



# Bantu is Hebrew:

## Migration History

This document is a collection of the historical information through the scriptures to understand the migration and language history of the Israelites of the kingdom of Judah. Through following their migration and language, this document will help understand that the Israelites have predominantly retained the ancient Hebrew language in what we know as Bantu dialects today. Let's jump into the history of the Jews:

### **Babylonian Empire**

During the Babylonian empire when Nebuchadnezzar was invading Jerusalem, a portion of the inhabitants were taken to the land of Babylon in captivity.

2 Kings 24:11 And Nebuchadnezzar king of Babylon came against the city, and his servants did besiege it.

2 Kings 24:12 And Jehoiachin the king of Judah went out to the king of Babylon, he, and his mother, and his servants, and his princes, and his officers: and the king of Babylon took him in the eighth year of his reign.

2 Kings 24:14 And he carried away all Jerusalem, and all the princes, and all the mighty men of valour, even ten thousand captives, and all the craftsmen and smiths: none remained, save the poorest sort of the people of the land.

2 Kings 24:15 And he carried away Jehoiachin to Babylon, and the king's mother, and the king's wives, and his officers, and the mighty of the land, those carried he into captivity from Jerusalem to Babylon.

Thus, a portion of the inhabitants of Judah were taken to Babylon captive while the poorest sort of the land were left in Jerusalem as a remnant.



That remnant of the poor Jews fled from Jerusalem trying to escape the Chaldeans into the land of Ham according to Jeremiah chapter 42-44. They lived in different cities of Egypt like Noph,<sup>Cairo</sup> Tahphanes,<sup>Tell Defenneh</sup> Migdol<sup>Suez</sup> and the country of Pathros.<sup>Upper Egypt</sup>

Jeremiah 42:1 Then all the captains of the forces, and Johanan the son of Kareah, and Jezaniah the son of Hoshaiah, and all the people from the least even unto the greatest, came near,

Jeremiah 42:2 And said unto Jeremiah the prophet, Let, we beseech thee, our supplication be accepted before thee, and pray for us unto Ahayah thy Alahayim, even for all this remnant; (for we are left but a few of many, as thine eyes do behold us:)

Jeremiah 42:3 That Ahayah thy Alahayim may shew us the way wherein we may walk, and the thing that we may do.

Jeremiah 42:7 And it came to pass after ten days, that the word of Ahayah came unto Jeremiah.

Jeremiah 42:8 Then called he Johanan the son of Kareah, and all the captains of the forces which were with him, and all the people from the least even to the greatest,

Jeremiah 42:9 And said unto them, Thus saith Ahayah, the Alahayim of Israel, unto whom ye sent me to present your supplication before him;

Jeremiah 42:10 If ye will still abide in this land, then will I build you, and not pull you down, and I will plant you, and not pluck you up: for I repent me of the evil that I have done unto you

Jeremiah 42:11 Be not afraid of the king of Babylon, of whom ye are afraid; be not afraid of him, saith Ahayah: for I am with you to save you, and to deliver you from his hand.

Jeremiah 42:12 And I will shew mercies unto you, that he may have mercy upon you, and cause you to return to your own land.

Jeremiah 42:13 But if ye say, We will not dwell in this land, neither obey the voice of Ahayah your Alahayim,

Jeremiah 42:14 Saying, No; but we will go into the land of Egypt, where we shall see no war, nor hear the sound of the trumpet, nor have hunger of bread; and there will we dwell:

Jeremiah 42:15 And now therefore hear the word of Ahayah, ye remnant of Judah; Thus saith Ahayah of hosts, the Alahayim of Israel; If ye wholly set your faces to enter into Egypt, and go to sojourn there;

Jeremiah 42:16 Then it shall come to pass, that the sword, which ye feared, shall overtake you there in the land of Egypt, and the famine, whereof ye were afraid, shall follow close after you there in Egypt; and there ye shall die.

Jeremiah 42:17 So shall it be with all the men that set their faces to go into Egypt to sojourn there; they shall die by the sword, by the famine, and by the pestilence: and none of them shall remain or escape from the evil that I will bring upon them.

Jeremiah 42:19 Ahayah hath said concerning you, O ye remnant of Judah; Go ye not into Egypt: know certainly that I have admonished you this day.

Jeremiah 43:2 Then spake Azariah the son of Hoshaiah, and Johanan the son of Kareah, and all the proud men, saying unto Jeremiah, Thou speakest falsely: Ahayah our Alahayim hath not sent thee to say, Go not into Egypt to sojourn there:

Jeremiah 43:3 But Baruch the son of Neriah setteth thee on against us, for to deliver us into the hand of the Chaldeans, that they might put us to death, and carry us away captives into Babylon.

Jer 43:4 So Johanan the son of Kareah, and all the captains of the forces, and all the people, obeyed not the voice of Ahayah, to dwell in the land of Judah.

Jer 43:5 But Johanan the son of Kareah, and all the captains of the forces, took all the remnant of Judah, that were returned from all nations, whither they had been driven, to dwell in the land of Judah;

Jer 43:6 *Even* men, and women, and children, and the king's daughters, and every person that Nebuzaradan the captain of the guard had left with Gedaliah the son of Ahikam the son of Shaphan, and Jeremiah the prophet, and Baruch the son of Neriah.

Jer 43:7 So they came into the land of Egypt: for they obeyed not the voice of Ahayah: thus came they *even* to Tahphanes.

Jer 44:1 The word that came to Jeremiah concerning all the Jews which dwell in the land of Egypt, which dwell at Migdol, and at Tahphanes, and at Noph, and in the country of Pathros, saying,



Thus, the Jews could be found throughout the land of Egypt according to scriptures during the Babylonian captivity. A remnant of the inhabitants of Judah went back into the land of Judah from the affliction in Egypt during the Babylonian captivity as well.

Jeremiah 44:13 For I will punish them that dwell in the land of Egypt, as I have punished Jerusalem, by the sword, by the famine, and by the pestilence:

Jeremiah 44:14 So that none of the remnant of Judah, which are gone into the land of Egypt to sojourn there, shall escape or remain, that they should return into the land of Judah, to the which they have a desire to return to dwell there: for none shall return but such as shall escape.

