

The Color of God in the Crossroads of War

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By

Longy O. Anyanwu

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PREFACE

This is the 8th book in a series of books and writings on hot Christian issues of critical importance in a successful pilgrimage to eternal destiny. This is a faith-based heart-felt inspirational exposition of the Bible truth. God exposed me to sundry experiences and myriads of confrontations from people in a variety of walks of life and from at least thirty countries all over the world. These confrontations, experiences and exposures put a heavy burden in my heart to write, and I did, but the publication was delayed for obvious reasons. These godly experiences and exposures sharpened up my keen interest in this publication and thus prepared the background for this inspirational book of a different and rare class.

In this book, and based on the constructive confrontations and issues hitherto alluded to, the focus is on the inspection of the translational environment of the leading English versions of the Bible and their guiding sources; the age of our universe; the color lineage of Jesus; the role of Africa in the life and ministry of Jesus Christ; and the invisible war at the crossroads of life. The discerning reader with an open mind, is encouraged to read this book alongside the Bible to, as it were, “Search the Scriptures and see whether these things be so,” Acts 17¹¹. This book also serves as a Bible study guide with clear biblical references appended. And as the issue may call for, questions are posed to the reader, and some suggested answers are also given. It is truly a life-changing book that would *wow* you and open your eyes.

FOREWORD

One of the pillars of the extant global order, but one which is often underplayed or under-challenged, is racism. Defined simply as a bundle of beliefs in the superiority of one race over others, racism underlies the material, attitudinal and behavioral correlates of the global order that manifest in unequal exchanges, discrimination, domination, and exclusion, even dehumanization. Although it is most obvious and pronounced in multiracial societies, racism permeates all spheres of human endeavor, and may be regarded, from the point of view of its perpetrators and beneficiaries certainly, as one of the ideological safeguards of global hierarchies. It played a great part in the successes of imperialism and colonialism, especially as the latter was justified on the grounds of the so-called *civilizing mission* that was the *white man's burden* to save non-western societies from the “sins” of savagery, barbarism and backwardness. Not surprisingly, Christianity and the Gospel of salvation for all of mankind was one of the arrowheads of this mission—in fact, it provided a justification for colonization and racial domination, as was clearly the case in colonial South Africa. Here, the policy of apartheid (literally separateness and therefore separate development) was rationalized on the basis of a supposedly God-authored racial hierarchy propagated by the Dutch Reformed Church which became infamous as the “official religion” of the National Party. The races were unequally created, so it was argued, and the white—or more generically Caucasian—race was placed at the top because of its superiorities. In almost all instances of racism and racial hierarchies, the Negroid or black race has been relegated to the lowest rungs, and has been at the receiving end of the most vexing and sometimes violent forms of humiliation, discrimination, dehumanization, exploitation, marginalization, exclusion and domination on account of its presumed racial inferiority.

In this book appropriately titled *The Color of God in the Crossroads War*, Longy Anyanwu, a Professor of Computer Science and Gospel Minister of the Pentecostal persuasion, interrogates the intrusions and fundamentality of racism in Christianity in a manner that is at once critical, engaging and persuasive. As a universal brotherhood with the primary and Divine goal of salvation for all mankind—mankind irrespective of color, creed, and gender, God having created man in his image—the entry of racism into the

church and church doctrine can only be a terrible contradiction. Yet, as Anyanwu amply demonstrates, racism is very fundamental and wrongly so to the make-up of Christian theology and practice as they have evolved over the years. From the preceding insights of the centrality of religion to the construction of the racialized global order, this is not altogether unexpected, but still, it is a great disservice to Christianity. And it all starts from the slanted narratives, misinterpretations and distortions of the very source and basis of Christian faith—the Bible. More specifically, different versions and translations of the holy book have deliberately sought to present God and His only begotten son Jesus Christ in the Caucasian image, or more specifically, color. As if this ultimate claim to racial superiority and preference is not enough, efforts have not been spared to suggest and show that Blacks in general and Africans in particular are the least favored, having been destined to be hewers of wood and drawers of water. Attempts have consistently been made to deny or erase African and black contributions to the evolution of the Scriptures and Christianity, as well as the genealogy of Jesus Christ which runs through the entire Bible and is well summarized in the Gospel of Matthew. All this in spite of the prominence of persons of black, Egyptian, Abyssinian, Ethiopian and Libyan origins, including the Queen of Sheba, King Solomon, and the Ethiopian eunuch. Or references like Solomon's love songs in Songs of Solomon in which he declares "I am black and beautiful, O daughter of Jerusalem" (chapter 1, verse 5).

