfect), plus the Rechabites (Jeremiah 35:13 and 14) on the list of shining black paragons in the *Holy Bible*.

The Story of the Black Samaritan Leper

Although leprosy is now curable, that wasn’t the case in Jesus’ day. Leprosy is a disease of the upper respiratory tract which manifests itself as skin lesions. A progressive disease, leprosy causes permanent damage to a person’s eyes, nerves, skin, and limbs. As cartilage is absorbed into the victim’s body, tissue loss may cause fingers and toes to shorten and become deformed, and the nose to flatten. Under Old Testament Law, lepers were socially stigmatized and isolated. He or she was doomed to live segregated from all people except other lepers. Leviticus 13:45 directs: “**And the leper in whom the plague is, his clothes shall be rent, and his head bare, and he shall put a covering upon his upper lip [a mask], and shall cry, Unclean, unclean.**” The life of a leper was heartbreakingly lonely: “**All the days wherein the plague shall be in him he shall be defiled; he is unclean: he shall dwell alone; without the camp shall his habitation be**” (Leviticus 13:46).

Thus, this group of lepers was forced to stand a great distance from Jesus in order to ask for His help. As Jesus passed through the middle of Samaria and Galilee, ten lepers called His name: **“And as He entered into a certain village, there met Him ten men that were lepers, which stood afar off:**

And they lifted up their voices and said, Jesus, Master, have mercy on us” (Luke 17:12 and 13).

These men were not the first lepers Jesus had encountered. Jesus had previously healed a Jew of his leprosy and told him to see a priest with the offering required by Old Testament Law (Matthew 8:2-4; Mark 1:40-45; Luke 5:12-15). Jesus had even been inside a leper’s home when He was anointed by a woman with an alabaster box of expensive ointment: **“Now when Jesus was in Bethany, in the house of Simon the leper”** (Matthew 26:6; Mark 14:3).

Jesus heals nine Jewish men and one loud, thankful black Samaritan

Instead of healing the lepers and sending them to the priest, Jesus reversed the actions: **“And when He saw them, He said unto them, Go show yourselves unto the priests. And it came to pass, that, as they went, they were cleansed”** (Luke 17:14). However, the Samaritan brother got really noisy: **“And one of them, when he saw that he was healed, turned back, and with a loud voice glorified God,**

And fell down on his face at His feet, giving Him thanks: and he was a Samaritan” (Luke 17:15 and 16).

Jesus was moved by this ardent display of praise from a black man: **“And Jesus answering said, Were not ten cleansed? But where are the nine?”**

There are not found that returned to give glory to God, save this stranger” (Luke 17:17). Jesus then lifts the possible requirement that the grateful Samaritan visit the priests. The brother is a free man because he fell down before Jesus in the same manner as the 24 elders fall down before God in John’s vision (Revelation 4:10). Jesus lets the brother know he is free: **“And He said unto him, Arise, go thy way: thy faith hath made thee whole”** (Luke 17:19).

Another black role model

To the list of four black people (Job, the Black Bride, the Rechabites, and the Compassionate Samaritan) whom God made paragons of spiritual piety for the Jews, we must add this unnamed

Samaritan brother whose wholehearted thankfulness and willingness to humble himself to express praise to Jesus impressed God Himself.

The Story of Simon, the Zealous Black Apostle

Because Simon the Black Apostle carries the same name as the Apostle Peter whose name was changed from Simon by Jesus (Matthew 16:17 and 18), this black Jewish apostle is often overshadowed and like most Hamites in the *Holy Bible*, ignored by racist theologians. In movies about Jesus, Simon is usually depicted as a black-haired Gentile or white person, the typical Hollywood and historical stand-in for an actual black person.

Yet Simon, the Zealous Black Apostle, was the only politically astute individual among the twelve men Jesus called to become His disciples. All of the disciples were Jewish – Simon, whose name means to hear intelligently, must have had a black Canaanite mother, since Jews in the *Holy Bible* determined lineage according to the father, not the mother.