Jeremiah 44:28 Yet a small number that escape the sword shall return out of the land of Egypt into the land of Judah, and all the remnant of Judah, that are gone into the land of Egypt to sojourn there, shall know whose words shall stand, mine, or theirs.

We see in the days of the Babylonian empire, there would be a remnant of Jews in Judah. Also, the Jews who were carried unto Babylon in captivity learned the tongue of the Chaldeans:

Daniel 1:3 And the king spake unto Ashpenaz the master of his eunuchs, that he should bring certain of the children of Israel, and of the king's seed, and of the princes;

Dan 1:4 Children in whom was no blemish, but well favoured, and skilful in all wisdom, and cunning in knowledge, and understanding science, and such as had ability in them to stand in the king's palace, and whom they might teach the learning and the tongue of the Chaldeans.

The tongue of the Chaldeans that the Jews learned was Aramaic, known as Syrian/Syriack in the English translation of the scriptures.

Dan 2:4 Then spake the Chaldeans to the king in Syriack,<sup>H762</sup> O king, live for ever

**H762**

ארמית

**BDB Definition:**

Aramaic = "language" 1) the language of Aram, Aramaic

Thus, Aramaic is a language of the Gentiles according to scripture. Aramaic was not a language commonly understood amongst the Jews when the Babylonians would come to beseige them:

Jeremiah 5:15 Lo, I will bring a nation upon you from far, O house of Israel, saith Ahayah: it is a mighty nation, it is an ancient nation, a nation whose language thou knowest not, neither understandest what they say.

Jeremiah 25:9 Behold, I will send and take all the families of the north, saith Ahayah, and Nebuchadrezzar the king of Babylon, my servant, and will bring them against this land, and against the inhabitants thereof, and against all these nations round about, and will utterly destroy them, and make them an astonishment, and an hissing, and perpetual desolations.



As prophesied, the Jews did not know or understand the Aramaic tongue of the Chaldeans when they came to besiege the land of Judah because the Jew's language was Hebrew. One can confirm that Aramaic, though it's an ancient language is not Hebrew in scripture because the Jews in the days of king Hezekiah could not understand the Syrian language unless they knew Aramaic as well like Eliakim, Shebna, and Joah:

2Ki 18:26 Then said Eliakim the son of Hilkiah, and Shebna, and Joah, unto Rabshakeh, Speak, I pray thee, to thy servants in the Syrian language; <sup>H762</sup> for we understand it: and talk not with us in the Jews' language <sup>H3066</sup> in the ears of the people that are on the wall

**Jews Language**

**H3066**

יהודית

**BDB Definition:**

1) in the Jewish language, in Hebrew

The other Jews who just knew Hebrew could not understand Aramaic, the Syrian language. Thus through the Old Testament scriptures, Hebrew, the Jews' language, and Aramaic, the Syrian language, are not the same language for the following reasons:

1. Aramaic could not be understood by Jews who could not understand both Aramaic and Hebrew like Eliakim, Shebna and Joah in the days of king Hezekiah.
2. the Jews had to be taught Aramaic to understand it <sup>Daniel 1:4</sup> as it was a strange tongue they could not understand when the Chaldeans came. <sup>Jeremiah 5:15</sup>

Hebrew is the Jews' language while Aramaic is a language of the Gentiles like the Assyrians, <sup>II Kings 18:26</sup> Samritans, <sup>Ezra 4:7</sup> and Chaldeans. <sup>Dan 2:</sup> This fact that Hebrew and Aramaic are not the same language is important to understand and keep in mind going forward.



Through scripture, from the time of the Babylonian empire, the Jews spoke Hebrew but also had an influence from Aramaic upon their dialects after learning Aramaic from the Chaldeans. For this reason, during and after the Babylonian captivity, Jews can still be found speaking Hebrew but having it mixed with some Aramaic words as well. This evidence can be seen by the fact that Daniel, Ezra, and Nehemiah's books are mingled with Hebrew and Aramaic words. In the New Testament, the Jews continued to speak Hebrew with Aramaic words mixed in their language by evidence of the scriptures as well:

Mat 16:17 And Yache answered and said unto him, Blessed art thou, Simon <sup>G4613 (Hebrew)</sup> Bar<sup>(Aramaic)</sup> jona:<sup>(Hebrew)</sup> <sup>G920</sup> for flesh and blood hath not revealed it unto thee, but my Father which is in heaven.

**G4613** (Strong)

Σιμων

Simōn

see'-mone

Of Hebrew origin [H8095]; Simon (that is, Shimon), the name of nine Israelites: - Simon. Compare G4826.

**G920** (Strong)

Βαριωνας

Bariōnas

bar-ee-oo-nas'

Of Chaldee origin [H1247] (*Bar*) and Hebrew origin [H3124] (*Jona*); son of Jonas (or Jonah); Bar-jonas, an Israelite: - Bar-jona.

Mat 27:46 And about the ninth hour Yache cried with a loud voice, saying, Eli, <sup>G2241 (Hebrew)</sup> Eli, <sup>G2241 (Hebrew)</sup> lama <sup>G2982 (Hebrew)</sup> sabachthani? <sup>G4518 (Aramaic)</sup> that is to say, My Ala, my Ala, why hast thou forsaken me?

**G2241** (Strong)

ἐλί

ēliay-lee'

Of Hebrew origin ([H410] with pronoun suffix); my Ala: - Eli.

**G2982** (Strong)

λαμά, λαμμά

lama lamma

lam-ah', lam-mah'

Of Hebrew origin ([H4100] with preposition prefixed); lama (that is, why): - lama.

**G4518** (Strong)

σαβαχθανα

sabachthani

sab-akh-than-ee'

Of Chaldee origin [H7662] with pronominal suffix; thou hast left me; sabachthani (that is, shebakhthani), a cry of distress: - sabachthani.

As one can see from Yache's speech, He spake Hebrew still, but also mixed it with Chaldean words from the Aramaic influence afore mentioned. Thus, by the time of the Roman empire, many Jews no longer solely spoke Hebrew as they had intermingled Aramaic words into their speech by evidence of how Yache and the disciples spake in those times.



