

Hebrew (Bantu) Language Studies Pt.3: Word Study

We encourage you to get familiar with three keys to understanding Bantu is Hebrew. First, we encourage all people to Believe on the name Yache the Son of Ahayah, keep the law, and bear the fruits of the Spirit because if we speak the tongue of angels and don't have Charity, we are as a sounding brass or tinkling cymbal. [I Cor 13:1] Second, get familiar with the 22 Hebrew Letters, which is important to know when reading. Lastly, understand the truth is seen by knowing the Bantu root words and accent to reconcile them to the Hebrew letters in the Hebrew words in scripture because the Hebrew words in the bible are sentences/phrases comprised of root words represented by each letter. These letters, when reconciled with the Bantu root words, have the same or correlating meanings of the Hebrew sentences or phrases in the Strong's/BDB concordance. The fact that Hebrew words are broken down into Bantu sentences or phrases is what makes it easy to see that Bantu is Hebrew because Bantu takes shows you the root word of the Hebrew language. Please enjoy the document and may Ahayah guide.

Bantu---Hebrew words 2

Ancient Semetic/Hebrew/Igbo							Modern Hebrew			Greek		Latin
Early	Middle	Late	Name	Picture	Meaning	Sound	Letter	Name	Sound	Ancient	Modern	
𐤀	𐤁	𐤂	Alopho	Ox head	Strong, Power, Leader	a,e,i,j, o,q	א	אלף	Ah-loh-fo	A	A	A
𐤃	𐤄	𐤅	Beyeta	Tent floorplan	Family, House, In	ba,be,bo gb	ב	בית	Bay-ye-ta	B	B	B
𐤆	𐤇	𐤈	Gameolu	Foot	Gather, Walk, Burden	ga,ge,gh gw,gb,go	ג	גמל	Gah-meh-olu	Γ	Γ	C G
𐤊	𐤋	𐤌	Dalota	Door	Move, Hang, Entrance	da,de,do, du,dg,dy dj,di	ד	דלת	Da-lo-ta	Δ	Δ	D
𐤎	𐤏	𐤐	Hey	Man with arms raised	Look, Reveal, Breath	ha,he,ho hu,hu	ה	הי/הוא/ היא	Hey	E	E	E
𐤑	𐤒	𐤓	Wo	Tent peg	Add, Secure, Hook	wa,we,q,o u,u	ו	וון	Woo	F		F
𐤕	𐤖	𐤗	Zunu	Mattock	Food, Cut, Nourish	zu,zu,zo,zq za	ז	זון	Zu-nuu	Z	Z	Z
𐤙	𐤚	𐤛	Cheta	Tent wall	Outside, Divide, Half	ch,k,che,ke cho,ko,ka	ח	חתה	Keh-ta	H	H	H
𐤝	𐤞	𐤟	Teyata	Basket	Surround, Contain, Mud, Sticky	te,ta	ט	טיט	Te-yah-ta	Θ	Θ	
𐤡	𐤢	𐤣	Yoda	Arm and closed hand	Work, Throw, Worship	ya,y,i,e	י	יד	Yoh-tah	I	I	I J
𐤤	𐤥	𐤦	Kopho	Open palm	Bend, Open, Allow, Tame	ka,ko	כ	כף	Ko-pho	K	K	K
𐤨	𐤩	𐤪	Lomade	Shepherd Staff	Teach, Yoke, To, Bind	l,la,le,li,lu lo,li,ly,lq	ל	למד	Loh-mah-dey	Λ	Λ	L
𐤬	𐤭	𐤮	Miyim	Water	Water, Liquid, Juice, Life	me,mo,mu ma,mi	מ	מים	Mee-yim	M	M	M
𐤱	𐤲	𐤳	Nwanw	Seed	Continue, Heir, Son	n,nw,nu,na no,n,ny	נ	נון	nWah-woo	N	N	N
𐤴	𐤵	𐤶	Simeko	Thorn	Hold, Support, To, Prop	s,sh,ch	ס	סמך	Si-meh-ko	Ξ	Ξ	X
𐤸	𐤹	𐤺	Iyin	Eye	Watch, Know, Source	i,j,a,e o,q,u,u	ע	עין	Ee-yeen	O	O	O
𐤼	𐤽	𐤾	Peh	Mouth	Blow, Scatter, Edge, Piece	p,ph,f	פ	פה	Peh/Feh	Π	Π	P
𐤿	𐥀	𐥁	Tsode	Trail	Journey, chase, hunt, adversary	z,s,t,tch	צ	צד	So-deh	Μ		
𐥃	𐥄	𐥅	Quphu	Sun on the horizon	Condense, Circle	q,ku,k	ק	קרא	Qu-fu	Φ		Q
𐥇	𐥈	𐥉	Roishi	Head of a man	First, Top, Beginning, Head, Tilt	r	ר	ראש	Ro-eeshi	Ρ	Ρ	R
𐥋	𐥌	𐥍	Shin	Two front teeth	Sharp, Press, Eat, Two	sh,s,ch	ש	שן	Chiin	Σ	Σ	S
𐥏	𐥐	𐥑	Otu	Crossed sticks	Mark, Sign, Signal, Oath	t,to,tu,ta	ת	אות	Oh-Two	T	T	T

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Resources used to collect this information:

- Obedience to the Law of Ahayah for the Spirit of Wisdom
- Prayer in the name of Yache
- Speaking with Ancient Igbo speakers, learning Igbo language and Bantu languages.
- IgboEnglish website: <http://www.igboenglish.com/igbo-nigerian-words-h.php> ,
- IgboVillageSquare on Youtube: <https://www.youtube.com/watch?v=tX-oPHbGuho>
- Strongs Hebrew/Greek Concordance: <http://www.eliyah.com/lexicon.html>
- Igbo-English Dictionary App: <https://appgrooves.com/android/en.ig.bestdict/igbo-bekee%E1%BB%8Dk%E1%BB%8Dwa-okwu/best-dictionary-creator/>

Igbo Alphabet

[illegible]

Bantu---Hebrew words 4

Hebr ew Lett er	Igbo letter	Lett er	Igbo letter	Letter	Igbo letter	Letter	Igbo letter	Letter	Igbo letter	Letter	Igbo letter
א	A ¹ ,E ⁵ I ¹² , I ¹³	ה	H ¹¹	ט	T ³⁰	מ	M ¹⁹	פ	P ²⁶ ,F ⁶ , Kp ¹⁶	ש	Sh ²⁹ , S ²⁸ ,Ch ³
ב	B ² , Gb ⁸	ו	O ²⁴ ,O ²⁵ ,U ³¹ U ³² ,V ³³ ,W ³⁴	י	Y ³⁵ ,Gh ⁹ ,Ny ²³	נ	N ²⁰ ,Nw ²² ,Ny ²³ N ²¹	צ	Z ³⁶ S ²⁸ Ch ³ T ³⁰	ת	T ³⁰
ג	G ⁷ , Gw ¹⁰ ,J ¹⁴ Gb ⁸ Gh ⁹	ז	Z ³⁶	כ	K ¹⁵ ,Kw ¹⁷ ,Kp ¹⁶	ס	S ²⁸ Sh ²⁹	ק	Kw ¹⁷ K ¹⁵	The Hebrew letter sounds can be represented with multiple Igbo letters because Hebrew is the origin of the Igbo sounds.	
ד	D ⁴ T ³⁰	ח	K ¹⁵ Ch ³	ל	L ¹⁸	ע	I ¹² , I ¹³ A ¹ ,E ⁵	ר	R ²⁷		

SN: We are using the Accent marks in both Yiddish and Igbo for understanding and explanation, but as we know the Real Hebrew language needed no accent marks thus as we give the true Hebrew word there are no Accent marks.

