

Bible Blacks

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Ham saw his father's nakedness. Gen 9 ; 22. He didn't laugh. But Noah cursed Canaan, not Ham. Leviticus 18 ; 8. Leviticus 20 ; 11, Deut 27 ; 20 These 3 verses tell us what Ham saw was Canaan with Ham's mother, Canaan's grandmother. Shem and Japeth covered their mother. So Ham being the father of the black race, had nothing to do with that occasion.

Joseph married Asenath, daughter of the priest of On, Potipherah. He was an Egyptian. So Joseph's 2 sons were mixed race. Black and Semitic. Gen 41 ; 50 Manasseh, and Ephraim. Gen 41 ; 51, 52

Moses wife was Zipporah, who was the daughter of Reuel, Jethro, the Midianite. Ex 2 ; 21 So Zipporah was a black woman. So Moses children were mixed race, also. Num 12 ; 1 Miriam spoke against Moses because of the Ethiopian woman he had married. So I guess Moses had 2 wives. A Midianite, and an Ethiopian. I guessed wrong. The translators used the word 'Ethiopian' for any black person. Instead of saying colored, or black, or a person of color, or a dark skin, they put in 'Ethiopian. Isn't that just awful !!!!! Besides, the modern translators have not corrected the mistake. And it is a mistake. There is a country called 'Ethiopia'. Moses wife was not from Ethiopia. The father of Zipporah was Jethro, alias Raguel, alias Reuel.

To Hobab, brother of Zipporah, son of Raguel, a Midianite, Num 10 ; 29, Moses said "Go with us, be as our eyes." Often, when a black person is spoken of, there is a connection with eyes. Miles Monroe said the black people are the eyes of God. There certainly is a great number of times, when they are guides to God's people. I see this story like this. The children of Israel, recent slaves, were walking across the desert. With all their children, old ones, animals and all their stuff. Necessarily moving slow. The ones riding point were out in front, and to their sides and as rear guard. They were Hobab, and his family. And Caleb, and his people. And possibly others of the dessert people, that were familiar with where the water was, and the warring tribes, and areas of rough crossing.

Caleb was a Kenezite, a black nation, a member of the camp of Jethro, a Midianite, one of the spys. Num 32 ; 12, Later, Caleb took the mountain that Jerusalem was on.

1 Sam 30 ; 15, To an Egyptian, David said "Can you take us down ? (lead us to them)

Bathsheba, the word, means daughter of Sheba. Sheba is a black nation. Bathsheba was the wife of Uriah, the Hittite, a black nation. 11 Sam 11 ; 3 With David, Bathsheba produced Solomon, of mixed race.

Song of Solomon, 1 ; 5, Thou art black, but beautiful. Black as the tents of Kedar. Beautiful as the curtains in the temple.

Cushi ran to David, with news of the death of Absalom, 11 Sam 18 ; 21 David said "What did you see?" It seems like calling a man "Cushi", would be like calling him "Blackie".

Jael was a black woman. Judges 5 ; 24. Well, at least she was married to Heber, a Kenite. A black nation. By her hand, Sisera was killed.

Ebedmelech, the Ethiopian, pulled Jeremiah from pit. Jeremiah 38 ; 7

Phillip, Acts 8 ; 27, ministered to the Ethiopian eunuch, treasurer of Queen Candace' court.

Simon, the Cyrenian, carried the cross. Mark 15 ; 21, When Jesus had the crown of thorns on His head, His blood ran into His eyes. And God was blind! Simon, the black man carried the cross.

Simon's sons were

Alexander, and Rufus were co pastors, of the church at Antioch. Rom 16; ;13 Acts 11 ; 19-21 They began to spread the good news. They would have been black, too.

Mark 3 ; 18, Simon, the Canaanite, one of the apostles. Canaan was a black nation. This was not Simon Peter.

At Pentecost, acts 2 ; 10, these black people were also there. Egypt, Libya, Cyrene.

The 24 elders were out of every kindred, tongue, people and nation. Rev 5 ; 9

Betty Ebaugh

- Identifying the Pearls and the Swine -

The tough part about trying to not cast pearls before swine is identifying the peals and the swine. I hope you don't mind reading this.

Today I walked into a McDonald's on the far south side of Chicago. The men in there were having a heated discussion about the injustices of the American system. They were venting and protesting about how the white man's system was totally against Black progress. This particular day the brothers were vehemently enumerating the many injustices each had encountered during their lifetimes. One man was going on about the lack of jobs, the lack of recreational parks, the injustices of the school system, and the inequality of whites and Blacks in general. "Look at our neighborhood," he said.

"There are no parks for our kids to play in like in the white neighborhoods. There are no jobs for our Black men. Why should they work at McDonald's or Burger King for minimum wage, when they can sell dope on the corner and make more in one day, than they can in a month at a fast food place?" He got louder and louder, feeling justified in his rage. It was like they were having church, and he was the preacher with all the others saying, "Amen."

