

Queen of the Ethiopians

The Queen of Sheba's influence is still felt centuries later among Ethiopian Jews. For in the New Testament, we find an Ethiopian eunuch reading from the prophet Isaiah. A strong case can be made that this black eunuch was a Jew with an Ethiopian heritage from the Queen of Sheba; otherwise, why would he be reading the words of a Jewish prophet of the God of Israel? Non-Jewish men were not allowed to own the sacred writings of the Jews Holy Scriptures, thus adding credence to the suggestion that the Ethiopian eunuch was Jewish. This black gentleman was returning to Ethiopia after having gone to Jerusalem "to worship" during the High Holy Days when Jewish males were required to worship in Jerusalem. (Acts 8:27) No Ethiopian gods were worshipped in Jerusalem, only the God of Israel. Indeed a strong case can be made that this Queen of the Ethiopians, as Jewish historian Flavius Josephus calls her, embraced Solomon's wisdom of Judaism and passed it on to her Ethiopian and Yemenite provinces. Otherwise, why would this Ethiopian eunuch be so interested in understanding the words of a Jewish prophet while sitting in a chariot in the middle of a hot desert?

GOD AND THE ETHIOPIAN-JEWISH CONNECTION

Does God consider Ethiopians on a par with the children of Israel?

"Are ye not as children of the Ethiopians unto me, O children of Israel? saith the LORD. Have not I brought up Israel out of the land of Egypt." (Amos 9:7)

Recall that Moses had sons by "an Ethiopian woman" and the son of the Queen of Sheba and King Solomon was also half-Ethiopian. These children were classified as Jews since the bloodline passes through the male. (Num. 12:1) God himself promises to gather His Ethiopian Jews in the day when he gathers his Jewels (meaning all Jews of Jewry) as he calls them. (Malachi 3:17)

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