Hebrew: Eber/ Ebereye

The Hebrew language is called Hebrew for 2 reasons: Firstly, Hebrew means *to cross over*, as it is the language that “crossed over” from the heavenly realm in this earthly realm. Secondly, after the confusion of the languages at the tower of Babel by the 70 angels into 70 languages, ^{Jasher 9:31; Appendix of Naphtali 8-10} only Shem, Eber, and Abraham retained the Hebrew language, which was not reckoned with the 70 languages. The split of the languages was also a marker of the division of 70 the nations that sprang from the loins of Noah at that time. ^{Jasher 48:48:47;49:9-17}. Hence Hebrew is not only a language, but also the name of the nation not reckoned among the 70 nations of the Gentiles. ^{Jasher 49:10} Abraham retained the language and his seed after him, hence He is known as “the Hebrew” ^{Gen 14:13} though his nativity is of the Chaldeans. ^{Gen 11:28-29} His lineage is the elect lineage, hence only Abram, ^{Jasher 25:5} Isaac, ^{Jasher 33:7-9} Jacob ^{Jasher 33:17:42:14} and his children ^{Exodus 2:6:3:18} are called Hebrews because that is their nation and native language. The retention of the ancient Hebrew language in the root words of the Bantus and Northern Kingdom is a signet that they are the nation of the Hebrews to this day.

H5674 עָבַר 'ābar aw-bar' A primitive root; **to cross over**; used very widely of any transition (literally or figuratively; transitively, intransitively, intensively or causatively); specifically to cover (in copulation): - alienate, alter, X at all, **beyond**, **bring (over, through)**, **carry over**, (over-) **come** (on, **over**), conduct (over), **convey over**, current, deliver, do away, **enter**, escape, fail, gender, get over, (make) **go (away, beyond, by, forth, his way, in, on, over, through)**, have away (more), lay, meddle, overrun, make partition, (cause to, give, make to, over) **pass** (-age, along, away, **beyond**, by, -enger, on, out, over, through), (cause to, make) + proclaim (-amation), perish, provoke to anger, put away, rage, + raiser of taxes, remove, **send over**, set apart, + **shave**, cause to (make) sound, X speedily, X sweet smelling, take (away), (make to) transgress (-or), translate, turn away, [way-] faring man, be wrath.

H5676 עֵבֶר 'ēber ay'-ber From H5674; properly **a region across**; but used only adverbially (with or without a preposition) on the opposite side (especially of the Jordan; usually meaning the east): - X **against**, **beyond**, by, X from, over, passage, quarter, (**other, this**) **side**, straight.

H5677 עֵבֶר 'ēber ay'-ber The same as H5676; Eber, the name of two patriarchs and four Israelites: - **Eber**, Heber.

H5680 עֵבְרִי 'ibrîy ib-ree' Patronymic from H5677; an **Eberite (that is, Hebrew) or descendant of Eber**: - Hebrew (-ess, woman). BDB Definition: One from Beyond.

Gen 14:13 And there came one that had escaped, and told **Abram the Hebrew**; ^{H5680} for he dwelt in the plain of Mamre the Amorite, brother of Eshcol, and brother of Aner: and these were confederate with Abram.

As is shown in H5674-5676, the word עָבַר denotes locations (region), traveling, from one place to another etc. The meaning is still conveyed in the Bantu language.

Bantu: the proper pronunciation of H5674 עבר is **Ebere**. The root word is עב [ebe] which in Igbo still denotes location or a place, just like H5676 means *a region across*, which is a place or location. H5676 means 'against, enter, shave, come, go away' because of ב which in Igbo is [be/ba] =against [ba] =enter, peel (with a knife), away from [bia] =come [bi]=cut. In Yoruba, [gbe]=transfer, carry, move, reside, inhabit, live, place. Also the root word ר is the Yoruba word [re] still means *cross over, pass, beyond*. The Igbo still have the word [re] in their dialect too and it means 'cross over, pass' but they pronounce it [fe], yet we know through the Hebrew letters the proper pronunciation is [re] like the Yoruba. **Ebere** is a place across, location across, or place beyond in Bantu root words, which is the same meaning as it is in the Hebrew concordance and records.

- [ebe] is an Igbo word meaning 'where, place, location, point, station, here.'
- [re] is a Yoruba word meaning 'beyond, passed, pass over, cross over, cross.'
- Thus **ebere** in Bantu root words means 'place across' or location beyond' or 'station beyond'...The Bantu's have retained the Hebrew meaning of עבר because it is the same language and they, along with those that stem from them via the slave trade, are the Hebrews of the Southern kingdom. One can see how the root words are spread in their dialects as well because a Yoruba speaker can say 'egbe re' while a Igbo speaker can say 'ebe fe', hence one has to reconcile the root words and prononciations of the Bantu by the Hebrew letters in the ancient text to know the ancient and proper pronunciation is 'Ebe re.'

The proper pronunciation of עבר is indeed EBeRe. A Hebrew man is עברי Ebereye and a Hebrewess is עבריה Eberayah. In the scriptures, the Hebrew language is also referred to as "the Jew's language" in I King 18:26, which is Yehudeyete in true Hebrew.

2 Kings 18:26

[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; for we understand it: and talk not with us in the Jews' language H3066 in the ears of the people that are on the wall.

H3066

Hebrew Original: יהודית

Transliteration: yehudayete

BDB Definition: in the Jewish language, in Hebrew

The root words are identified in the Bantu dialects unto this day.

- a) י [ye]=he
- b) הו [Hu]=howl (Yoruba)
- c) וד [uda]=loud sound, tune, Beat. [Ude]=fame
- d) י [ye]=his, her [onye]=person
- e) ת [ete]=lips (Yoruba) [etu]=manner (Igbo)

The word יהודית is "a Judah person's lip (speech) or manner of speech," which is Hebrew.

Language/ Tongue/Accuse: Lesuonu/Lesonu

H3956 לשון לשנה לשן lâshon lâshon leshonâh law-shone' From H3960; **the tongue** (of man or animals), used literally (**as the instrument of licking, eating, or speech**), and figuratively , a cove of water): -+babbler, bay, +evil speaker,

H3960 לשן 'lashoñ law-shan' A primitive root; properly **to lick**; but used only as a demonitive from H3965; to wag the tongue, that is to calumniate:-**accuse, slander**.