These sad, unfortunate and misleading slants have taken firm roots and gone on almost forever without serious scrutiny or challenge ostensibly because of the erroneous but widespread perception in Africa that Christianity is the white man's religion. Every once in a while, counter-narratives and revisionism have led to the Africanization of church liturgy and imageries, and some have even created alternative (African) churches. African bibles in which racial images and stereotypes have even been produced. At the height of the devious use of the image of God to justify the oppression and dehumanization of black Africans in the white supremacist regimes in South Africa and Rhodesia, the late Nigerian musician, Sonny Okosun, in *Fire in Soweto* reminded the supremacists that on the last day, they will find out the truth that the color of God is neither black nor white! It is against this background that Professor Anyanwu's book takes its timeless significance. The God of our Lord Jesus Christ is beyond color affiliation or description. He has made every group, class and race beautiful for His use, and in Him there is no iota of discrimination. In Christ, the unity of mankind is established, and this is the whole essence of the fulfillment of the Scripture. I congratulate

Anyanwu for challenging—and correcting, with scriptural evidence—the slants and obfuscations including bible translations whose overall goal seems to be the suggestion that Christianity is a racial privilege.

Rev. Professor Eghosa E. Osaghae, PhD
The Executive Vice Chancellor of Igbinedion University, Okada, NIGERIA

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INTRODUCTION

This book has its origin in the increasing conviction of the writer through 45 years of study and use of the Scriptures as a Christian church overseer, pastor, teacher, writer, and lecturer on biblical themes, in which most interpretations of the Bible are found to be stereotypically and artificially skewed in favor of a particular race (the Caucasian). The winnowed and attested results of this half century of Bible study are embodied in the detailed explanations and life experiential underpinnings of this treatise.

Additionally, writing this book was provoked by several woeful (I think) commentaries in much literature and from many seemingly respectable members of the human society, in connection to the purported Divine preference for the Caucasian race. These commentaries also imply that Israel is white, and Jesus as well as his apostles and disciples were all white. The cross on which Jesus bled was white. I suppose, if they could, they would also have declared the blood of Jesus to be white. Often, things are not said but clearly implied. Consequently, over the years, Israelites, God, Jesus, and His followers, have rather incorrectly, been represented in verbiage, media, pictures, images, culture, etc. as European Caucasian. Subliminal messages and denotations in a variety of media are rampant. Some of these commentaries may be found very close to the Bible and in fact in the Bible for the purposes of cementing these deranged ideas and concepts in the minds, spirits and faith of people for lasting inculcation and perpetuation of such teachings in human existence.

Additionally, I have been confronted by numerous individuals, friends and foes alike in my Gospel work as evangelist and pastor, at sundry times, with various types of questions about race and racism in the Bible. Some of the questions were trivial, but others were important. But all were valuable enough to cause me some concern, especially, as I saw people lose their trust in the Bible, and consequently their faith in God because of the said misrepresentation, misinterpretation, mistranslation, or even outright intentional mutilation of the original Word of God. Evidently, this said intentionality is borne of human selfishness and materialistic avarice, and sometimes of human ignorance (Eph. 4¹⁷). Otherwise, these errors may be attributable to innocent human mistakes. This book, therefore, is purposed to elucidate the facts and original biblical perspectives of the

various races of humanity. Greater attention is, however, paid to the Hamitic (Black or African) and the Semitic races. The best way to interpret the Bible is to do so by the Bible. Without an alternative, the Bible (already mistranslated by the enemy) is used as the main source of the facts and evidence of this book. References to appropriate biblical texts are accordingly included.

Many are aware that physical phenomena are usually preceded by spiritual events, activities and decisions. Conversely, many are unaware that these events and activities and decisions are all about us (individually or collectively). There are decisions and oppositions to the decisions. There are two opposing goals for the universe. Consequently, there are humanly invisible resistances and battles in every part of the universe, in every person and for every decision the person makes or plans to make. These invisible wars are also highlighted in detail in this book. I envisage that the clearer the distributive or collective understanding of these facts, the better the individual preparations for these battles, and the more the collective or distributive victories in those battles.

There are some terms that may have multiple and different meanings to different people. Since we have used some of those terms in this book, it becomes necessary to specify the context we use them or what meaning is implied. Table 1 below lists some of those terms and the implied meanings.