Rather than his taking a meek stance due to his having the same despised racial background as the black Samaritans, Simon the black Apostle relished his Jewishness and fought for it. Centuries before the Zionists. Simon was a Zelotes (Luke 6:15) or a zealot—a vigorous advocate for Jewish political independence. Like some biracial Americans who lead the fight for racial equality, Simon was out front in the fight against the white (or Gentile) Romans who ruled over the Jewish people during Jesus' time.

Though Peter, leader of the disciples, is always cited first among the disciples, Simon enters the Holy Scriptures when he is listed as the eleventh of the twelve disciples in Matthew 10:4: “**Simon the Canaanite, and Judas Iscariot, who also betrayed him**”. A beloved nationally prominent black Pentecostal Detroit bishop occasionally wondered out loud why the black disciple was often listed in the Scriptures with, before, or near the traitor Judas Iscariot (Mark 3:18 and 19; Luke 6:15 and 16) with the exception of Acts 1:13, where Simon appears before Judas the brother of James. Perhaps the writers of the gospels regarded the black apostle as a stranger, despite Jesus' divine selection of Simon. No matter! Jesus viewed Simon as a full-fledged apostle and assigned him a foundation in the wall of the great city, the holy Jerusalem, in the Book of Revelation with the other apostles (Revelation 21:14).

The Gospels record Jesus' calling Simon Peter, Andrew, James, John, Matthew, Philip, and James (Levi) to His divine ministry. Conversations with these disciples (except Matthew and James [Levi]) and Judas Iscariot are also included. The callings of Bartholomew, Thomas, Lebbaeus, Judas and Simon the Canaanite do not appear in the Scriptures; neither does any conversation involving Bartholomew, James (Levi), Lebbaeus, or Simon the Canaanite. Still, any Biblical reference to the Eleven, the Twelve or to the Apostles always includes Simon the Canaanite.

Simon the Black Apostle after the Resurrection

Simon was in the mix when the Eleven Apostles gathered together in Jerusalem (Luke 24:33), and when Jesus appeared alive and hungry: **“And while they yet believed not for joy, and wondered, He said unto them, Have ye here any meat?”**

And they gave Him a piece of a broiled fish, and of an honeycomb.

And He took it, and did eat before them” (Luke 24:41-43).

And: **“Afterward He appeared unto the eleven as they sat at meat, and upbraided them with their unbelief and hardness of heart, because they believed not them which had seen Him after He was risen”** (Mark 16:16).

Simon the black apostle is present in the Upper Room: **“And when they were come in, they went up into an upper room, where abode both Peter, and James, and John, and Andrew, Philip, and Thomas, Bartholomew, and Matthew, James the son of Alphaeus, and Simon Zelotes, and Judas the brother of James.**

These all continued with one accord in prayer and supplication, with the women, and Mary the mother of Jesus, and with His brethren” (Acts 1:13 and 14).

Noah's curse on Canaan, the perverted grandson of Ham (Genesis 9:25), was manifested as the Canaanites' loss of their land to Abraham and his descendants (Genesis 17:8) via God Himself, who upheld Noah's curse. The promise of the gift of Canaanite land to the Jewish descendants of Abraham from Jacob-Israel is repeated to Moses (Leviticus 25:38) and King David (1 Chronicles 16:18). The Canaanites, once condemned to be the brilliant servants who expertly lay the intellectual foundations of Shemitic and Western civilizations inside and outside their Canaanite homeland that was given to the Jews, now find redemption in Simon the Canaanite Apostle, the black Jew called to be an apostle and servant of the Most High God: **“And the wall of the city had twelve foundations and in them the names of the twelve apostles of the Lamb”** (Revelation 21:14).