The very word for 'language' in the Hebrew Scriptures is a good word to identify that the Bantu speak Hebrew because one can identify the root words and reasons why the Hebrew words mean what they means. **H3956** לשון means 'tongue' because the root word ל is in the Igbo word [ile] =tongue. **H3960** לשן means 'to lick' because the root word ל is in the Yoruba word [la] =lick. Also we know the tongue is in the mouth and we use our mouth and our tongue to speak. This helps understand why לשון and לשן pertains to speaking because the root word ו is in Igbo [onu] =mouth and in Yoruba ו is the root word in [enu] =mouth, and in Ewe ו is [nu] =mouth. **H3956** לשון means 'speech, talker, babbler' because the root word ש is in the Yoruba word [so] =speak, talk; and both root words ל and ש are in the Yoruba word [alaheso] =babbler. Also in Igbo the root word ל is [lá] =declare. In Igbo, [asu] =spoken, saliva [asu] =speak, speaking. The root word ש is why **H3956** לשון means 'language, tongue' as well because it is in the Igbo word [asu] =language, saliva, tongue [asusu/asusu] =languages, tongues. **H3956** לשון means "eating" because the root word ל is in the Igbo words [li] =suck, drink, (some dialects say ri) [li/ili] =eat (some dialects say ri) [la] =drink. Also the root word ו pertains to eating as well because in Igbo [nu/nú] =drink [inu] =to drink [onunu] =drink. Matter of fact, the two root words ל and ו from לשון are still used to say 'eat' in the Igbo word [lie nu] =eat. לשון means a "fork of flame" because its describing a tongue of fire, just like in Igbo [ile oku] =flame, spark, hot part of fire, tongue of fire. לשון means a "bay" because of the root word ו which is still retained in the Igbo word [n'onu/n'onu] =bay. **H3960** לשן means 'accuse, slander' because the root word ל is in the Igbo word [la] =criticize, curse; also the root word ש is still the root of the Yoruba word [isokúso] =slander **H3960** לשון also means 'evil speaker' because of the same root word ל [la] and the root word ו in Igbo is [onu/onu] =curse. As one can see, the Hebrew letters are actually representing Hebrew root words, hence there are so many definitions, and the fact that you can identify those Hebrew root words through the Bantu dialects is the evidence that Bantu is actually the ancient Hebrew tongue with the Hebrew root words still present in their language. One just has to search out the root words of Bantu because they have rearranged the Hebrew root words to describe things and speak today, yet they still are speaking Hebrew as is evident by these studies. The studies also help show how pronunciation can and does also produce different meanings of words and root words as well. In conclusion [la] =lick, criticize, curse [so] =slander , speak, talk [onu] =mouth, so **H3960** לשן can be spelled and pronounced **LaSoNu**, which is describing criticizing [la] talk [so] out of one's mouth [onu]. Also, [ile] =tongue [asu] =language, tongue, speak [onu] =mouth, so **H3956** לשון can be spelled and pronounced **LeSuONu**.

Now you, the reader, understand how to say Hebrew tongue in the ancient dialect of the Hebrews. The **Lesuḡuḡ** (לשון) **Ebereye** (עברי) or **Ebereyete** (עברית) still remains among the Bantu, which are Hebrews of the Southern kingdom of Judah, and make no marvel seeing as though the scriptures testified that “In Judah is Alahayim is known,”^{Psalm 76:1} hence Hebrew is still their language as it was known in the scriptures as the Jew’s Language.^{II King 18:26} We hope you enjoy the rest of the document to learn the true Ancient Hebrew Dialect.

HEBREW ALPHABET

1. First Letter א, H502 אלף Teach, Ox: Alopho/Alofo

Psa 8:7 All sheep and oxen, H504 yea, and the beasts of the field;

Yiddish: H505 אלף 'eleph eh'-lef Properly the same as H504; hence (an ox's head being the first letter of the alphabet, and this eventually used as a numeral) a thousand: - thousand

Yiddish: H504 אלף 'eleph eh'-lef From H502; a family; also (from the sense of yoking or taming) an ox or cow: - family, kine, oxen.

Yiddish: H502 אלף 'alaph aw-lof' A primitive root, to associate with; hence to learn (and causatively to teach): - learn, teach, utter.

H505 and H504 are derived from the primitive root H502. אלף is the word that the Hebrew letter א represents. The א is an ox head, which signifies “**strength**” from H352 איל. The primitive root H502 אלף means “to learn/teach” because the ox is the leading animal that leads the flock, hence he teaches them, which way to go and travel, and they learn by following him. We can understand some of the meanings of אלף in Bantu language root words.

- a) **Ox, Strength:** H352 איל 'ayil ah'-yil From the same as H193; properly strength; hence anything strong; specifically a chief (politically); also a ram (from his strength); a pilaster (as a strong support); an oak or other strong tree: - mighty (man), lintel, oak, post, ram, tree.

a. איל [א=E] [י=Y] [ל=L] The proper spelling is EyiLa. The pronunciation is Ehyila /ehjila/. This word is still used in Igbo today for the same meaning for any thing strong and oxen. [ehi] =oxen, cattle, cow, bull [ehi ahu] =elephant, due to his strength. As one can see, Igbo has only lost the “L=ל” pronunciation from the ancient Hebrew, yet it was retained by the Yoruba, while the Igbo still has the E and Y sound intact from the original word! Thus we confirm the original spelling is EYiLa. (Eh---yiela” like the “ie” in field, is the sound of the word.). Please refer to #120 for the full breakdown of this word איל. This word איל is what makes אלף mean strength, power, or anything strong, because אל is derived from איל, the י was just dropped, and אל is pronounced Ala. You can get more edification [אל =Ala] on #121 in this document to understand that word is the word for “Deity or Power”

- b) **Thousand: H505**, has the meaning of “thousand” possibly due to the ה in אלף, because in Igbo, they retained the ה sound, [puku] =thousand. One can see how the different

meanings of the word אֶלֶף comes from the pronunciation of the letters. The א means *thousand* when pronounced as 'pu' but it means *utter* when pronounced as 'fo' as we will look at next. Also in the Ewe dialect, אֶלֶף is still used in a different pronunciation for counting in the word [alafa] =hundred. Naphtali in the Pacific Ocean have the root word א in their dialect for counting as well because the Samoan say [afe] =1000 in their dialect. So one can see how the pronunciation of the root word א as pu or fe can denote "thousand" still to this day among the Hebrews.

