

Second Exodus!

The pharaohs enslaved the Israelites, albeit the time of entry and Exodus is arguably between 1876-1250 BC. There was no democracy or human rights to observe. The pharaohs could claim

as their divine right to restrict entry, if allowed to enslave. There is no doubt they were inhumane and brutal man-eaters, let alone respectful of those who, out of desperation, wandered onto their land. Their mistreatment would have been out of vanity and an exaggerated claim of divinity. Their claims would have included their right to bury alive 28 slaves for every pharaoh who died.

The Amhara ruling class did more or less the same between 1270-1991 AD, which will be explained below after a description of Egypt first. In 1980 there was a Mosad operation to airlift Israelites from the Sudan which was hidden from the public and in one instance when the Israelites were told to hide in one place, a Hercules plane flew over their heads and the people dispersed in fear. The Israeli security had to search for and gather the terrified Israelites to get them back to the plane. A donkey was included in this passenger list, seated on the plane all the way to Israel. All passengers were seen at the same level - no further dignity afforded the Israelites.

Likewise it is an insult to injury that the Amhara ruling class claimed the throne as descendants of the Solomonic Line.

That was bad enough what happened to the black Israelites but for the last three years the Amhara elites and ፉኖ/brigands have gone around and massacred nearly a million Tigrayans ; ransacked their homes and occupied their homeland and used sexual violence as a weapon to humiliate Tigrayans. Still more millions more are forced to flee for their lives and seek refuge in a foreign land, the Sudan with no adequate health, food provisions and other vitals necessities to sustain their lives.

At least the black Israelites have a second home and for better or worse they can stand on their feet and lead their lives in peace and allow to voice their grievances if any

Tigrayans have no such a luxury to entertain and unlike the the Israelites Exodus for Egypt, they are running away ti stay safe.

Tigrayans these days have no where to go, no where to go. Their lives is hanging on a cliff edge not knowing what would happen next. The world has give a deaf ear to their plights.

These aggression and human rights violation has been going on for centuries, as was the case with the black Israelites, before most if not all of them left for a safer land.

But one thing is clear, the Black Israelites ought not only demand justice for the crime committed against them in their autochthonous homeland forced or manipulated to leave but also ought to stand for others, including Tigrayans to deserve peace and justice from the comfort of their acquired second homeland.

Remember, injustice for one is injustice for all others. If the Israelites and indeed all others who feels relatively safe ignores the plight of the Tigrayans, who know what would happen to them tomorrow? The world has become unsafe place unless oppressed people all over the region support and show solidarity for the causes they feel threaten unjust.

This land of God is fateful. One time it is fertile and graceful another time void and haunting. No one could tell what is to happen. And so Abraham was forced to stravage and ended up in Canaan in 1876 BC.

Their again misfortune struck hard and forced his son Issac, also known as Isreal, to pack up and wander to Egypt 125 years later.

In a further twist, his son Jacob and his followers faced not only the insufferable desert environment but also honorific hominid brutality and bondage at the hands of the Pharaohs.

The Israelites doomed and ravaged cursed nature and groaned to God they needed not to be part of it.

God heard their plight and promised to deliver them from their misery if only.....

Redemption would occur after the test of Passover and a set of rules, Covenant, formulated by Yahweh(name of God- meaning I am what I am- God) is strictly followed. Then and only after then would the people be consecrated and made holy for the World to emulate. "Exodus has three essential elements: liberation from slavery, Covenant and a tabernacle with the blueprints of the temple provided by God."

(<https://www.college.columbia.edu>)

However before God set his mind to redeem the Isrealities, in 1275 BC, he conveyed a stern message to Pharaoh Rammes II the son of SETI (1304-1237). For well over 430 years of enslaving the Israelites, Rameses II failed to observe the command of God to free the Israelites. The Pharoah did this because he believe that he himself was the son of Ra the God and was not in the business of recognising another higher entity; he called himself Yahweh- Elhohim, or God.

As a result of over 430 years of enslavement of the Israelites, God was angry with the Pharaohs having instructed them ten times to set free the isrealities to which they gave deaf ears.

(<https://www.ushistory.Org>)

Consequently God became angry and inflicted Egypt with Ten Plagues. The plagues were: water turning to blood, frogs, lice, flies, livestock pestilence, boils, hail, locusts, darkness and the killing of firstborn children. (<https://time.com>)& (<https://twinkle.com>)

Following the punishment the Israelites began the journey to the promised land for 40 odd years when the journey was meant to be completed in 11 days. Every time they attempted they failed. The root cause of this kismet was that the Israelites were not enough convinced that God would deliver them to the promise land; hence God in turn knew the Israelites lack of conviction. As a result in annual repetitions of the journey, all in all

about 600,000 Israelites divagated from one end of the desert to other with no hope at the end of the tunnel. They perished.