Arabians in the New Testament

Today, when one speaks of Arabs, they are often considered to be one great tribe; the Biblical Arabs are a blend of the black sons of Abraham. Though the glory of the Midianites and the Ishmaelites was diminished at the end of the Old Testament, Arabian praises to God in New Testament times were heard as the apostles spoke in tongues on the day of Pentecost (50 days after the ascension of Jesus Christ): **“And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance.**

And there were dwelling at Jerusalem Jews, devout men, out of every nation under heaven” (Acts 2:4 and 5). The astounded Jews heard a variety of world languages: **“And how hear we every man in our own tongue, wherein we were born? (Acts 2:8).**

Cretes and Arabians, we do hear them speak in our tongues the wonderful works of God” (Acts 2:11).

The Apostle Paul contrasts Ishmael and Isaac

The strongest evidence of Arabia’s biological link to Abraham can be found in the New Testament letter of Apostle Paul to the Galatians as he contrasts Ishmael who was the offspring of Hagar, Abraham’s slave, to Isaac the child of Sarah, Abraham’s first wife: **“For it is written, that Abraham had two sons, the one by a bondmaid, the other by a free woman.**

But he who was of the bondwoman was born after the flesh; but he of the freewoman was by promise” (Galatians 4:22 and 23).

Paul compares the covenant from Mount Sinai in Arabia, symbolized by Hagar (spelled here as Agar) with Jerusalem, which is symbolized by Isaac: **“Which things are an allegory: for these are the two covenants: the one from the mount Sinai, which gendereth to bondage, which is Agar.**

For this Agar is mount Sinai in Arabia, and answereth to Jerusalem which now is, and is in bondage with her children.

But Jerusalem which is above is free, which is the mother of us all” (Galatians 4:24 - 26).

Paul continues to emphasize the difference when he contrasts the church as the children of the promise who are mistreated by sinners in the same manner that Ishmael, Hagar’s son, mocked the baby Isaac: **“Now we, brethren, as Isaac was, are the children of the promise.**

But as then he that was born after the flesh persecuted him that was born after the Spirit, even so it is now” (Galatians 4:28-29).

Paul's point is that the church is not under the bondage of sin as the child of a slave (Ishmael) had a heritage of bondage (through his mother Hagar, not from his father Abraham), but the church is free to be led by God's Spirit. He repeats Hagar's humiliation: **"Nevertheless what saith the scripture? Cast out the bondwoman and her son: for the son of the bondwoman shall not be heir with the son of the free woman."**

"So then, brethren, we are not children of the bondwoman, but of the free" (Galatians 4:30 and 31). Arabia was more than an allegory to Paul: it was a country he had visited: **"Neither went I up to Jerusalem to them which were apostles before me: but I went into Arabia, and returned again unto Damascus"** (Galatians 1:17). Thus, Arabia was the land of the Arabs who originally were a group of black men descended from Abraham via Hagar and Keturah.

Chapter 7: Abraham, the Father of Many Nations

“And the Lord said, Shall I hide from Abraham that thing which I do;

Seeing that Abraham shall surely become a great and mighty nation, and all nations of the earth shall be blessed in him?” (Genesis 18:17 and 18). As God queries Himself regarding whether to disclose the imminent destruction of Sodom and Gomorrah, His question reveals God’s promise to the father of the black sons of Abraham. Israel did become a great and mighty nation during the Old Testament. Today, all who believe in Jesus Christ according to the Scriptures (Acts 2:38) and abide in His kingdom are also the children of Abraham: **“And if ye be Christ’s, then are ye Abraham’s seed, and heirs according to the promise”** (Galatians 3:29).