- c) **Learn, teach, utter: H502.** In Igbo, [alɔ] =advise, consult, counsel. *Advise* is a synonym of instruction and instructing is a synonym of teaching. Thus one can see the Igbo still correlates to the meaning "to learn, to teach" because in advising or counselling, one is giving instructions on what ought to be done, and the other person is learning information on what to do. Thus one can understand why אֶלֶף means what it means because אֶלֶף is ALɔ. The א means [fo] =mention, in Igbo, for example, [ofufo] =mentioning. This helps understand why H502 אֶלֶף also means *to utter*, because you have to mention, speak, or utter words to give instruction. Thus one can see that אֶלֶף is [alɔ fo] =mention counsel or advice. This meaning in Igbo is correlated to the ancient Hebrew meaning because the languages are one in the same. As one can see, via Bantu, Ahayah give grace so that we can understand the Hebrew by its meaning (because Bantu words come from the same Hebrew meaning) and by the letters because the sounds and pronunciations are still in Bantu language because Bantu is comprised of Hebrew root words. You will find as we continue looking at other words, that some Hebrew words are sentences in Bantu because the Hebrew letters represent Bantu words themselves. **Thus, Alɔfo or Alɔpho is the correct spelling and pronunciation of אֶלֶף, when reading the Hebrew the א can make the following sounds: a, e, i, j, o, u, y. Also, a combination of Hebrew vowels like אֶ\אוּ can make the u,u,o,o sounds as well. You will see that the transitional sounds of the Hebrew words from one letter to the next are based on what they mean, which is why letters like א, ו, and ע have multiple sounds:**

2. 2nd Letter ב, H1004 בית House: Beyeta

Exo 19:3 And Moses went up unto Alahayim, and AHAYAH called unto him out of the mountain, saying, Thus shalt thou say to the house H1004 of Jacob, H1129 and tell the children of Israel;

Yiddish: H1004 בית bayith bah'-yith Probably from; a H1129 abbreviated (in the greatest variation of applications, especially family, house etc.): - court, daughter, door, + dungeon, , + forth of, X great as would contain, family hangings. home[born], [winter]house (-hold), inside(-ward), palace, place, + prison, + steward, + tablet, temple, web, + within (-out).

In the Yiddish language this word is not spelled or pronounced correctly.

בֵּית Is the word that ב represents, and it is a “house/Tent.” [ב] = [be] =house, to this day. As we discussed prior in this document, through migration Bantu language has picked up some changes along the way but the Hebrew dialect is still prevalent because we can still understand the words in the scriptures through the Bantu language. This word בֵּית is a good example. The reason **H1004** בֵּית means *house* is because the root word is [ב] = [be] =home,house, family. This is why it’s known that Bantu is Hebrew because one can understand why and how Hebrew words obtain their meaning.

- a) [ב] = [be/ba] =in Igbo means home, house, family [be m] my home [ọ nọ na be ya] = he is at his home. In the Shona dialect, [imba] = house.
- b) [י] = [ya/ye] in Igbo means his, her, the [eya] =is a Yoruba word meaning *tribe, race, ethnicity*.
- c) [ת] = [ta] =suffix bringing the word to completion, making the action definite or certain
- d) [beyata] = house tribe, family tribe, ethic family, family, family race
- e) [beyeta] =the family, the House, His house, her family.

The interesting thing is the word “Bantu” actually is a pronunciation of **H1004** בֵּית. The phonetics help us reconcile with the modern pronunciation that the Bantu’s have picked up via migration along the way. Igbo’s say [ndi be/be ndi/ ndu be/ be ndu] =household, people of the house, fellow townsfolk. [be] =house [ndi/ndu] =people. Across Sub Saharan Africa, the Bantu tribes say “Bantu” with different dialects, but all of them mean “the People.” We rejoice in Ahayah because even in the scriptures the Israelites are referred to as “the people” in **Acts 26:17** for example, which shows the Bantu forefathers knew they were of a certain race in the earth. The root word ב is also retained among the Hebrews in America, particularly in Louisiana where the word ‘be’ is a personal family member term that has retained its ancient Hebrew meaning even though the Hebrews of Louisiana don’t recollect why that particular word ‘be’ is in reference to family members only. Now according to Ahayah’s grace we understand it’s from their ancient Hebrew dialects that they spoke when they were brought on the slave ships.

Here are some other Bantu speaker’s pronunciations: [Swahili=**watu**] [Kikongo=**Bantu**] [Zulu, Xhosa, Gusii=**aBantu**] [Chichewa=**anthu**] [Lingala=**batu**][Kiluba/Duala=**bato**][Shingazidja=**wandru**][Mpondo=**abantru**] [**batfu**=Phuthi] [Swati=**bantfu**] [Lala=**banu**] [Shona=**vanhu**] [Sesotho=**batho**] [Tiv=**mbaityo**]

Since majority of the tribes pronounce their dialect of Bantu with variations of the “t” sound, the remnant of the ancient word בֵּית **Beyeta** can still be found. It is of note that t and d have very similar sounds hence we see the **ndu** pronunciation instead of **ntu** in some dialects. So we see, “**ndi/ndu**” can also be “**ntu/nti**”. Over time and migration, the “**yeta**” in **Beyeta**, was diluted and is pronounced today with the sounds of “**ndu/ndo/ndi/ntu/nto**.”

Thus we conclude, **Ba ntu** (the people of the House) is talking about the people of the House of Israel by evidence that they are speaking Hebrew up to this day. That's why the different tribes refer to themselves as "the People" in their respective dialects because it's the same way they spoke in the scriptures, like when Yache talked to Saul from Heaven in **Acts 26:17**, he referred to Israel as "the people."

The proper spelling and pronunciation is BeYeTa. The **ב** makes the /b/ sounds and can make the / b~g̃b/ (gb) sound in some words: *ba--- be--- bi--- bī--- bo--- bō--- bu--- bū---*, *gb---gba, gbe, gbi, gbi, gbo, gbō, gbu, gbū.*

3. 3rd letter **ג**, H1580 **גמל** Do: **Gameolu/Gameolu**

Pro 31:12 She will **doH1580** him good and not evil all the days of her life.

Pro 3:30 Strive not with a man without cause, if he have **done H1580** thee no harm.

Gen 50:15 And when Joseph's brethren saw that their father was dead, they said, Joseph will peradventure hate us, and will certainly requite us all the evil which we **did H1580** unto him.

Isa 63:7 I will mention the lovingkindnesses of AHAYAH, and the praises of AHAYAH, according to all that AHAYAH hath **bestowed H1580** on us, and the great goodness toward the house of Israel, which he hath bestowed on them according to his mercies, and according to the multitude of his lovingkindnesses.

Yiddish: H1581 גמל gâmal gaw-mawl' Apparently from **H1580** (in the sense of **labor** or **burden bearing**): - camel.

Yiddish: H1580 גמל gâmal gaw-mal' A primitive root; to treat a person (well or ill), that is, benefit or **requite**; by implication (**of toil**) to ripen, that is, (specifically) to wean: - **bestow on**, deal bountifully, **do** (good), recompense, requite, reward, ripen, + **serve**, wean, yield.

גמל Is the word that represents **ג**, and **ג** is representing a camel, because they are used to **do** labour. The word means *to benefit or requite* because requiting is a service (labor). It also means to **bestow** on because something has to be brought, like in "bestowing a gift," you have to bring it. As one can see, **גמל** means the action of "**doing work**" hence a camel is called this name. And it means *to return a service or requite, labor, toil* (which is doing work), *serve* (doing work), and *do* (which is an action). Ahayah has revealed the understanding of this word through **Bantu**. The root word of the primitive root **גמל**, is **[מ] = [me] = do**

- ג** = **[ga/gaa]** = go/went. Used in auxiliary to mark the future tense like "will"
- מ** = **[me]** = do, make, made, brought
- ל** = **[olu/olu]** = services, work, labor, career, duty, job (some Igbo dialects pronounce it *oru/oru*)
- גמל** Is a sentence in Igbo about working. **גא מ לול** = **[ga m olu]** = to my job **[gaa m olu]** = go to my job. The meaning of **H1580** is still understood in Bantu today which helps one

know they still speak the Hebrew language. Matter of fact, the Igbo word for camel is [ameelu] which is the root word גמל of גמל.