Faced with hunger and thirst in the wilderness the Israelites felt a Saudade for their slave masters. (<https://site.churchofjesuschrist.Org>)

However, not to push them off the cliff in despair and commit yet another sin, God sent them Manna from heaven starting from the fifth day of the second month of the year.

Finally God summon Mosses to lead the Exodos. But before he did this he revealed to Mosses as he was shepherding sheep in the land of the Midian. of his father in law, Jethro, (his wife Zipporah and their two sons, Gershom and Eliezer) a burning bush on Mount Horbe in Egypt. (<https://www.learnreligions.com/Moses-and-the-burning-bush-700196>)

When Moses approaches the bush, the voice of God calls out to him to remove his sandals in the presence of the holy ground.

Despite the flames, the bush was not consumed. In this stunning appearance, the Lord distinguished himself as the God of Israel who was aware of his people's affliction and was coming to deliver them. (<https://philamusem.org>)

"God explains to Moses he has a plan for him to save the Israelites from slavery in Egypt and lead them to the Promised Land of Canaan."

The burning bush, was a powerful symbol, representing God's miraculous energy, sacred light, illumination and the burning heart of purity, love and clarity to both Jews and Christians. It also represents Moses' reverence and fear before the divine presence, according to Langston (2006:48) (www.Scilo.org.za)

In the Bible, Moses climbs Mount Sinai to receive the Ten Commandments before finally depositing the Decalogue and the two large tablets of the law in the ark, which was prepared with great care for this occasion.

“According to the biblical story, Moses departed to the mountain Sani and stayed there for 40 days and nights in order to receive the Ten Commandments and he did so twice because as he broke the first set of the tablets of stone after returning from the mountain for the first time.”
(<https://en.m.wikipedia.org>)

“Kabalistic book of Zohar suggests that the burning bush was a hint that even though the Israelites were suffering in Egypt, they had God's protection, like the bush that was burning but not consumed.....” (Burning Bush. En.m.Wikipedia.Org)

After 40 years of meandering in 1250 B.C., Moses, as instructed by God opened his arms and the Red Sea parted and Israelites crossed over the sea, memories of it have been recorded in Exodus," says Drews in his book.

Then upon the army of the Pharaoh Haman in chariots pursuing the fleeing children of Israel approached the Red Sea. Moses flung his arms and the sea closed and the Pharaoh and his army drowned in the Red Sea.
(<https://en.m.wikipedia.org>)

“Then Moses went out and spoke these words to all Israel: I am now a hundred and twenty years old and I am no longer able to lead you. The LORD has said to me, 'You shall not cross the Jordan. ' The LORD your God himself will cross over ahead of you.”
(<https://www.americanrhetoric.com>)

“Moses then went up Mount Nebo, looked over the Promised Land spread out before him, and died, at the age of one hundred and twenty.”
(<https://easyenglish.bible>)

“And Moses the servant of the LORD died there in Moab, as the LORD had said. He buried him in Moab, in the valley opposite Beth Peor, but to this day no one knows where his grave is.”
(<https://web.mit.edu>)

“In the Biblical description of Moses is hailed as the leader of the Exodus, the one through whom God delivered His people from Egyptian slavery. To Moses God entrusted the Law. Jesus demonstrated that Moses foreshadowed His own work as the Messiah (John 3:14-25). Moses is listed in Hebrews 11 as exemplary of faith. In Deuteronomy 34 we read that God Himself buried Moses. We are also told that, “since then, no prophet has risen in Israel like Moses, whom the Lord knew face to face. . . . For no one has ever shown the mighty power or performed the awesome deeds that Moses did in the sight of all Israel” (Deuteronomy 34:10, 12). Yet Moses, for all of his blessings, was not allowed to enter the Promised land. Why not?

“In Deuteronomy 32:51-52 God gives the reason that Moses was not permitted to enter the Promised Land: “This is because . . . you broke faith with me in the presence of the Israelites at the waters of Meribah Kadesh in the Desert of Zin and because you did not uphold my holiness among the Israelites. Therefore, you will see the land only from a distance; you will not enter the land I am giving to the people of Israel.” God was true to His promise. He showed Moses the Promised Land, but did not let him enter in.

“The incident at the waters of Meribah Kadesh is recorded in Numbers 20. Nearing the end of their forty years of wandering, the Israelites came to the Desert of Zin. There was no water, and the community turned against Moses and Aaron. Moses and Aaron went to the tent meeting and prostrated themselves before God. God told Moses and Aaron to gather the assembly and speak to the rock. Water would come forth. Moses took the staff and gathered the men. Then, seemingly in anger, Moses said to them, “Listen, you rebels, must we bring you water out of this rock?” Then Moses struck the rock twice with his staff (Numbers 20:10-11). Water came from the rock, as God had promised. But God immediately told Moses and Aaron that, because they failed to trust Him enough to honor Him as holy, they would not bring the children of Israel into the Promised Land (verse 12).