Earlier in my life I might have joined in with them. But there is something about the truth. When you know it, it will make you free. And God has made me free. I wondered whether I should just sit and listen to their heated argument about the system, or if I should enter the discussion.

Then I heard a man say, "We were over in Africa, minding our own business. When all of a sudden the white man decided to enslave us, out of his greed and hatred for Blacks. They brought us over here in the ships..." That was all I could take. So I stood up and said, "Brothers, we blame the white man for everything. But our real problem is with God, not with the white man. "That got their attention. All eyes were on me, as they waited to hear how I would explain this outrageous statement.

"We were in Egypt," I continued, "in power for three thousand years. We are indeed the descendants of Egyptians. We were scientists and inventors, educators and writers. " Well, they liked that. Whenever you talk about Blacks being descendants of the great civilization of ancient Egypt, you get our attention.

Because we have been put down so much and so long, when ever we hear anything that gives us any credibility or validation, we perk up.

Then I added, "But that also means we were the first slave masters. We enslaved Israel for four hundred years. We were on top, but now we're not. Because we picked a fight with God." Now they were very surprised. Then I noticed a Bible on the counter, so I picked it up. Even with the Islamic influence in the Black community, most Blacks still fear and respect the Bible. I started reading some of the verses in Isaiah 19. That spoke about God's judgment of Egypt because of its idolatry, witchcraft, and sorcery. I talked about the idols we worshipped in Africa. Then I showed them the first mention of slavery. And the Egyptians will I give over into the hand of a cruel lord; and a fierce king shall rule over them, saith the Lord, the Lord of hosts (v.4). They cried in disbelief, "You mean to say God permitted that to happen?" So I responded, "Yes, because He did it before, with Israel and any other nation who turned from Him."

But the real bomb dropped when I got to the ship. I flipped to Ezekiel 30 and read: "In that day shall messengers go forth from me in ships to make the careless Ethiopians afraid, and great pain shall come upon them, as in the day of Egypt- for, lo, it cometh (v. 9)." "The Lord sent the ships to pick us up." I said quietly, waiting for everything to sink in. "He raised up the white man to bring the ships to pick us up and enslave us."

Now, there was absolute silence. One of the men there was in the ministry and wanted to see where I read. When I showed him, he confirmed it to everyone. "It's in there," he said. So I decided to continue in Ezekiel. Though they were shocked, a missing piece of the puzzle had to be added. Now I want to tell you why the white man can't stand us," I announced. Then I read: "I will also vex the hearts of many people, when I shall bring thy destruction among the nations, into the countries which thou has not known"

(Ez. 32 ; 9). "God vexed the white man's heart against us, the Black race," I said somberly. "His heart is irritated at us." Well, that was it, the knockout punch. You could hear the parking meters ticking outdoors. Our orders were now cold and ignored. Even the manager, staff and other customers had joined in the discussion. I left and went home, leaving a stunned and murmuring group behind.

But I figured, that now I have to put the rest of the story down. Even though I frankly fear that it may make me a pariah to many, while others may suspect my grip upon logic, reason and religion. Indeed, these are scary thoughts for a Black man.

A Black television minister once said he was glad the ships came. So am I. When I look at the tribal warfare that is going on in Africa, I'm glad that the ships came. When I look at the drought that is going on in Africa, I'm glad that the ships came. When I look at the political wars in Africa,

I'm glad that the ships came. When I look at the dissension that is going on in Africa, I'm glad that the ships came. When I look at the multiplicity of problems there, I'm glad that the ships came. They came because God loved US too much to leave US, lost in idolatry.

God used drastic means to bring us out of a life of idol worship, darkness and ignorance. But He did bring us out into the knowledge of the one true God. Plus, the Black slaves in America eventually gained their freedom.

This historic struggle for liberation set a precedent for the whole world. God sent deliverers such as Abraham Lincoln, and Martin Luther King, to release the people both white and Black from the horrid reality of the curses on them. Freedom and deliverance for Blacks everywhere began in the United States. The struggle for liberation spread to other parts of the world, such as South Africa. Like ripples on a pond. Though the United States wasn't the original instigator of slavery, it became a model for deliverance from it. Black people don't want to admit this, but somebody needs to say it.

Many Black people still believe this is a racist society, and it is in many ways. But, America is also where God's deliverance of our people began. It is a paradox. Yes, I'm sorry we had to be enslaved, but I'm certainly glad the ships came. A loving God hates sin. It is hard to believe that a loving God would allow such evil to happen to the Black people. But it shows us how serious God can get when it comes to the sin of idol worship. We know these things happened, and that they're still happening, because men need the ships.

God told me to, "Tell the people that I did it. I did it because I loved them," Because those whom He loves, He chastises.