Definitions of Special Terms as Used in this Book

Table 0-1: Definition of Some Terms Used:

Generation	The Bible uses this term to mean about 100 years, referring to 430 years as four generations, possibly because earlier ancestors lived more than 100 years prior to begetting children. Age group; period of life before new generation is produced; biblically, this period averages about 55 years. (Ex 12 ⁴⁰ , Gen 15 ¹⁶ , 5, 11). This period of life is now becoming shorter than previously.
Descendants	Children of; progeny; biblically, the term is used to imply male children, although female children are assumed, but not accounted for.
Gentiles	In this text, the term is used to denote the non-

	Jacobean or non-Israelite world. Please note that it does not mean non-Jew as is usually the case. Also note that in this sense, Noah, Shem, Abraham, Isaac, and most of their descendants were Gentiles.
Jews	Descendants of Judah
Israelites	Descendants of Jacob (Israel)
Hebrews	Descendants of Abraham (Gen 14 ¹³ , 39 ^{14,17} , Ex 5 ³)
Semitic race	Descendants of Shem, Noah's first son.
Hamitic race	Descendants of Ham, Noah's second son
Japhetic race	Descendants of Japheth, Noah's third son
Cainanites	Descendants of Cain, Adam's first son
"now"	Particular period or era in consideration
Africa	Term used to imply each and all regions and countries within the old territorial or continental Africa
Fundamentalism	Literal belief and interpretation of the Bible text
African	Person born in Africa; person with at least one parent who is a naturalized citizen or has acquired nationality of any country of Africa.
"Eden" as Sumerian word	Fertile plain
"Eden" as Hebrew word	Garden of delight or pleasure park
Earth	Physical creation of God as portrayed in the Bible
World	Physical creation of God as portrayed in the Bible; often in reference to humans
Universe	Physical creation of God as portrayed in the Bible; often thought to include the planets, etc.
Year	365 days
Week	7 years
7 weeks	49 years
70 weeks	490 years
End time	Period leading to the time when physical creation will cease to exist as we know it today
Gentile Rule	Unknown period of years after Daniel's 69 th week

CHAPTER ONE

ORIGIN OF THIS BOOK

This book has its origin in the increasing conviction of the writer through 45 years of study and use of the Scriptures as a Christian church overseer, pastor, teacher, writer, and lecturer on biblical themes, in which most interpretations of the Bible are found to be artificially skewed in favor of a particular race (the Caucasian). The winnowed and attested results of this half century of Bible study are embodied in the detailed explanations, and life experiential underpinnings of this treatise.

Additionally, writing this book was provoked by several woeful (I think) commentaries in much literature, and from many seemingly respectable members of the human society, in connection to the purported Divine preference to the Caucasian race. These commentaries also imply that Israel is white, and Jesus as well as his apostles and disciples were all white. The cross on which Jesus bled was white. I suppose, if they could, they would also have declared the blood of Jesus to be white. Often, things are not said but clearly implied. Consequently, over the years, Israelites, God, Jesus, and His followers have, rather incorrectly, been represented in verbiage, media, pictures, images, culture, etc. as European Caucasian. Subliminal messages and connotations in a variety of media are rampant. Some of these commentaries may be found very close to the Bible and in fact in the Bible for the purposes of cementing these deranged ideas and concepts in the minds, spirits and faith of people for lasting inculcation and perpetuation of such teachings in human existence. Indeed, there are numerous books, Bible notes and commentaries and some mutilated Bible versions to buttress these points. The salient ones I will delineate below as “**POINTS**,” and the critical portions of those statements are “**bolded**” for easy reference. These sources and points are briefly described here, but addressed later in the different categories of the chapters. The purpose here is not to compare and argue with editors or translators, but to highlight their comments and translations for the discerning reader to judge.

- 1) **Source:** Rev. Dr. C.I. Scofield's introductory statements in Scofield's edition of the Bible¹, where in POINT A below, he opined that all editions of the Bible were incomplete. He also admittedly evidenced to us all that his editorial work was done with only his circle of close friends in England and United States. In POINT B, he indicated that his and his friends' personal views were not reflected in his edition of the Bible.

POINT A:

"...that all of the many excellent and useful editions of the Word of God left much to be desired. Gradually the elements which must combine to facilitate the study and intelligent use of the Bible became clear to his mind. These he has, **with the invaluable collaboration of a wide circle of spiritual and experienced Bible students and teachers, in England and the United States,** endeavored, with what measure of success others must now judge, to embody in the present work."

