

p, water, hand sanitizers.

y on high alert following the outbreak of two unrelenting cases of the rare Ebola virus in Kampala. The outbreak originated in the Democratic Republic of the Congo (DRC) and prompted the World Health Organization (WHO) to declare it a public health concern, the sec-

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manage epidemics and surveillance of the disease very institu-

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Moses of Israel, Egypt: A revolutionary who refused his son to take power

Sip, sip... aaah! My porridge tastes great today! Just here pondering mysteries: How does a revolutionary successfully command a revolution, lead a nation, and then hand over power, peacefully, to a man from another tribe, as though he has no son to take power? How does a revolutionary lead, and you never see his wife anywhere in the echelons of power? How does a revolutionary keep his family out of matters of State and welcome, at his side, people who have no idea of the sacrifice he made and the price he paid to get to where he is? How does a liberator deliver a nation from oppression, and he never praises himself, even once? How does a leader deliver a set of laws and then enforce them without fear or favour, and does not amend them to suit his selfish ends?

Sip, sip! The Bible talks broadly of two saviours. The first was Moses, who delivered Israel from captivity in Egypt. The second was Jesus, who, theologically, is a Greater Moses, called to liberate humanity from the bondage of sin and eternal damnation. Each was a revolutionary in their own right.

The two men shared lots in common: as babies, one was in a basket, the other, a manger. Both survived a genocide ordered by rulers, targeting Hebrew baby boys. Both spent time in exile. Both fasted 40 days. Both spent time in Egypt. One delivered the Old Testament, the other delivered the New Testament. The list is long. Sip, sip!

But one stark difference is that Jesus never touched a woman and had no children. Which is why we'll focus on just Mr Moses. Neither perfect nor flawless. He stammered. Often rash and impetuous, and, in his zealous one-man revolution, killed an Egyptian he found torturing an

The tragedy of revolutions is that they often begin as an exodus and end as a return journey.

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Gawaya Tegulle
Objection



Israelite. And he got broken by 40 years in exile, an eternity of time during which he, no doubt, suffered the trauma of the seemingly broken dream - a revolution gone wrong, and which ended at the very beginning. Until the Lord showed up and caused him to return to Egypt, to complete the revolution, yes, but in a different way and no longer in his own strength. Sip, sip!

On two occasions - during the "Calf-gate" and "Spy-gate" scandals - the rebellion of the Israelites annoyed the Lord so much, He told Moses He was going to destroy the entire Israel and make him and his family a great nation. Moses told God He - the Lord - would do nothing of the sort. He turned the offer down. He put Israel first. He told God to destroy him instead. God relented. Moses kept his family in the background. His brother, Aaron the priest, and Miriam the prophetess were appointed by God - not Moses. Ms Moses (Zipporah) and her sons Gershom and Eliezer disappear just 18 chapters into the Exodus. You never hear of them again. Scrip-

ture's silence around Moses' sons is in itself a sermon: Israel was not Moses' family enterprise.

The mark of a true liberator and genuine revolutionary is not how fiercely he fights to seize power. It is how willingly he refuses to personalise it. Because nations begin to decay when leaders conclude: "I am the State. My family is the future. My household is the nation."

A liberator becomes dangerous the day he starts treating a country not as a people to serve but as an inheritance to preserve. Moses stood at that crossroads and walked away. Moses refused to replace Israel with his family. False Moseses gradually replace the nation with themselves, and when that begins to happen, suddenly, the Promised Land begins to resemble Egypt. The people, groaning under oppression, feel caged, enslaved, and helpless all over again. Sip, sip!

The tragedy of revolutions is that they often begin as an exodus and end as a return journey. To Egypt.

Israel cried under Pharaoh and prayed for deliverance. A nation may feel really oppressed and endure years of turbulence. They cry out for a rescuer. Then along comes a Moses. Or so people think.

But history has a cruel, twisted, and bizarre sense of humour: sometimes the man who parts the sea becomes the man who builds another Egypt. History shows that sometimes yesterday's Moses can become tomorrow's Pharaoh.

Sip, sip... aaah! I want another cup!

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