- e) גמל = ga me lu = [ga me o lu] = to do labor/to do work [Gaa Me o Lu] = went/go to do work. The word describes what a camel is used for, because Hebrew is descriptive since Adam named everything according to what he saw. This shows Bantu is still Hebrew because Igbo still describes the same thing Adam saw, that is, a camel is made “to do labor.”

The proper spelling of גמל is GaMeoLu and is pronounced Ga me o lu. ג Can makes the /g/ /dʒ/ (j) sound and is as follows: ga, ge, gi, gi, go, go, gu, gu, gw, gb, gh, ja, je, ji, jik jo, jo, ju, ju.

4. 4th letter ד, H1817 דלת door, dangle: Dalota

Exo 21:6 Then his master shall bring him unto the judges; he shall also bring him to the door, H1817 or unto the door post; and his master shall bore his ear through with an aul; and he shall serve him for ever.

Psa 141:3 Set a watch, O AHAYAH, before my mouth; keep the door H1817 of my lips.

Yiddish: H1817 דלת deleth deh'-leth From H1802; something swinging, that is, the valve of a door: - door (twoleaved), gate, leaf, lid. [In Psa 141:3, dal, irreg.]

Yiddish: H1802 דלה dâlâh daw-law' A primitive root (compare H1809); properly to dangle, that is, to let down a bucket (for drawing out water); figuratively to deliver: - draw (out), X enough, lift up.

דלת Is the word that ד represents, and it is symbolized by a door, because the word describes a door hanging down off of hinges and swinging/dangling down. This is why it also means a leaf because leaves hang down off of a tree. One can still understand this through Igbo as well. The root word of the primitive root 1802 דלה is ד,

1. [ד] = [da] = fall, down, hang [daa] = stumble, fallen, fell [dakwasì] fall upon [dakpudo] = fall upon [dakpo] = fall down flat. [n'idi] = limb of a tree, so we can understand why H1817 means leaf. [ide] = doorpost, post. In Yoruba, ד is the root word in [ideri] = lid. Also H1802 means 'draw out, lift up' because in Igbo, the root word ד is [do] = pull, [dò] = draw, so one has to let the bucket fall (da) down in the well, then lift it up by pulling (do) it out to draw (dò) water. [dò] is also why H1802 can mean deliver because it is describing drawing something out of trouble. In Igbo, [dòputa] = rescue
2. [ל] = [lo] = to point, towards. [lu] = suffix that intensifies the action [dalù] = fall short of what was expected
3. [דלה] = [da lo] = something pointing down, hanging down, going downward. That's why H1802 means to let down a bucket in a well, because it is going downwards or is falling down. H1802 דלה is spelled Daloh when denoting “dangling” and pronounced dalo with

the *h* as a voiceless vowel, so it is not pronounced. It can also be pronounced **dolo** for drawing out.

4. [ת] = [ta] = suffix making bringing the action to completion, making it definite, hence דלת is a door because it is made to hang down completely, it is definitely hanging and will be hanging.

The proper spelling of דלת is DaLoTa, and is pronounced as Da Low ta. Makes the /d/ sound predominantly and in some words it makes the /t/ sound like the English “helped.” Also, ‘t’ can make a /d/ sound just like English words like “water” : *da, de, di, di, do, do, du, du, ta, te, ti, ti, to, to, tu, tu*

5. The 5th letter ה, H1958 ה Woe-Hey

Hebrew: H1931 הוא היא **He, she, it, That, They--** Ho/ Hq/ Hu/ /Heya/ Heyi a/ Wo/Ha

Yiddish: H1958 הֵי *hîy he* For **H5092**; lamentation: - woe.

Yiddish: H1931 הוא היא *hû' hîy' hoo, he* The second form is the feminine beyond the Pentateuch; **a primitive word, the third person pronoun singular, he (she or it);** only expressed when emphatic or without a verb; also (intensively) self, or (especially with the article) the same; sometimes (as demonstrative) **this or that;** occasionally (instead of copula) **as or are: - he, as for her, him (-self), it, the same, she (herself), such, that (. . . it), these, they, this, those, which (is), who.**

- a) **H1958** הֵי is the word that ה represents, and ה symbolizes *a man with his hands up*, which signifies *lamentation*. In Igbo they still say [Hei/Haa] = state, Oh! Surprise, Doubt. הֵי Is still among the Hebrew speakers as you can see! הֵי=הֵי= [HeY]. **The proper spelling and pronunciation of H1958 הֵי is HeY.**
- b) **H1931** הוא “he, she, it”. This word is interesting because it has multiple meanings depending on how one pronounces it, just like other words in Hebrew. In **H1931**, we see there are two pronunciations, הוא and היא. The concordance shows **H1931** is a primitive root and through Bantu we can identify the actual root of the primitive root word in Igbo. **H1931** הוא means “he, she, it” because of root word [א] = [o/ɔ] = he, she, or it; still means the same to this day in Igbo. The [a=a] in [א] is a part of the natural vowel sound of [o/ɔ/ʊ] because of [ɔ=o, u] letter in [א]. The Bantu root word [א=o, ɔ, ʊ] helps us understand that the [ה=H] is not pronounced when one is saying “he, she, it” in Hebrew. You will find the [H=ה] can be a voiceless vowel in Bantu depending on what you are saying, just like “hour, Honor” in English. It’s amazing they still use the same words in the scriptures to this day, and doing this study helps reconcile the modern spelling of words in Bantu with the true ancient spelling in the Hebrew records. In the process of doing so, the evidence is compiling that Bantu is Hebrew because both have the same sounds and correlating meanings. **Thus we conclude, when saying “he, she, it” the proper spelling**

of הוּא is **Ho/ H_o**, yet the pronunciation is **o/o**, [o] sound like “au” in author. [o] sounds like “o” in open.