POINT B:

"A new and vast exegetical and expository literature has been created, inaccessible for bulk, cost, and time to the average reader. The winnowed and attested results of this half century of Bible study are embodied in the notes, summaries, and definitions of this edition. **Expository novelties, and merely personal views and interpretations, have been rejected.**"

- 2) **Source:** Rev. Dr. C.I. Scofield's notes 5-7, page 6, in Scofield's edition of the Bible under reference, where he stated in POINT A that the descendants of Ham are an inferior and servile posterity. In POINT B, Scofield stated three things: a) Shem will have a peculiar relationship with God; b) All Divine revelation is through Semitic men (and of course no women or other race); and c) That Christ after the flesh descended from Shem. In POINT C, he declared or interpreted three things, that: a) from Japheth will descend the "enlarged" races; b) government, science, and art, speaking broadly, are and have been Japhetic; and c) history is his witness of

¹ Scofield ed. of the Bible, produced by a few Bible students and teachers from England and America, Published by World Publishing, Grand Rapids, Michigan 49418 USA.

the fulfillment of these declarations.

POINT A:

(5) A prophetic declaration is made that from Ham will descend an inferior and servile posterity (Gen. ix. 24, 25).

POINT B:

(6) A prophetic declaration is made that Shem will have a peculiar relation to Jehovah (Gen. ix. 26, 27). All Divine revelation is through Semitic men, and Christ, after the flesh, descends from Shem.

POINT C:

(7) A prophetic declaration is made that from Japheth will descend the "enlarged" races (Gen. ix. 27). Government, science, and art, speaking broadly, are and have been Japhetic, so that history is the indisputable record of the exact fulfillment of these declarations. See, for the other seven covenants: Edenic (Gen. i. 28); Adamic (Gen. iii. 15); Abrahamic (Gen. xv. 18); Mosaic (Ex. xix. 25); Palestinian (Deut. xxx. 3); Davidic (2 Sam. vii. 16); New (Heb. viii. 8),

- 3) **Source:** St. Joseph's edition of the New American Bible (Catholic translation), published by Catholic Books Publishing Co., New York, 1992. Edited by the Committee of US Catholic Bishops; pages 4 sub (b) and 5, where the committee made four assertions: a) that northwestern Mesopotamia was the origin of Israel's ancestors, and referenced Gen 11¹⁰⁻²⁶, (which actually does not confirm or support that claim); b) that the Garden of Eden was in Mesopotamia; and c) that Gen 10⁸ (land of Cush does not represent Ethiopia (Nubia) but Kesites east of Mesopotamia.
- 4) **Source:** The *Daily Record* newspaper of Morris County, NJ in the USA, on March 5, 2000, where it was reported that Mr. Bob Jones III, President of Bob Jones University in South Carolina, **restating the institution's policy and belief in what he described as a fundamental biblical interpretation that "God created people differently for a reason." And this reason is race-based.** It must be mentioned that this university and its proprietor are nationally and internationally known to be racist, and practice extreme racial discrimination in all aspects of its social engagement, student

admissions, instruction, etc. **In this newspaper report, he stated this belief as the basis for his institution's long-standing history of open racism, race-based discrimination practiced at the school, its ban on inter-racial marriages and dating, etc.** Shocking to the public, a week after the publication of the ban, Bob Jones III annulled it for what he described as “political incorrectness” that tailed George Bush’s candidacy for President of United States when he visited the University (a Protestant church institution). **He publicly apologized for that wrong policy of the institution. But he never apologized for the wrong belief.** He continued to teach same, practice same in his life and the lives of all his captive audience, and imparted same in marriages, admission, employment, etc. But for political correctness or incorrectness, the hate policy was reversed to control the damage on the election of US presidential candidate, George Bush.

- 5) **Source:** In his book, “Searching the Scripture,”² he made two POINTS:

POINT A:

On page 54, he wrote:

“The valley of the Nile and the Tigris-Euphrates valley were the two cultural centers of antiquity **Although the early history of Israel is associated with Egypt and Moses was raised in the court of Pharaoh, Egypt did not exert great influence on the culture of Israel.**”

POINT B:

On page 58, he wrote:

“**The culture of ancient Sumer (Tigris-Euphrates valley) anticipated that of Egypt. It had most notable influence on the later cultures of Babylonia and Assyria, and on the religious pattern of the Near East.**”

This scholar, contrary to the truth of the Scripture, historical facts and records, and the Afro-Judaic cultural realities even invoked historical records as his evidence. These points will be sufficiently elucidated later.