“The punishment may seem harsh to us, but, when we look closely at Moses’ actions, we see several mistakes. Most obviously, Moses disobeyed a direct command from God. God had commanded Moses to speak to the

rock. Instead, Moses struck the rock with his staff. Earlier, when God had brought water from a rock, He instructed Moses to strike it with a staff (Exodus 17). But God's instructions were different here. God wanted Moses to trust Him, especially after they had been in such close relationship for so many years. Moses didn't need to use force; he simply needed to obey God and know that God would be true to His promise.

"Also, Moses took the credit for bringing forth the water. He asks the people gathered at the rock, "Must we bring you water out of this rock?" (Numbers 20:10), emphasis added). Moses seemed to be taking credit for the miracle himself (and Aaron), instead of attributing it to God. Moses did this publicly. God could not let it go unpunished and expect the Israelites to understand His holiness.

"The water-giving rock is used as a symbol of Christ in 1 Corinthians 10:4. The rock was struck in Exodus 17:6, just like Christ was crucified once (Hebrews 7:27). Moses' speaking to the rock in Numbers 20 could have been meant as a picture of prayer. Jesus was "struck" once, and He continues to provide living water to those who pray in faith to Him. When Moses angrily struck the rock, he destroyed the biblical typology and, in effect, crucified Christ again.

"Moses' punishment for disobedience, pride, and the misrepresentation of Christ's sacrifice was steep; he was barred from entering the Promised Land (Numbers 20:12). Yet we do not see Moses complain about his punishment. Instead, he continues to faithfully lead the people and honor God.

"In His holiness, God is also compassionate. He invited Moses up to Mount Nebo where He showed His beloved prophet the Promised Land before his death. Deuteronomy 34:4-5 records, "

"Then the Lord said to him, 'This is the land I promised on oath to Abraham, Isaac and Jacob when I said, "I will give it to your descendants." I have let you see it with your eyes, but you will not cross over into it.' And Moses the servant of the Lord died there in Moab, as the Lord had said." Moses' failure

at the rock did not negate or break his relationship with God. God continued to use the prophet and continued to love him with tenderness.”

(<https://www.gotquestions.org/Moses-promised-land.html>)

After the death of Moses, God calls on Joshua to lead the Israelites across the Jordan River and take possession of the promised land. God guarantees victory in the military campaign and vows never to leave the Israelites so long as they obey his laws. Are they now observing the tenet that granted their survival on this planet? I leave to you for the judgment!

(<https://en.m.wikipedia.org>)

A short 900 BC (1876-1000 BC) the Israelites migrated not out of desperation as they did from Egypt but joy and pleasure to accompany Emperor Menelik not the impostor of the 19 Century AD, but the son of Solomon David to his mother land the called Abyssinia. The Israelites did not come bare-handed but with the Arc of Covenant inscribe by God, according to the Book of Exodus. They integrated with the people parted and gained skills of literacy (in the languages Sabian and Geez), Missionary, Metallurgy, shipping and farming as the time permitted. The land of Menelik became their homeland indistinguishable from the rest inhabiting it.

Going forward to the beginning of 1270 AD they became the arch target for the Amhara ruling class to kill, purge, expropriate.

They turned to be the untouchable no one was allowed to marry and intermingled.

Those who survived the wrath bore insufferable discrimination and segregation. A woman that carried a foetus was kept in isolation for over a year because of her impurity by her own people as well as the Amharas in a distance neighbouring village.

The state failed the woman carrying a foetus in particular the Israelite community in providing adequate medication that it purveyed to the rest of the country.

The Israelites were also denied access to education and other public services as the Amhara ruling class felt no nobles obliged as they fear no one to challenge.

The Israelites felt they were sub-humans with no one to turn to alleviate their suffering.

And anything that presents as an opportunity to run away from the country the Israelites were at the verge of taking it.

Pass the plundering, marauding of their properties and mass killing by the state and Amhara brigands any exit was God's blessing.

In the 1980s businessmen and the state contracted to sell off for hundreds of millions of dollars the entire remaining survivors of these Israelites, they derogatorily called Flashes, to Israel without the people themselves involved.

The black Israelites did not know or could not care that they were between a rock and a hard place.

There is no doubt if I were them I would have chosen the hard place. At least they can open their eyes and mouth to see and protest, though seeing and voicing have little effect.

And the world wouldn't care a bit. Too many problems round the world who would care about any ethnic group leading a rough life when there are others who are fighting for the right to live.

But one thing: the Black Israelites have a moral responsibility to challenge how they were being treated in their homeland and how they were exported as cattle to their newly acquired place of residency, albeit much better than they left behind.

Regardless of their current position, the black Israelites should not forget and should be encouraged to challenge how they were treated by Israelis in their own homeland before arriving in Israel.

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