- c) **H1931** הוּא “that.” Now when one is saying “that” in Igbo it is [ah_u] =that. The Hebrew letters of the word הוּא are still represented in the word as well because the [וּא] makes a natural vowel sound of [u/ּ] because of [ו=ּo,u] letter in [וּא], and the [ה=H] is not silent in [ah_u]. One can reconcile the ancient pronunciation of the Hebrew via Bantu as well because there is no Hebrew letter for the “a” sound in הוּא, thus we can see the ancient Hebrew way of saying it is “H_u” and over time the Bantu have grown to say “ah_u” today, but the true pronunciation is H_u. **Thus we conclude when saying “that” the proper spelling of הוּא is H_u.**
- d) **H1931** הִיא “this, that, these, which (is)”. Now when saying “this” in Igbo, it is [i_{he} a] =this. There is no /o/ sound in this word because it is the other spelling of **H1931** הִיא that means “this.” The way [i_{he} a] is spelled does not denote all the sounds that are made when saying it, which makes it more evident that Bantu is Hebrew because when pronouncing [i_{he} a], there is a natural ‘y’ sound between ‘i_{he}’ and ‘a’. In Igbo, i_{he} a, sounds like “ee---he---ya”, “he” is pronounced like help, the “y” is slight and short, and “a” is pronounced like apple. Through the sound of the pronunciation we can see the sounds of the Hebrew letters are represented in [i_{he} a] with the [ה=He] [י=y sound] and [א=a]. Now we can also reconcile the Bantu back to the ancient by removing the “i” from [i_{he}] since there is no Hebrew letter representing the sound, and thus we have **הִיא** [HeY_A]. Also, the root word [א=a] itself in Igbo is [a]=this, which, is, these [à] =as; which helps understand how the root words of הִיא give the different meanings. In Yoruba dialect, the root word י still means ‘this, that, which’ in words like [y_i] =this [ey_i] =this, that, which. **Thus we conclude, when saying “this, that, these, which (is)” הִיא is spelled HeY_a or HeY_iA, and is pronounced “he-ya “ from [i_{he} a] or [Eyi a] depending on what one is saying.**
- e) **H1931** הוּא means “they” because of root word [וּא] in Yoruba and Ewe dialect. וּא can be pronounced **wo**, which in Ewe [wo] =they, and in Yoruba [awo] =they. Also the root word [ה=H] in Igbo is [ha]=they, them, plural. This word is interesting because the [ה=Ha] is why **H1931** can mean “they” also. The proof is in Abraham’s name and **H2004** הֵן . When you read the break down of Abraham’s name you will find that **אֲבִרָהָם** ABaRoHaM, means “father of multitude”, because of “ha”, since [ha] =size or plural in Igbo. For example [haruru] =magnitude, great size. (haro is **H2022** הַר “mountain” by the way, because of the “great size”). So, we see how “ha” is the root of why Abraham’s name meant multitude because of the plurality of “ha.” We have more proof in **H2004** הֵן because that word has literally not changed at all from the ancient times to today.
- a. **H2004** הֵן hên hane Feminine plural from **H1931**; **they** (only used when emphatic): - X **in**, such like, (**with**) **them**, thereby, **therein**, (more than) they, wherein, in which, whom, withal

As you see, ה comes from H1931, and the letters are [ה=h] and [נ=n]. In Igbo, [ha na] means *they, them, their*; just like it does in the Hebrew writings הא na, and we know it is because of “*ha*” and we also now know **the proper spelling and pronunciation of H2004 ה is HaNa, but it can be pronounced differently when saying certain things.** For example, the root word נ is why ה means ‘in, with, withal’ because in Igbo [na] =in, with, and, also. We can understand more of the meanings of ה like ‘*therein, in, whom*’ as well because the root word נ in Yoruba is [ni] =in [inu] =in, therein [eni] =whom, who. So one can see how a change in pronunciation gives different meanings. The ability to get to the root words of the Hebrew like this is definite evidence that Bantu is actually Hebrew because the root words are the base foundation of the language and they are still found among the Bantu which shows they speak the language.

So, through the examples of Abraham, and H2004 hana, we can understand how and why H1931 can mean *they* because of the root word [ה=ha]. This shows us that H1931 הוא can also broken down into the root words like ה HA when saying “they” or ו WO. Over time and migration, the root words have spread among the Bantu speakers, hence the Yoruba and Ewe still use [ו=wo] from ancient word, but Igbo kept [ה=ha]. Thanks be to Ahayah, the word still hasn’t lost its original meaning from the ancient word to the Bantu, so that we may be able to identify it, and connect the Bantu to its Hebrew roots.

ה makes the /h/ sound and is sometimes a voiceless vowel at the beginning or end of words, some of the sounds it makes are: *ha, he, hi, hj, hq, ho, hu, hu.*

6. 7th Letter ו, H2053 ו Nail: Wo

Exo 26:31 And thou shalt make a vail of blue, and purple, and scarlet, and fine twined linen of cunning work: with cherubims shall it be made:

Exo 26:31 ויתעש H6213 פרכת H6532 תכלת H8504 ו ארגמן H713 תולעתו H8438 ניש H8144 שש H8336 זרמש H7806 המעש H4639 בחש H2803 היעש H6213 אתה H853 כרבים: H3742

Exo 26:32 And thou shalt hang it upon four pillars of shittim wood overlaid with gold: their hooks H2053 shall be of gold, upon the four sockets of silver.

H2053 ו vav **Probably a hook** (the name of the sixth Hebrew letter): - hook.

ו Is the word that represents ו, it is a representation of a nail or tent nail because it bores/pokes a hole into the material to bind it to the ground, thus holding them together for the tent. This is why ו is used for “and” in Hebrew because “and” is used to connect words together, just like a nail is used to connect objects. This word is interesting because we can understand why it represents a nail, why it used for and, and why it is used in the scriptures for hook through Bantu. The letter ו makes “o,u,w” sounds. In Igbo, [wo] =bore a hole, poke. ו is [wo]. Bantu language still describes what a nail or hook does, because it’s Hebrew and Hebrew is

descriptive. [wo ɔnu] =dig hole, excavate. As you see in the scriptures, ו is used to denote 'and'. This still holds true to this day in Hebrew because in Igbo, [we] =and, which is exactly what ו means in the ancient Hebrew, and has not lost its meaning to this day in Bantu. ו can also be pronounced [o] =and, which is still in the Yoruba dialect. **The proper spelling of ו is WO and is pronounced wo, like wood. It makes these sounds: o, ɔ, u, ʊ, wa, we, wi, wɪ, wo, wɔ, wu, wʊ**

7. 7th letter ו, H2109 וו feed, nourish: Zʊnʊ

Jer 5:8 They were as **fedH2109** horses in the morning: every one neighed after his neighbour's wife.

Yiddish: H2109 וו zûn zoon A primitive root; perhaps properly **to be plump**, that is, (transitively) **to nourish: - feed**.

וו Is the word that ו represents, and ו is a symbol of a "Mattock/Garden Hoe." The symbol is a mattock, because it is the tool used to get food, since you have to use it to plant and harvest your food. **H2109** means *to be plump* because it is the result of being well fed, like a baby after it has been well nourished is nice and plump. We can understand this word by its meaning and the letters as well. In Igbo, [zʊ] =feed [ozʊzʊ] =nursing [zʊ na] =consume [nʊ] =drink [oŋʊnʊ] =drink. Thus we can understand **H2109 וו** because [zʊ nʊ] = feed drink, is what one must do to be well fed and plump. ו = ו = [ZʊNʊ] =drink, feed, nourish. The root word [ʊ-nu] is also found in other dialects among the Hebrews too. In the pacific islands where Naphtali dwells, the **Aiwoo** and **Tahitians** have retained [nu] =to drink in their dialects from the word וו while the **Hawaiians** retained [inu] =drink. **The proper spelling and pronunciation of וו is ZʊNʊ. ו** makes the /z/ sound: *za, ze, zi, zɪ, zo, zɔ, zu, zʊ*

8. 8th Letter ה, H2846 הטה take: Cheta (keta)

Pro 6:27 Can a man **takeH2846** fire in his bosom, and his clothes not be burned?