## Persian Empire

Looking at the language of the Jews after the Babylonian captivity, though Aramaic words were in common use amongst the Jews, they still retained the Hebrew language and understanding of it as well by evidence of Ezra reading out of the law to all the congregation and all the Jews could still understand it:

Nehemiah 8:1 And all the people gathered themselves together as one man into the street that was before the water gate; and they spake unto Ezra the scribe to bring the book of the law of Moses, which Ahayah had commanded to Israel.

Nehemiah 8:2 And Ezra the priest brought the law before the congregation both of men and women, and all that could hear with understanding, upon the first day of the seventh month.

Nehemiah 8:3 And he read therein before the street that was before the water gate from the morning until midday, before the men and the women, and those that could understand; and the ears of all the people were attentive unto the book of the law.

Now from a migrational standpoint during the Persian empire, the Jews started spreading throughout the world from Ethiopia unto India during the Medo-Persian captivity.

Est 8:9 Then were the king's scribes called at that time in the third month, that is, the month Sivan, on the three and twentieth *day* thereof; and it was written according to all that Mordecai commanded unto the Jews, and to the lieutenants, and the deputies and rulers of the provinces which are from India unto Ethiopia, an hundred twenty and seven provinces, unto every province according to the writing thereof, and unto every people after their language, and to the Jews according to their writing, and according to their language.

Est 8:10 And he wrote in the king Ahasuerus' name, and sealed *it* with the king's ring, and sent letters by posts on horseback, *and* riders on mules, camels, *and* young dromedaries:

Est 8:11 Wherein the king granted the Jews which were in every city to gather themselves together, and to stand for their life, to destroy, to slay, and to cause to perish, all the power of the people and province that would assault them, *both* little ones and women, and *to take* the spoil of them for a prey,

Est 8:12 Upon one day in all the provinces of king Ahasuerus, *namely*, upon the thirteenth *day* of the twelfth month, which is the month Adar.

The Israelites had spread across the 120 provinces of the inhabited world from India to Ethiopia during the kingdom of the Medo-Persians by the days of Artaxerxes, Cyrus III, and they still retained the Jew's language and writing, which is Hebrew, by evidence of letters being written in the Jews's language to the Jews in the different provinces so they could all understand the king's decree.



## Grecian Empire

Looking at the migrations by the time of the Grecian Empire, the Jews had went back into residing in Egypt as well:

2 Maccabees 1:1 The brethren, the Jews that be at Jerusalem and in the land of Judea, wish unto the brethren, the Jews that are throughout Egypt health and peace:

2 Maccabees 1:10 In the hundred fourscore and eighth year, the people that were at Jerusalem and in Judea, and the council, and Judas, sent greeting and health unto Aristobulus, king Ptolemeus' master, who was of the stock of the anointed priests, and to the Jews that were in Egypt:

Now looking at the language of the Jews in that time, the Jews could still speak, understand, and read Hebrew though they were also acquainted with the Greek language and script as well by evidence of Jesus son of Sirach who still knew Hebrew and interpreted his grandfather's Hebrew writings into Greek:

Prologue of Sirach

For the same things uttered in Hebrew, and translated into another tongue, have not the same force in them: and not only these things, but the law itself, and the prophets, and the rest of the books, have no small difference, when they are spoken in their own language..... For in the eight and thirtieth year coming into Egypt, when Euergetes was king, and continuing there some time, I found a book of no small learning: therefore I thought it most necessary for me to bestow some diligence and travail to interpret it; using great watchfulness and skill in that space to bring the book to an end, and set it forth for them also, which in a strange country are willing to learn, being prepared before in manners to live after the law.



## Roman Empire

After the Greek Empire, the Romans came to power. In their time, the Jews spread beyond the hundred and twenty provinces from India to Ethiopia and further into Africa beyond Egypt by evidence of the Jews dwelling throughout Europe, Asia, Middle East, and parts of Africa in Lybia by the days of the Apostles:

Act 2:5 And there were dwelling at Jerusalem Jews, devout men, out of every nation under heaven.

Act 2:6 Now when this was noised abroad, the multitude came together, and were confounded, because that every man heard them speak in his own language.

Act 2:7 And they were all amazed and marvelled, saying one to another, Behold, are not all these which speak Galilaeans?

Act 2:8 And how hear we every man in our own tongue, wherein we were born?

Act 2:9 Parthians, and Medes, and Elamites, and the dwellers in Mesopotamia, and in Judaea, and Cappadocia, in Pontus, and Asia,

Act 2:10 Phrygia, and Pamphylia, in Egypt, and in the parts of Libya about Cyrene, and strangers of Rome, Jews and proselytes,

Act 2:11 Cretes and Arabians, we do hear them speak in our tongues the wonderful works of Alahayim.

### Libya

#### G3033

Λιβύη

Libueē

Probably from G3047 *lib-oo'-ay Libye*, a region of Africa: - Libya.

### Cyrene

#### G2957

Κυρήνη

Kureneē

*koo-ray'-nay* Of uncertain derivation; Cyrene, a region of Africa: - Cyrene

We can see the Israelites had started migrating further into the land of Ham (Africa) beyond Egypt into North Africa in parts of Libya like the city of Cyrene by evidence of the Jews who were there in Acts 2. Thus far from a migrational standpoint, we see the Jews had already been in Egypt from the days of the Grecians and later migrated further into Africa into Lybia by the days of the Romans.





In general from a language standpoint, many Jews spoke Greek by the time of the Roman empire, yet they still spoke and wrote Hebrew (mixed with Aramaic words) in the days of Christ and the Apostles as well by evidence of John speaking and understanding Hebrew and the interpreting of it into Greek:

Rev 9:11 And they had a king over them, which is the angel of the bottomless pit, whose name in the Hebrew tongue is Abaddon,<sup>G3</sup> but in the Greek tongue hath his name Apollyon.

**G3** (Strong)

Ἀβδδών

Abaddōn

ab-ad-dohn'

Of Hebrew origin [H11]; a destroying angel: - Abaddon.

Andrew, Peter's brother, still spoke Hebrew and John understood the interpretation into Greek:

Joh 1:41 He first findeth his own brother Simon, and saith unto him, We have found the Messiah,<sup>G3323</sup> which is, being interpreted, the Christ.

**G3323**

Μεσσίας

Messias

mes-see'-as

Of Hebrew origin [H4899]; the Messiah (that is, Mashiach), or Christ: - Messias.

