

Blacks and Christianity



The Gathering The Black Edition

Ray of Hope Christian Church
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Acts 8:26-39



37. KJV And Philip said, If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the son of God.



When we talk about the Judeo-Christian heritage, the Bible itself makes clear that Africans, Black people were not just a part of the faith, but the early Jews were Black.



**It is important for us to talk
about the involvement of Blacks
in the Jewish faith; because that
is where it all began for us as
Christians.**



**The scriptures have been
Europeanized to the point that
Africa, where it all started, is made
to seem insignificant in the
grand scheme of things.**



**I remind you that in the ancient
and classical world Black
people were known as
Ethiopians.**



Ethiopia is the home of the burnt faced people as described by the Greeks. Other names for Ethiopia are Cush in the Hebrew (remember Cush was the son of Ham) and Nubia (the first Black Christians were called Nubians).



**The Ethiopian Talesha Jews
who live in Ethiopia and Israel
claim to be lineal descendants
of Abraham.**



**Most Ethiopians trace their
Jewish roots to the Queen of
Sheba and King Solomon
through their alleged son
Menelik.**



**There were other
connections made.**



**Joseph married an Egyptian
woman/Ethiopian woman, Asenath,
daughter of Potiphera, priest of On.**

Genesis 41:50-52



Genesis 46:20; 48:5-20



**Manasseh became the
founding father of a black
tribe by the same name.**



Deuteronomy 3:13-14



**Jethro, an Ethiopian, and the father of
Moses' Ethiopian wife, because of the
testimony of Moses became a Jew,
along with his daughter.**

Exodus 18:1-12



**When God made a covenant
with his chosen people, the
Israelites, they were forbidden
to marry the other people of the
land of Canaan.**



**They were not forbidden to
marry Cushite/Ethiopians.**

Exodus 34:11,16



**Jehudi, which means “Jew”,
the secretary in the King’s Court
during the time Jeremiah was a
descendant of Cush/Ethiopia.**

Jeremiah 36:11-15



**Zephaniah, the prophet
was also called a descendant
of Cushi.**

Zephaniah 1:1



In the New Testament, there is more than enough evidence to show that Black people were represented in great numbers. Whether Jewish or not, they were God seekers and God fearers.



**The wise men in Matthew 2:1-2,
who came from the east to
Jerusalem looking for the new
born king of the Jews, are often
depicted as Black men.**



**Alonzo Holly, who wrote a book
called God and the Negro,
lists Simon the Canaanite,
(in our Bible it refers to him
as the Zealot) in Matthew 10:4.**



**The Canaanite woman's roots,
who came seeking Jesus to have
her daughter delivered and was
told she had great faith, can be
traced to Ham.**

Matthew 15:21-28



**Simon of Cyrene who helped Jesus
bear his cross in Matthew 27:32,
was a black man. He was a Jew
who was in Israel for the Passover.**



**Hamitic countries were represented
at Pentecost, the birthday,
the inception of the
Christian church and faith.**

Acts 2:9-11



**Elamites, Egypt, parts of
Libya near Cyrene, Arabia.**



Repent and be baptized, every one of you, in the name of Jesus Christ for the forgiveness of your sins and you will receive the gift of the Holy Spirit.

Acts 2:38



**In Acts 13:2-3 Simeon called
Niger and Lucious of Cyrene
were leaders in the church of
Antioch of Syria.**



**Apollos – Acts 18:24 - 28 was an
African Jew from the North
African city of Alexandria,
in the lower Nile Delta.**



Acts 8:26-27



In this text we find another Black man, an Ethiopian Eunuch, an important official in charge of all the treasury of Candace, queen of the Ethiopians. The title, Candace, was given to the Queen, much like the title Pharoah was given to all African Kings in ancient Egypt.



**If you seek me, you will
find me, if you look for me
with all your heart and
with all your soul.**



**You know the heart
of God, concerning
the lost.**



**God used a man named
Philip to lead the
Ethiopian to him.**



**Go south to the road – the
desert road – that goes down
from Jerusalem to Gaza.**



Romans 3:23



**All have sinned and
fallen short of the glory
of God.**



It is the Spirit's anointing that empowers us to witness. The Spirit guides us to the person or group of individuals to whom we are to minister.



**Philip, with tact and loving
concern asked the man,
“Do you understand what you
are reading?” In other words,
“how does this speak to you?”**



**How can I unless someone
explains it to me and he
invited Philip to come up
and sit with him.**



**When leading someone to
Christ, we are to be sensitive
to the Holy Spirit in what to
say and how to say it.**



**Look here is some water.
Why shouldn't I
be baptized?**



If you believe with all your heart, you may. The eunuch answered, “I believe that Jesus Christ is the Son of God.”



**He stopped the chariot; he and
Philip went down into the
water and Philip baptized him.**



When he took Christianity to Ethiopia, it was there that one of the first and oldest Christian Churches was and remains established to this day.



**The roots of the oldest Christian
community on the face of the
earth was in Ethiopia and can be
traced to the conversion of the
Ethiopian Eunuch.**

At least 9 of the 18 or 20 most prominent leaders in post New Testament Christianity were Africans:

- **Clement**
- **Origen – born in Alexandria, Egypt, prolific writer, and a powerful priest who was ordained in Palestine around 230 A.D.**
- **Tertullian – born in Carthage, Africa and explained the Trinity and was one of the greatest early church apologists.**
- **Cyprian**

At least 9 of the 18 or 20 most prominent leaders in post New Testament Christianity were Africans:

- **Dionysius**
- **Athanasius**
- **Didymus**
- **Augustine – recognized as the father of theology and Bishop of Hippo in the North African Region.**
- **Cyril**

Discussion:



- 1. Given all that I have shared with you, what do you believe about Jesus, was he Black? Why or why not?**
- 2. How do we get this information out there to others in our community?**
- 3. How do we teach the younger generation about who we are, to walk in royalty and represent what royalty means?**