Yiddish: H2846 הטה châthâh khaw-thaw' A primitive root; **to lay hold of**; especially to pick up fire: - heap, take (away).

הטה Is the word that ה represents, and ה is a symbol of a fence to separate boundaries. This is the 8th letter of the Hebrew alphabet, and it makes a /k/ and /tʃ/ (ch) sound. The meaning "to lay hold of" is still understood in Igbo today because in order to receive a share, portion or inheritance you have "to lay hold" on the thing to possess it. For example to receive a share of a piece of land, you must take hold of the deeds to the land. The word הטה is [keta] = take a share or portion, inherit. [keta ɔke] =take a share and bring it back. We can see why **H2846** means "to lay hold of" because, one has to take hold of the portion that he took.

- [ה] = [Ke] =share, divide
- [ה]ta= suffix making the action definite

- c) [ח] = [h] = the H is a voiceless vowel, and goes unpronounced in this word like Hanah in English.
- d) [חתה] = **KeTaH**, is the true pronunciation and spelling.

The understanding of the word in Igbo still applies to its use in the scriptures, because **Povers 6:27** is saying, "can a man take (a share, that is to say, a portion) fire in his bosom and not be burned." The scripture still makes sense with the **Bantu** meaning today because its Hebrew, and we get to learn more about what [keta] means exploring the ancient meanings as well. The ancient Hebrew letter representation for this word is a **FENCE** because when one takes an inheritance, you divide it with a boundary. This further helps us know **Bantu** is Hebrew because [oke] = boundary in Igbo. [kewa] = divide off, separate. ח makes the /k/ or /tʃ/(ch) sound: *ka, ke, ki, kī, ko, kō, ku, kū, cha, che, chi, chī, cho, chō, chu, chū*

9. 9th letter ט, H2916 טיט sticky(miry): Teyata

Psa 69:14 Deliver me out of **the mire, H2916** and let me not sink: let me be delivered from them that hate me, and out of the deep waters.

Yiddish: H2916 טיט tīyt teet From an unused root meaning apparently **to be sticky** (rather perhaps a denominative from **H2894**, through the idea of dirt to be swept away); mud or clay; figuratively calamity: - clay, dirt, mire.

טיט is the word that ט represents, and it symbolizes a *basket with sticky mud* in it. Through Bantu, one can understand this word as well by its meaning which describes the texture of the mud, knowing what mud is used for, and the letters (root words) used in the word. In Igbo, ט is [tee] = rub, annoint, paint [tewo] = greased [tee alo] = greasy, **sticky**. Also, י is the root word in [nya] = to be sticky. When using mud for building, it has to be smeared all over the blocks to cause them to stick together, hence [tee] means 'to rub.' The mud is very sticky like puddy used for fixing walls on houses, hence [nya] = to be sticky. [nyachi] = seal, stop up cracks [nyaku] = adhere; cling; **stick**.

- a) [ט] = [tee] = rub, paint
- b) [י] = [nya] = sticky (though this word has an 'n' the pronunciation is nasal and makes it almost silent. 'n' is also a infinitive prefix while the root word is 'ya')
- c) [ט] = [ta] = suffix make the bringing action to completion, making it definite.
- d) [טיט] = טעײטא [teyata] = rubbing to be sticky. The word is describing the mud and what it is used for.

The spelling and pronunciation of טיט is TeYaTa. This word makes a /t/ sound: *ta, te, ti, tī, to, tō, tu, tū*.

10. 10th letter י, H3034 יָד Hand, Praise, Throw: Yodah

Num 35:17 And if he smite him with **throwingH3027** a stone, wherewith he may die, and he die, he is a murderer: the murderer shall surely be put to death.

Lev 25:26 And if the man have none to redeem it, and **himselfH3027** be able to redeem it;

Lev 5:5 And it shall be, when he shall be guilty in one of these things, that he shall **confessH3034** that he hath sinned in that thing:

2Ch 7:3 And when all the children of Israel saw how the fire came down, and the glory of AHAYAH upon the house, they bowed themselves with their faces to the ground upon the pavement, and worshipped, and **praisedH3034** AHAYAH, saying, For he is good; for his mercy endureth for ever.

Jer 50:14 Put yourselves in array against Babylon round about: all ye that bend the bow, **shootH3034** at her, spare no arrows: for she hath sinned against AHAYAH.

Psa 81:5 This he ordained in Joseph for a testimony, when he went out through the land of Egypt: where I heard a language that I **understoodH3045** not.

Yiddish: H3027 יָד yâd yawd A primitive word; a hand (the open one (indicating power, means, direction, etc.), in distinction from H3709, the closed one); used (as noun, adverb, etc.) in a great variety of applications, both literally and figuratively, both proximate and remote: - (+ be) able, X about, + armholes, at, axletree, because of, beside, border, X bounty, + broad, [broken-] handed, X by, charge, coast, + consecrate, + creditor, custody, debt, dominion, X enough, + fellowship, force, X from, hand [-staves, -y work], X **he**, **himself**, X in, labour, + large, ledge, [left-] handed, means, X mine, ministry, near, X of, X order, ordinance, X our, parts, **pain**, power, X presumptuously, service, side, **sore**, state, stay, draw with strength, stroke, + swear, **terror**, X thee, X by them, X them-selves, X thine own, X thou, through, X **throwing**, + thumb, times, X to, X under, X us, X wait on, [way-] side, where, + wide, X with (**him**, **me**, **you**), work, + yield, X your-selves.

Yiddish: H3034 יָדָה yâdâh yaw-daw' A primitive root; used only as denominative from H3027; **literally to use (that is, hold out) the hand**; physically **to throw (a stone, an arrow)** at or away; especially to revere or worship (with extended hands); intensively **to bemoan (by wringing the hands)**: - cast (out), (make) confess (-ion), **praise**, shoot, **(give) thank** (-ful, -s, sgiving).

Yiddish: H3045 יָדָע yâda' yaw-dah' A primitive root; **to know (properly to ascertain by seeing)**; used in a great variety of senses, figuratively, literally, euphemistically and inferentially (including observation, care, recognition; and causatively instruction, designation, punishment, etc.): - **acknowledge**, acquaintance (-ted with), advise, answer, appoint, assuredly, be aware, [un-] awares, can [-not], certainly, for a certainty, **comprehend**, consider, X could they, cunning, declare, be diligent, (can, cause to) discern, discover, endued with, familiar friend, famous, feel, can have, be [ig-] norant, instruct, kinsfolk, kinsman, (cause to, let, make) know, (come to give, have, take) knowledge, have

[knowledge], (be, make, make to be, make self) known, + be learned, + lie by man, mark, **perceive**, privy to, X prognosticator, regard, have respect, skilful, shew, can (man of) skill, be sure, of a surety, teach, (can) tell, **understand**, have [understanding], X will be, wist, wit, wot.