Thus far, through following migrations, captivities, the Hebrew language, and the history of the Jews in the scriptures, we see the Jews still spake Hebrew mixed with Aramaic words from the Babylonian influence by evidence of the Galileans like Yache and his disciples manner of speech in the days of the Roman Empire. This helps understand the Jews who fled Jerusalem when the Roman's sacked the city in 70 ad still spake Hebrew mingled with Aramaic words when they left the land and the Hebrew language was not lost. Now we will turn our attention to identifying where some of these Hebrew speaking Jews would end up in these latter times through the scriptures.



## Allotments of the Sons of Noah

The inhabited world according to the scriptures were the lands allotted to the sons of Noah, which is known as “the four corners of the earth” in scripture. According to Jubilees 8-9, Noah divided the lands of Europe (including the U.K.), isles of the Mediterranean, Asia, Middle East, and all Africa between his sons. Shem received the Middle East region all the way to India and the island of Cyprus. Japheth received all Europe, the U.K., Mediterranean Islands (except Cyprus), All North Asia, and Far East Asia. Ham received the Sinai Peninsula from the West of the River Wadi El Arish and all of modern day Africa. Please see the visual references for the allotments of the sons of Noah:







Though all Africa was given to Ham and his sons, Canaan did not go into his lot to inhabit Sub Saharan Africa.

Jubilees 11:28-34 28. And Ham and his sons went into the land which he was to occupy, which he acquired as his portion in the land of the south, (land of Africa) 29. And Canaan saw the land of Lebanon<sup>(land of Israel)</sup> to the river of Egypt that it was very good, and he went not into the land of his inheritance to the west (that is to) the sea, (Sub Saharan Africa) and he dwelt in the land of Lebanon, eastward and westward from the border of Jordan and from the border of the sea. 30. And Ham, his father, and Cush and Mizraim, his brothers, said unto him: "Thou hast settled in a land which is not thine, and which did not fall to us by lot: do not do so; for if thou dost do so, thou and thy sons will fall in the land and (be) accursed through sedition; for by sedition ye have settled, and by sedition will thy children fall, and thou shalt be rooted out for ever. 31. Dwell not in the dwelling of Shem; for to Shem and to his sons did it come by their lot. 32. Cursed art thou, and cursed shalt thou be beyond all the sons of Noah, by the curse by which we bound ourselves by an oath in the presence of the holy judge, and in the presence of Noah our father." 33. But he did not hearken unto them, and dwelt in the land of Lebanon from Hamath to the entering of Egypt, he and his sons until this day. 34. And for this reason that land is named Canaan.

Through scripture, Canaan never went to Sub Saharan Africa to the west and south of his brother's lands towards the sea but dwelt in Shem's lot in the land of Lebanon, which became known as, "Canaan," because of his sedition to dwell there. Thus, in the ancient times Sub Saharan Africa was an uninhabited region. Hence, the world ruling empires like the Persians did not go past Ethiopia, the Greek empire didn't expand beyond Egypt, and we saw people residing only as far as North Africa (Lybia) in the days of the Romans because Sub Saharan Africa was an uninhabited region of Africa in those times.



## Finding the Hebrew Speaking Jews

Understanding the inhabited regions of the world where the sons of Noah dwelt through scripture helps know the Sub Saharan Africa region was uninhabited by man. During Roman rule in 70 ad, as Yache prophesied<sup>Luke 21:20-24</sup>, Rome sacked the land of Judah under the rule of Emperor Vespasian and his son Titus.

Luk 21:20-22 And when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh. Then let them which are in Judaea flee to the mountains; and let them which are in the midst of it depart out; and let not them that are in the countries enter thereinto. For these be the days of vengeance, that all things which are written may be fulfilled.

When Judea was being sacked, the Jews fled and only a tenth of the people remained in Jerusalem<sup>Isaiah 6:13</sup> to be destroyed according to prophecy:

Isa 6:11-13 Then said I, Lord, how long? And he answered, Until the cities be wasted without inhabitant, and the houses without man, and the land be utterly desolate, And Ahayah have removed men far away, and there be a great forsaking in the midst of the land. But yet in it shall be a tenth, and it shall return, and shall be eaten: as a teil tree, and as an oak, whose substance is in them, when they cast their leaves: so the holy seed shall be the substance thereof.

