

The Kyrie Irving Controversy is About Silencing Black Voices

Byron A. Ellis, Ph.D. – November 17, 2022



The Bible translations do not document the names of the Pharaohs during the birth of Moses or the date of the Hebrews' exodus from Egypt. [The Christian Publishing Houses dates for Moses' birth and the exodus](#) are 1580 Before Christ (B.C.) for the birth of Moses based on Exodus 2:2, and 2:10; and 1500 B.C. for the exodus from Egypt based on Exodus 12:12. They noted that "Hoerth subscribes to the timeline of 1570 which means that Thutmose I was pharaoh at the time of Moses' birth, and Hatshepsut, the female pharaoh who assumed all the titles of a king when Moses fled.

However, other scholars claimed that Thutmose III was considered the Pharaoh of the oppression in Exodus 2:23, and his son Amenhotep II was considered the Pharaoh of the exodus. Hoerth accepts the date of the Exodus as being 1447 B.C. based on 1 Kings 6:1 (KJV) which places the Exodus 480 years before the fourth year of the reign of Solomon.

Some [scholars](#) also believe that Seti I (reigned 1318–04) was the Pharaoh during Moses' birth when orders were given to throw every Hebrew boy born into the Nile, but let every girl live, and that [King Rameses II](#) (1304 BC -1237 BC) was Pharaoh during the Hebrew exodus from Egypt.

Exodus 2:6 (KJV) tells us that Pharaoh's daughter rescued Moses. [Mesu Andrews \(2013\)](#) noted that they are three different Pharaoh's daughters, the woman who adopted Moses (whom Josephus calls, "Thermuthis"); Bithiah, the wife of a Judean named Mered (1 Chron. 4:18), and the wife of King Solomon (1 Kings 3:1).

Furthermore, in the Islamic tradition Bithiah is known as Asiya, "one of the four best women," she is also known as the Pharaoh's wife, not his daughter in the Qur'an; and in the Jewish tradition, Bithiah has the highest honors in the Garden of Eden ([Geni](#)).

Andrews (2013) claimed that more recent findings draw scholars to the date 1450 BC and suggest Pharaoh Thutmose II, as the king who ordered the murder of male Hebrew babies. According to the early dating theory, Thutmose II's rebellious daughter, Hatshepsut, rescued Moses. So, there are variations in the narratives of the names of the Pharaohs and the dates of their reigns during the birth of Moses and the exodus from Egypt.

Nonetheless, we can establish a reasonable chronology of the reign of the Pharaohs during the period of Moses' birth and the exodus. From the [Cleopatra Egypt Tours](#), we see the images below of potential Pharaohs during periods between Moses' birth and the exodus and all appear to be black; leading to the conclusion that the baby that

Pharaoh's daughter claimed as her own was a black Hebrew child. Otherwise, she would have had to be white to claim a white Moses.

Such a conclusion confirms Genesis 50:11 which states, "When the Canaanites who lived there saw the mourning at the threshing floor of Atad, they said, "The Egyptians are holding a solemn ceremony of mourning. That is why that place near the Jordan is called Abel Mizraim."

		
Hatshepsut: (1507–1458 BC)	Tutankhamun": (1341 – 1323 BC)	1400 BC: Pharaoh Akenaten
		
Akhenaten": (1380 – 1336 BC)	Tutankhamun" (1341 – 1323 BC)	Ramses II": (1303 – 1213 BC)

Thus, the Canaanites confused the Hebrews with the black Egyptians. Jeremiah 14:2 (KJV) states "Judah mourneth, and the gates thereof languish; they are black unto the ground, and the cry of Jerusalem is gone up." However, most biblical versions, such as NIV, ESV, NASV, NLT, and CSB removed the term "...they are Black..." Additionally, the term "Niger" in Acts 13:1 was the surname of Simeon, which was interpreted as being Black. Moreover, the apostle Paul was called an Egyptian because his physical characteristics resembled the African Egyptians who by all proofs known to modern people were of the Black race (Acts 21:38). The biblical examples associating Hebrew with blackness are overwhelming. For instance, when Jesus' parents hid him from the Romans they went to Africa (Matthew 2:13-15), where they could blend with the population. Revelation 1:14, reveals certain characteristics of Jesus, "The hair on his head was white like wool, as white as snow, and his eyes were like blazing fire." Woolly hair is undoubtedly African hair.

However, it is not difficult to understand why Ashkenazi Jews get upset when Black people point to biblical history establishing the black origins of the Hebrew people; it tears down the Ashkenazi narrative that God gave the land to white practicing Jews and not to the original black Hebrews.

Revelation 2:9 (KJV) says "I know thy works, and tribulation, and poverty, (but thou art rich) and I know the blasphemy of them which say they are Jews, and are not, but are the synagogue of Satan." And Revelation 3:9 (KJV) "Behold, I will make them of the synagogue of Satan, which say they are Jews, and are not, but do lie; behold, I will make them to come and worship before thy feet, and to know that I have loved thee."

[Charles S. Finch III](#) noted "The first line of evidence in favor of an African origin of Egyptian civilization comes from the Egyptians themselves. They called their land "Kamit," i.e., "the Black Land," and their own name for themselves was "Kamiu," which translates literally as "the Blacks." Their word for the African lands to the south of them was "Khenti" -- "Khentiu" denoting the Sudanic peoples who lived there -- and this is also their word for "first, foremost, beginning, origin, chief."

It would be a strange coincidence that the biblical Hebrews were the same as the white Ashkenazi Jews.

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