² Rt. Rev. Msgr. John J. Dougherty, Professor of Sacred Scripture at Immaculate Conception Seminary in Darlington, NJ and President of Seton Hall University in NJ; a doctorate of Sacred Scripture from the Pontifical Bible Institute.

- 6) **Source:** *The New St Joseph's Catholic edition of the Holy Bible*, authored by a group of Catholic Bishops in the US, and published by Catholic Book Publishing Co, NY, 1963 noted the following two POINTS:

POINT A:

In the introductory commentary on page 27, the authors underscored that:

“The oldest (pre-Christian, about 250 BC) translation in Greek (the Septuagint version) was done in Alexandria, Egypt, to serve the Jews living in Egypt and outside Palestine.”

POINT B:

Also, in the introductory commentary on page 27, the authors again underscored that:

“Nimrod (the son of Cush) was first conqueror on earth, a mighty hunter, Gen 10⁸⁻⁹.”

- 7) **Source:** additionally, I have been confronted by numerous individuals, friends and foes alike in my Gospel work as evangelist and pastor, at sundry times, with various types of questions of race and racism in the Bible. Some of the questions were trivial, but others were important. But all were valuable enough to cause me some concern, especially, as I saw people lose their trust in the Bible, and consequently their faith in God because of the said misrepresentation, misinterpretation, mistranslation, or even outright intentional mutilation of the original Word of God.
- 8) And the **innumerable other sources of these contradictions to truth, facts and Bible which time and space did not allow to be mentioned here.** They all concretely depict the general goings on of, and in the global society. Society has been misled through generations of these uninformed proclamations of abject hate and error from people that society confidently placed absolute trust in.

We dare state that these errors of interpretation, translation, belief or opinion, which may be advertent or intentional, are elements of the naturality of humans. Evidently, this said intentionality is borne of human self-centered stereotypes and materialistic avarice, and sometimes of

outright human ignorance (Eph. 4¹⁷). Otherwise, these errors may be attributable to innocent human mistakes. The purpose of this book, therefore, is to elucidate the facts and original biblical perspectives of the various races of humanity. Greater attention is, however, paid to the Hamitic (Black or African) and the Semitic races. Since the best way to interpret the Bible is to do so by the Bible. Without an alternative, the Bible (already mistranslated by the enemy) is used as the main source of the facts and evidence of this book. References to appropriate biblical texts are accordingly included.

It is important to note that the ideas of race and racial segregation are not of God but of human origin, avarice and ignorance. This race idea is purposed for race-based hate and subjugation in perpetuity, segregation and preferences, and claims of racial superiority. In all, evidence overwhelmingly appears to point to deliberate origination and undertaking of some earlier Japhetic descendants. These emanations and undertakings have been sustained and perpetuated by later descendants of the same lineage.

Contrary to much expressly and impliedly publicized representations that the nation of Israel is Caucasian, and Jesus, as well as his apostles and disciples were Caucasian; and that Mary was Caucasian, the biblical truth and the historical facts say differently. Consequently, over the years, God, Jesus, Israelites, Joseph, Mary, apostles and disciples, etc. have, rather incorrectly, been represented in verbiage, images, culture, etc. as Caucasian European. Even subliminal messages of such notations are rampant in a variety of media. These race-based theories and concepts and the projections of them are often laden with excessive emotional charge. It is not unusual to witness mass demonstrations and protests, violent attacks and killings for or against the race-based acts, theories and beliefs.

Byneil Nagraj, in his report on "The Daily News" of Tuesday, December 15, 2009, states that a handful of bigots literally dreaming of a "White Christmas" are kicking up a row over a nativity scene that depicts a dark-skinned Jesus, Mary and Joseph. See figure 4 below. Reuters reports that this scene has sparked the ire of the virulently anti-immigrant Northern League party. They described the incident as "a useless act of provocation" on the part of Verona's chief public prosecutor, Mario Giulio Schinaia, who displayed the scene in a Verona, Italy court house. **"History teaches us that Baby Jesus and his parents were very probably dark-skinned,"** Schinaia told Reuters. "This nativity belongs to a universal