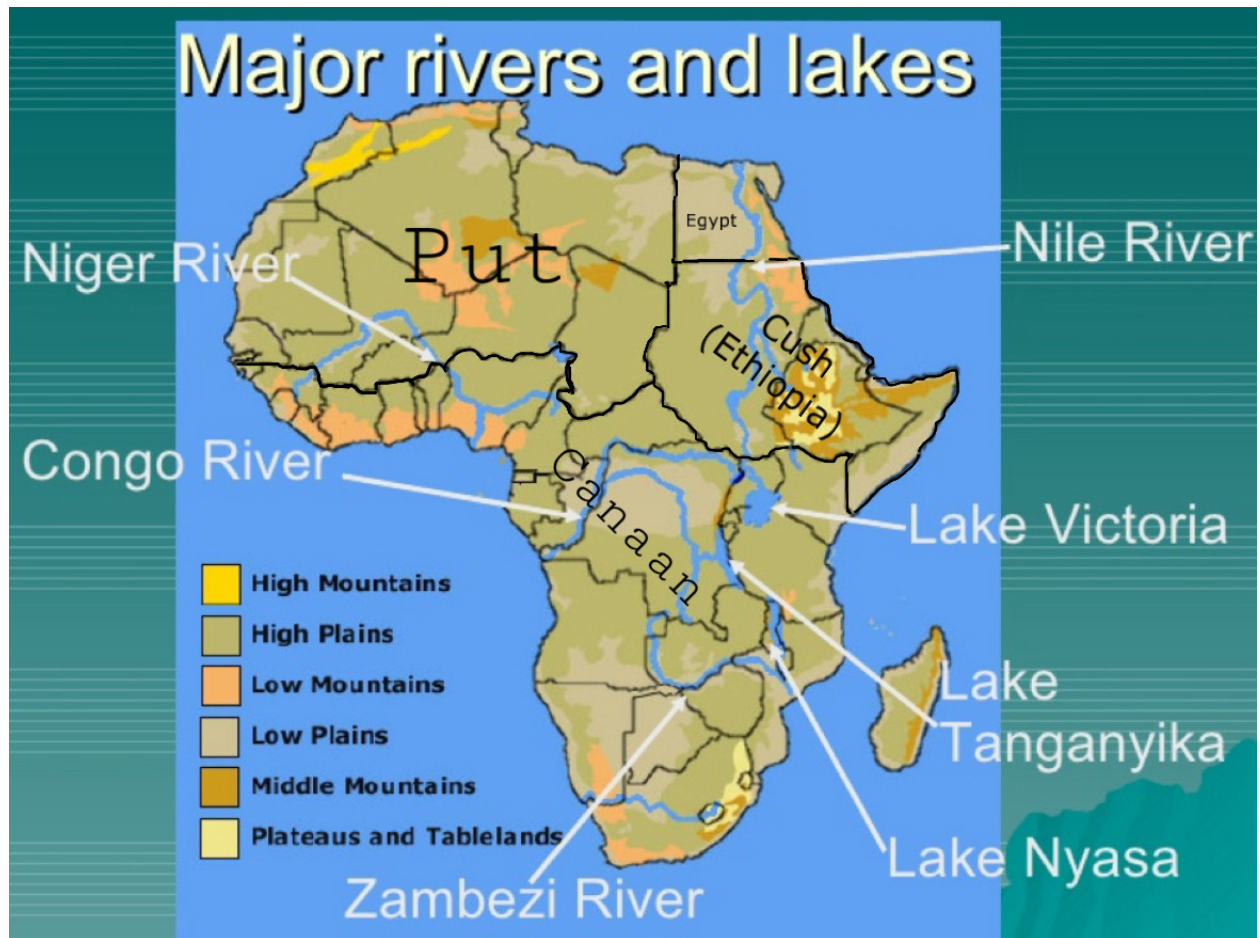
After Judea was sacked, the scriptures show at some point the Jews migrated deeper into Africa beyond the Rivers of Ethiopia into “the land shadowing with wings,” that was on the outskirts of Libya, <sup>(North Africa)</sup> Egypt, and Cush. <sup>(Sudan, S. Sudan, Ethiopia, Eritrea, Somalia, Djabuti)</sup> This land “shadowing with wings” beyond the rivers of Ethiopia is the land of Canaan in Sub Saharan Africa allotted to him by his father, Ham:<sup>[Jubilee 9:1]</sup>

Isa 18:1 Woe to the land shadowing with wings, which is beyond the rivers of Ethiopia:

Isa 18:2 That sendeth ambassadors by the sea, even in vessels of bulrushes upon the waters, *saying*, Go, ye swift messengers, to a nation scattered and peeled, to a people terrible from their beginning hitherto; a nation meted out and trodden down, whose land the rivers have spoiled!

The nation in reference here is the Jews who had been meted out, trodden down and their land was spoiled according to prophesy. Just going by the scriptures, we can see where some the Jews would end up after fleeing from the spoiled land of Judea by just following where “beyond the rivers of Ethiopia” would lead them.





We can see the journey down the Nile river out of Egypt and Cush would lead the Jews into Sub Saharan Africa. They could have went down to Lake Victoria, then west with the Congo River straight over to west Africa, via the Niger River or stayed southward from the Lake Victoria to Lake Tanganyika to lead to the Zambezi River and South Africa as well. From North Africa in the land of Put, those Jews could have gone south into West Africa as well.



Going by the scriptures, we see where the Jews from Judah after the land was spoiled beyond the rivers of Ethiopia migrated into Sub Saharan Africa, the uninhabited lot of Canaan. Now that we have some foundation of the Jews migrations through scripture, we can easily understand why the modern anthropology distinguish the Jews, known as the Bantu People, from the rest of the inhabitants of Africa because the Bantu are a different bloodline from the Hamites, Arabs, and other inhabitants of Africa. The English term “Negro” is derived from the Spanish/Portuguese “Negro” which stems from the Latin “Niger.” All renditions of the word still mean “black” and are used in reference to the Jews just as it was used in reference to them in the days of the Apostles.

Act 13:1 Now there were in the church that was at Antioch certain prophets and teachers; as Barnabas, and Simeon that was called Niger,<sup>H3526</sup> and Lucius of Cyrene, and Manaen, which had been brought up with Herod the tetrarch, and Saul.

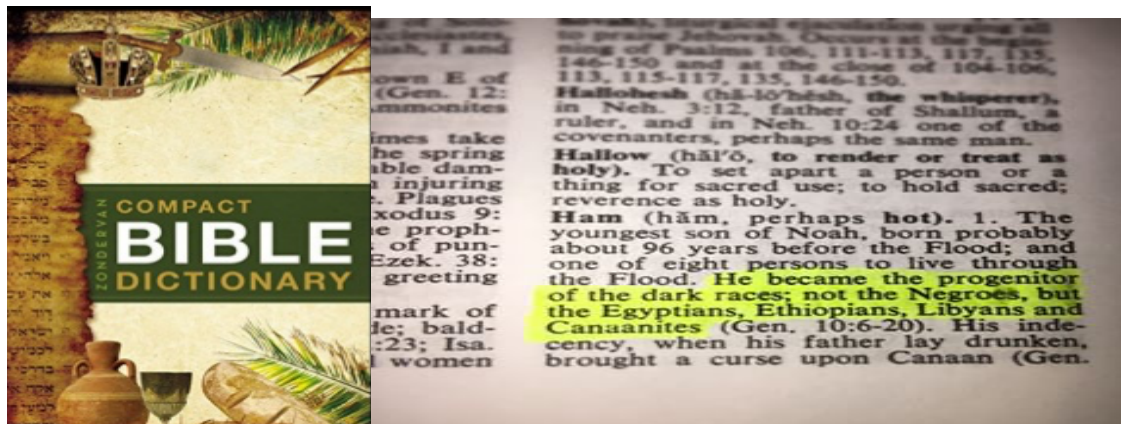
### G3526

Νιγερ

Niger

*neeg'-er* Of Latin origin; *black*; *Niger*, a Christian: - Niger.