Father Abraham, then, is a living symbol of all those who believe in and obey God, no matter what their ethnicity may be. Note the position of Abraham in Jesus’ parable of the rich man and Lazarus: **“There was a certain rich man, which was clothed in purple and fine linen, and fared sumptuously every day.**

And there was a certain beggar named Lazarus, which was laid at his gate, full of sores” (Luke 16:19 and 20). The name Lazarus means to despair or one that is desperate. He did not place himself at the rich man’s gate, but he was delivered there as an unwanted burden by some heartless family member or cold-hearted caregiver. Today, Lazarus would not be comfortable in a church that focuses mainly on prosperity and/or healing, because he manifested neither of those attributes. Also, because he was starving, weak, and lacked transportation, Lazarus would not be able to access food banks or medical care. His putrifying sores, a word translated from the Greek *helkos* (to draw together or to be ulcerous), covered every part of his body, thereby emitting a foul odor and presenting a visually disgusting sight that could not help but irritate the rich man as he daily ignored the rank pile of living human flesh orally stroked by stray animals outside his mansion.

Yet, Lazarus had a dream. Apparently, he was not a proponent of the name-it-and claim-it school of theology because his dream of eating crumbs did not come to pass during his lifetime: **“And desiring to be fed with the crumbs which fell from the rich man’s table: moreover the dogs came and licked his sores.**

And it came to pass that the beggar died, and was carried by the angels into Abraham’s bosom: the rich man also died, and was buried” (Luke 16:21 and 22). What was Abraham’s bosom? Bosom is translated from the Greek word kolpos which means bosom or creek. Bosom means the breast of a human being, to be held close or cherished. Lazarus is now hugged up with Abraham!

The rich man, who had lived his best life, did not fare as well as Lazarus: **“And in hell he lift up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom”** (Luke 16:23). How could this outrage be fair? During his lifetime, the rich man had passed by the diseased, handicapped Lazarus splayed outside the rich man’s domicile each time he left or returned home. Why was this lazy, unprofitable Lazarus now being valued by Father Abraham, of all people! The rich man had been a productive citizen who paid his taxes and handled his business. Here is Lazarus, still not doing anything! It was enough to make a man cry out in hell: **“And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame”** (Luke 16:24).

Abraham responds as a father, thereby enlightening the rich man regarding the order and structure of hell: **“But Abraham said, Son, remember that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things: but now he is comforted, and thou art tormented.**

And beside all this, between us is a great gulf fixed: so that they which would pass from hence to you cannot; neither can they pass to us, that would come from thence” (Luke 16:25 and 26). Determined that Lazarus even in the afterlife should serve the rich man’s purposes, the rich man begins to beg: **“Then he said, I pray thee therefore, Father, that thou wouldest send him to my father’s house:**

For I have five brethren; that he may testify unto them, lest they also come into this place of torment” (Luke 16: 27 and 28).

Nothing doing, says Abraham: **“Abraham saith unto him, They have Moses and the prophets; let them hear them”** (Luke 16:29). The rich man insists his brothers will listen to a Man who returns from

the afterlife as he argues with the Patriarch: “**And he said, Nay, father Abraham: but if one went unto them from the dead, they will repent**” (Luke 16:30). Abraham, the Father of Faith, again speaks the truth: “**And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded, though One rose from the dead**” (Luke 16:31). Believing in Jesus Christ, who is the One Who rose from the dead, is the wisest step any person can take.

In this book, the black sons of Abraham have been identified and when possible, analyzed. However, there is no salvation in knowledge without meaningful action. **Believe in Jesus Christ and express that belief by:**

- **Repenting**, or feeling sorry for the wrong you have done and deciding to turn away from it (Acts 2:38)
- **Being baptized in water in the name of Jesus Christ** (Acts 2:38)
- **Receiving the gift of the Holy Ghost with the evidence of speaking with other tongues** (Acts 2:4)
- **Abiding in the kingdom** that Jesus teaches and preaches about in each gospel (Matthew 3:2, Mark 1:14 and 15, Luke 6:20, John 3:3 – 5). **Download *The Gospel of the Kingdom: 77 Questions and Answers* at drdebrabooks.com.**

Galatians 3:6 and 7 state: “**Even as Abraham believed God, and it was accounted to him for righteousness.**”

Know ye therefore that they which are of faith, the same are the children of Abraham.”

Let us believe in and obey the Word of God as our Father Abraham did. In Jesus’ name, Amen!

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