The Israelites were called “black” in Latin in the days of the Romans. Today, they are known as Negroes or Blacks as well in the respective languages of the countries they have been scattered to. It is documented in the Zondervan Bible Dictionary that “the Negroes” are not the children of Ham for further confirmation that paternally, the Bantu and Negroes are of a different nation than the Hamites though both nations are people of color.



The author said the dark races of Egyptians, Ethiopians, Libyans, and Canaanites are from Ham their father, but the Negroes do not come from Ham. This is because the Negroes progenitor is Shem through Abraham, Isaac, Jacob, and the twelve tribes of Israel. Hopefully this all helps for understanding that the Negroes/Bantus are not the children of Ham.



## Understanding Bantu is Hebrew

Now getting into the retention of the Hebrew language amongst the Jews. Though the Jews migrated a long way and were captive under the Babylonians, Medo-Persians, Grecians and Romans, they didn't stop speaking the Hebrew language entirely as we covered in this document because they still spoke Hebrew in the days of the Roman empire though they had mingled Aramaic words with it. Mind you, they did learn other languages and scripts like the Aramaic script and dialect in Babylon, and the Greek script and dialect in the Grecian Empire, yet they still retained the Hebrew language through it all. The scriptures testify of this fact in a few instances:

### **Babylonian Empire:**

- Hebrew children retained Hebrew and were taught the Aramaic language of the Chaldeans. Dan 1:4

### **Persian Empire:**

- Mordecai and the other Jews spoke, wrote, and understood Hebrew under the Persians. Est 8:8-9

### **Grecian Empire:**

- Sirach interpreted the Hebrew writings of his fathers into Greek during the Greek empire. Book of Sirach prologue

### **Roman empire:**

- The Apostle Andrew still spoke Hebrew. John 1:41
- The Apostle John could speak and translate Hebrew words into Greek. John 5:2
- Yache spoke Hebrew and Aramaic on the cross Matt 27:46 and when speaking to Peter. Matt 16:17
- Though born abroad in Tarsus, Cilicia, Paul still spoke Hebrew in Acts 21:40.
- The Jews still understood Hebrew when Paul spoke in Acts 22:1 as well.
- Thomas still spoke Hebrew when he went into India and a Hebrewess who resided there understood him as it was her native tongue as well. Acts of Thomas chapter 6-8

Thus through scripture, the Jews spoke Hebrew throughout their captivities and left Judea speaking Hebrew in their migrations. Amongst the twelve tribes, only the tribes of Gad, Dan, and Asher would not know their tongue in the latter times:

Testament of of Asher 7:6-7

6 For I have known that ye shall assuredly be disobedient, and assuredly act unholy, not giving heed to the law of Alahayim, but to the commandments of men, being corrupted through wickedness. 7 And therefore shall ye be scattered as Gad and Dan my brethren, and ye shall know not your lands, tribe, and tongue.





Seeing as though the tribe of Gad, Dan, and Asher would not know their tongue in the latter times by prophecy, the other tribes that inhabited Judea still knowing their tongue throughout all their captivities and linguistic influences aligns with the testimonies as well because no prophecy relayed that all twelve tribes would no longer speak Hebrew at all. Thus, the Jews who migrated into Sub Saharan Africa went there speaking Hebrew. Though they were later colonized, the language that they spoke since their flight from Judea was not entirely destroyed. On the contrary, the Bantu people continued speaking the Hebrew language they left Judea speaking though it has been influenced by the nations who ruled over them and natives of the lands they reside in. For example, due to the Arab influence and slave trade in East Africa, one can find many Arabic words alongside Hebrew words in the Bantu dialects of that region just like the Jews picked up some Aramaic words from the Babylonians in the ancient past. Just as the Jews spoke Hebrew along with Aramaic words in the days of Roman empire, today the Jews still speak Hebrew in their root words along with some words from emigration and colonization's influence. Amongst the Bantu speakers, some Hebrew words are easier to be understood as well to see that they have retained the language though they arrange many words differently than in ancient times and not all of them are aware of the fact that they are speaking Hebrew today. Here are a few Hebrew words still used today amongst the Jews that can be easily seen in their Bantu dialects:

**H5921** על means "above, up." To this day, על is pronounced [elu] in Igbo and still means "up, above, up."

**H589** אני means "I, me, we." To this day, אני in Igbo is [anyi] and it still means "we." Also in Ewe, the root word ני still denotes 'I' because [nye] still means "I, me" in the Ewe dialect.

**H7121** קרא means "mention, say." To this day, קרא in Igbo is [kwuru] and it still means "mention, says."

**H6284** פאה means "to puff, that is, blow away" To this day, פאה in Igbo is [fu] and it still means "blow, puff."

**H1730** דד means "uncle" and to this day, דד in Igbo is [deede] and still means "uncle."

**H5775** עוף means "bird, flying, fowl" and to this day, עוף in Igbo is [ufe] and it still means "flying, fowl, birds" as well.

**H6862** צר means "distress, tribulation, trouble." To this day, צר in Yoruba is [soro] and it still means "trouble, distress, tribulation."

**H5973** עם means "in" and to this day, עם in Igbo is [ime] and still means "in."

**H6509** פרה means "grow" and to this day, פרה in Igbo is [puoro] and still means "grow."

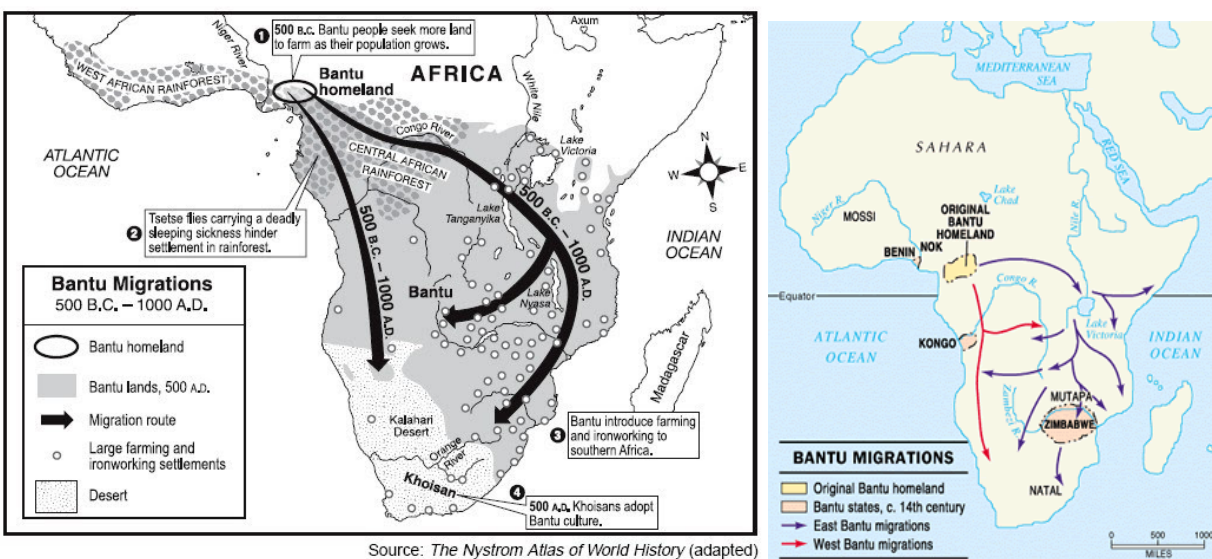
**H6213** עשה means "work" and to this day, עשה in Yoruba is [işe] and still means "work."

**H1167** בעל means "husband, lord" and to this day, בעל in Yoruba is [baalé] and it still means "husband." Also when pronounced [baalè] it still means "lord." The context of "baalé" expresses "owner of house" hence it means a "husband," while, "baalè" expresses "the lord or master of the land," hence it means a "lord." To this day, the Hebrew language retained amongst the Bantu changes meaning based on pronunciation just as it does in the ancient scriptures.

**H2416** חי means "alive, life, living." The root words of this word still remain easily seen amongst the Bantu as ח in Igbo is [chi] and it still means "life" while ח in Yoruba is [iye] and still means "life, alive, living" so when reconciling the two root words to their arrangement in the Hebrew text, חי in Hebrew is "chiye" to this day and still means "life, living, alive" amongst the Hebrew speakers known as the Bantu people today though the root words have been spread amongst their dialect



Ahayah was gracious to suffer the inhabitants of the kingdom of Judah in Africa, not to have their language wiped out from memory entirely and we can still find the Hebrew language predominantly in the root words of the Bantu languages as one can see from the few words shown thus far. The Igbo language is the root of the Bantu languages, hence one can find the ancient Hebrew least influenced among the Igbos predominantly.



The other Bantu languages still have traces of Hebrew, but due to migration when the tribes went to other parts of Africa and colonization, their language became more influenced by the nations they dwelt among or were enslaved by.

In conclusion, the Hebrew language is found in the root words of the Bantu languages because the Bantu dialects are Hebrew dialects though they have words from other languages infused into them and do not arrange Hebrew words as they once did in ancient times. Ahayah knew these things would happen to the Hebrew language of the Jews, hence its prophesied that the proper arrangement and remembrance of the pure language free from infusion of foreign languages will be restored to “the people” in these end times.

Zep 3:9 For then will I turn to the people a pure language, that they may all call upon the name of Ahayah, to serve him with one consent.



Now for understanding how Hebrew is retained in the root words of the Bantu dialects, first, we must understand that Hebrew words in the scriptures are like compound terms or words comprised of “root words” arranged together. A compound word is a union of two or more words. A root word is the core of a word that is irreducible into more meaningful elements. In plain English, the root word is the part of a word that cannot be broken down and it gives the word its basic meaning. Hence, one Hebrew word can have various meanings because of the multiple root words that are arranged together to comprise the word and the variations of how those root words are pronounced as meanings can vary in Hebrew based on pronunciation. Understanding this, a Hebrew word can be a phrase or sentence when looking at it from the root words. דבר <sup>H1696/H1697</sup> is the Hebrew word for “word” and some of the meanings of דבר help understand how Hebrew words are formed.

#### H1696

דבר

a primitive root; perhaps properly, **to arrange**; but used figuratively (of words), to speak;

The primary definition of דבר is “*to arrange*” because it is describing how one arranges words to speak. Speech comes from the arrangement of sounds alongside each other to form words, then words are arranged together alongside one another to form either compound words, terms, sentences or phrases. The word דבר also describes how we write as well because in order to write words, one must properly arrange letters, which represent sounds, alongside one another to form words which give distinctive meanings according to their pronunciation and spelling. The other definitions of דבר also show that Hebrew words are actually a composition of root words together into sentences or sayings (phrases).

#### H1697

דבר

from [H1696](#); a word; by implication, a matter (as spoken of) or thing; saying, utterance, language, song, sentence.

There are more definitions to the word דבר, but for edification, we are focusing on the necessary ones to understand the language. Through the definitions, Hebrew words are more than just words. The word, דבר, is describing how we speak with different sounds by the definitions of ‘utterance,’ which is a vocal sound, and “*to arrange*” as speaking is the arrangement of vocal sounds into words. The collection of letters comprises a ‘word,’ hence ‘word’ is a definition of דבר as well. The comprising of words forms sentences and phrases, hence דבר also means ‘sentence’ and “*saying*.”



The understanding of the word דבר “DoBaRo” comes from understanding the Hebrew root words retained in the Bantu languages so that we can identify why the word דבר means what it means. In the Ewe dialect, [do]=say...So the first letter of דבר, which is ד, is the root word that describes “*saying, speech.*” In Igbo [do]=*arrange, set up, place....*so ד, is also the root word that describes *arranging* or *setting up* the sounds, letters, or words to form speech. In Igbo [ba/gba]= at, on, against, or speak.. so the second letter of דבר, which is ב, means to set the sounds, letters, or words *on* each other or *against* each other, which is formulating *speaking*. In Igbo [ro]=a suffix that denotes completed action...so the last letter of דבר, which is ר, shows when one has arranged and set sounds, letters, or words against each other, the completed action is known as “speaking, words, sayings and sentences.” Hence the root word ר in דבר is a reason דבר means ‘*a word, speak, utterance, talk*’ because in the Yoruba dialect the root word is as follows. [oro]=word, speech [rò] =sound [orò]=matter, speech, talk.

#### H1696

דבר

a primitive root; perhaps properly, **to arrange**; but used figuratively (of words), to speak; talk

- ד is [do] = *arrange*

- ב is [ba/gba] = *speak*

- ר is [ro] =a suffix that denotes completed action [oro]= word [orò]= speech, talk

In reconciling true ancient Hebrew pronunciation, a proper pronunciation of דבר<sup>H1696</sup> is DoBaRo from the reconciling of the Hebrew root words retained amongst the Jews known as the Bantu today. The Hebrew דבר can still be understood by its root words and definitions in Bantu to this day because the Bantu are still speaking the ancient Hebrew language they fled Jerusalem speaking, though they have merely taken the Hebrew root words and arranged them differently than they did in the ancient times of the Old Testament to describe things and express themselves today. Yet, not all of the ancient Hebrew arrangement of words have been rearranged. Hence the few words like elu,<sup>H5921</sup> anyi,<sup>H589</sup> Kwuru,<sup>H7121</sup> fu,<sup>H6284</sup> deede,<sup>H1730</sup> ufe,<sup>H5775</sup> soro,<sup>H6862</sup> and puoro,<sup>H6509</sup> can still be clearly seen in their ancient arrangement and meaning, while others like chiye<sup>H2416</sup> had to be reconciled to its ancient arrangement though the meaning was still intact from the past up to this day.



In conclusion, Hebrew is still spoken among the Israelites known today as, the Bantu, who have the remnants of Hebrew found in the root words of their dialects. This fact is shown in either of the following ways:

1. The root words of the Hebrew words in the scriptures are identified by Bantu root words, thus showing Bantu still contains the Hebrew root words.
2. Through Bantu, one can break down a word in the Hebrew text and understand why it means what it means because the languages are the same.
3. The Bantu root words and meanings, help expound or edify further on the definition of the Hebrew words in the Hebrew texts because the languages are the same.
4. When looking at the root words of Hebrew words in the Hebrew texts, they can be sentences and/or phrases in Bantu because the languages are the same.

The root word connection between the Hebrew and Bantu substantiate that they are the same language. This is because a root word has no prefix or suffix—it's the most basic part of a word. In linguistics, a root word holds the most basic meaning of any word. It's what's left after you remove all the affixes. Hebrew is the original language of creation and no language precedes it. Hence, the fact that we can find the Hebrew root words of the Hebrew words in the scriptures in the Bantu dialects shows the languages are the same since Bantu has reserved the actual primitive (ancient) roots of the Hebrew language. Here is an example of the fact.

#### H5116

נוה נוה

From H5115; (adjective) *at home*; also (noun) a *home* : - dwelling (place), habitation.

#### H5115

נוה

A primitive root; to *rest* (as at home)

One can identify the actual primitive root of this Hebrew word even though the concordance says that נוה<sup>H5115</sup> is a primitive root because Bantu has the primitive Hebrew root. Meaning it can break down what the concordance calls a primitive root and give further edification. One of the words for *home* in Igbo still is [unɔ]=*home, house*. The root word of נוה<sup>H5115-5116</sup> is נ which is [nɔ/nnɔ] in Igbo and means “inhabit (as in sitting in a spot or being located there).” Thus making נ a suffix and in Igbo נ is [wa]=suffix making the action continuous. Hence נוה in Igbo is [nɔwa] and means “*a home or dwelling*,” because it is place of continual habitation or the place you will continually go to rest. The Bantu helps further understand by the Hebrew root words found in it because the languages are the same. The proper spelling and pronunciation of נוה<sup>H5115-5116</sup> is NɔWaH.





## Understanding Hebrew

Jubilees 12:25-26

[25] And Ahayah Alahayim said: 'Open his mouth and his ears, that he may hear and speak with his mouth, with the language which has been revealed'; for it had ceased from the mouths of all the children of men from the day of the overthrow (of Babel). [26] And I opened his mouth, and his ears and his lips, and I began to speak with him in Hebrew in the tongue of the creation.

Apocalypse of Paul 30

30. And I said to the angel: Sir, what is Halūḷyah? And the angel answered and said to me: You ask questions about everything. And he said to me, Halūḷyah is said in the Hebrew language of Alahayim and angels.

Hebrew, the tongue of creation, is the language of Alahayim and angels. It is also the holy language, and the testimonies indicate that nations were divided according to their languages:

The Appendix of the Testament of Naphtali 8:5-6

5. He commanded them to teach the seventy families which sprang from the loins of Noah seventy languages. 6. Forthwith the angles descended and did according to the command of their Creator. But the holy language, the Hebrew Language, remained only in the house of Shem and Eber, and the house of Abraham our father, who was one of their descendants.

The house of Abraham the Hebrew <sup>(Jasher 77:4)</sup> retaining the Hebrew language gives understanding that the true Hebrew language is an identifying marker of who the true Hebrews are. Hence, we can still find the Hebrew language among the Jews who inhabited ancient Judea known as “the Bantu People” today. The Hebrew language is still rooted in their Bantu dialects. The pure language will be given back to the people here in these end times according to prophecy, <sup>[Zephaniah 3:9]</sup> so the language will be reconciled in these end times and while in the land of Egypt, they shall speak the Hebrew language they once spoke in Canaan again:

Isaiah 19:18

In that day shall five cities in the land of Egypt speak the language of Canaan, and swear to Ahayah of hosts; on shall be called the city of destruction.

Also, in the world to come in the kingdom of Christ, all will speak the Jew’s language, the holy language:

The words of the book of Gad the seer 2:13.

13 And you and they shall have one Alahayim, one covenant, one law, one language, for all shall speak in the Jews’ language, the holy language.



Hebrew is powerful and there is no small difference when translating it into another tongue:

Ecclesiasticus (Sirach) 1:1  
prologue of Sirach

"Wherefore let me intreat you to read it with favour and attention, and to pardon us, wherein we may seem to come short of some words, which we have laboured to interpret. For the same things uttered in Hebrew, and translated into another tongue, have not the same force in them: and not only these things, but the law itself, and the prophets, and the rest of the books, have no small difference, when they are spoken in their own language."

Hopefully, this helps understand the true Hebrew language is holy and contains more force when spoken, hence it is important to know the true pronunciation of Hebrew when speaking it.

Please Refer to the **Bantu is Hebrew: Yiddish History** document to learn History on Yiddish then refer to **Bantu is Hebrew: Word study** for more edification on the true Hebrew language.