- a) **H3034 ידה** is the word that י represents, and י is a symbol of an “*extended Hand*.” Many of the meanings of the words are actually describing things we do with our hands. Also the many meanings are based on the different root words as well. One can understand the various meaning in these words still in **Bantu**. We can understand **H3034 ידה** meaning “*throw*” because in Igbo [י] = [yɔ] =flow, throw, drizzle, sprinkle (because something is being thrown down or flowing down) like when it’s raining Igbo’s say [**Mmiri na ayɔ**] =the rain is drizzling. Or when you need to throw some salt on your food [**Yɔɔ nni afu nwantinti nnu**] =throw/sprinkle some salt on that food. So, when throwing a rock, we can understand it because [da] =fall, down, so [yɔ daa] =throw/flow down, which can describe the rock being thrown because it will eventually fall to the ground. [de] =continue. So [yɔ de] = continued flow/throw, which can describe the throwing of an arrow as it continues to flow toward its target. Also, in the Ewe dialect, the root word י is [da] =throw, which is a great example of how the Bantu’s have Hebrew root words spread throughout their dialects, and the one thing that can reconcile their language back to the original arrangement of root words is the Hebrew words that the Bantu dialects originate from. When we reconcile the dialects, ידה is [yɔ da] =throw just like the Hebrew scriptures say. We can also understand that **H3034 ידה** means “*to worship, revere, bemoan, give thanks*” because in Igbo [י] = [yɔ] =beg, which in worship we cast up our hands in praise begging thanks, in reverence, and bemoaning/begging to be saved. [iyɔ] =beg [oyiyɔ] =begging [yɔ ayiyɔ] = beg; beseech; pray; beg for alms. Also, the root word י is [daalu] =thanks. In Yoruba, [ayɔ/yɔ] = means joy, happiness, or rejoice which are the feelings one get in praise and worship. As you can see, the Bantu very much still use the root word, [י =yɔ] and [י =da], to this day. We can also understand why **H3034 ידה** means “*to use, hold out the hand*” because ידה = ידא = YɔDaH, which is spelled and pronounced in **Igbo** as [yɔta] =recieve by begging. The meaning in Igbo still shows the use of the hands because recieving is given in the hand and begging is done with the hand. The י/d/ is pronounced with a /t/ or /d/ sound in this word, and the ה/h/ is a voiceless vowel. **The proper spelling of H3034 ידה is YɔDaH and its pronunciation is Yɔda or Yɔta.** The י makes the /j/ and /i/ sounds and in some cases the /y/ (gh) sound, or the diacritic /ɲ/ sound ‘ny’ in Igbo: *ya, ye, yi, yi, yo, yɔ, yu, yu, i, i, ny, gh*
- b) **H3027 י** means “*He, himself*” because in Igbo the root word [י] is [ya/ye] =him, himself, he. That is a good example to see that all the different meanings come about from the meanings of the root words as well, not just the whole Hebrew word. One can also understand why **H3027 י** means “*sore, pain, terror*” because [י] = [ya] =to suffer {from

disease}, endure, worry [ya oya] =suffer illness [aru ya] =be sick [O bu John ka anyi na---aya] = It is John who worries us.

- c) One can understand H3045 ידע as well because it is still referring to the use of the hand. It is actually describing the means of understanding or perceiving by “**catching on to it**”. Kind of like how some one would say, “did you catch that?” So, one can understand H3045 ידע meaning “*know, acknowledge, comprehend understand*” because in Yoruba [ye] =understand [oye] =understand, intelligence. In Igbo [gho] =catch {object falling from a height or thrown} [ghota] =understand [ghodo] =understand well [nghota] =understanding [m ghota gi] = I understand you. Now this word helps us see how the pronunciation has grown from the ancient times, and we should properly pronounce ידע like yeta or yota, instead of ghotā. **Thus we know the proper spelling of H3045 ידע is Yoda or YeDa, and Yoda is pronounced Yota, (but you will hear the Igbos say ghotā)**

11. 11th letter כ כָּ, H3709 כָּ : Kopho/Kopho

Yiddish: H3710 כָּ kēph kafe From H3721; a hollow rock: - rock.

Yiddish: H3709 כָּ kaph kaf From H3721; the hollow hand or palm (so of the paw of an animal, of the sole, and even of the bowl of a dish or sling, the handle of a bolt, the leaves of a palm tree); figuratively power: - branch, + foot, hand ([-ful], -dle, [-led]), hollow, middle, palm, paw, power, sole, spoon.

כָּ Is the word that כ represents, and כ is the symbol of a “*curled/open Hand*.” One can understand this word in the Bantu languages because it is describing what an open hand looks like and even the Hebrew Letter is literally a curled or open hand. It also makes /k/ sound like when you scrape a shovel on the ground based off the description. The Bantu’s, particularly Igbo, still used this word in denoting things done with the hand like [kə] =scratch [kə oqə] =scratch an itch [nko/ko/kə] =curve, hook [ka] =be hard, firm dry. [fə] =remains, left over. Through the Bantu language one can still understand why H3710 כָּ means rock because [ka fə] =hard and dry remains, which is describing what rocks literally are, that is hard dry dirt. The Hebrew pronunciation is literally still in the Bantu dialect, כָּ=כָּאָפָּ= [KaFə]. Also, the Bantu’s have retained the root letters כ and פ in their dialect for rocks too. The Yoruba say [okuta] =stone [apata] =rock, while the Igbo say [okute] =rock [nkume] =stone, while the Ewe say [kpe] =stone, rock. They have different dialects but you can find the root letters from their ancient Hebrew being pronounced in their respective dialects. **Thus the correct spelling and pronunciation of H3710 כָּ is Kafə or KuFə.**

In Bantu one can also understand that H3709 כָּ means “*the hollow hand, handle, palm, foot*” because of the root word כ, which is also the root word in the Igbo word [aka] =hand, palm, handle [nkwu] =palm [uku] =foot, while in Yoruba, the root word פ is in [ope] =palm. That same root word כ is also why כָּ means ‘power’ because it is a root word in the Igbo word [ike] =power.

H3709 כף is describing “the bowl of a dish” because they still use [כ] =ko, for naming their curved dishes like [iko] =cup [qkwa] =bowl [ekan] =bowl (Yoruba) and ף is the root word in [efere] =bowl [opon] =bowl (Yoruba). One can also understand why **H3709 כף** means ‘branch’ by the root word כ because in Yoruba [eka] =branch. **H3709 כף** is ‘a paw of an animal’ because the root word ף is the Igbo word [poo] =paw. Also a paw is curved [nko/kq], he uses it to scratch [kq], and when he scratches the dirt there is a pile that remains [fq]. **H3709 כף** refers to Leaves of Palm trees because they hang down with a curve like a hook shape just like the handle of a bolt or one’s palm, that’s why [kq] =hook, because it describes the shape, since it is the same meaning behind the ancient כ in Hebrew dialect. Also in Ewe ף is [ƒɔ] (which sounds just like fq in Igbo) =palm branch. One can identify the meaning ‘hollow’ through the root words of ף because they can still be found in Yoruba words like [sofo] =hollow [kòto] =hollow, pit, ditch. **Thus we conclude, H3709 כף is spelled KqPhq or KoPho and pronounced KqFq or KoFo.** We rejoice in Ahayah because these studies helps us to understand that Bantu words come from more in depth meanings than they use them for today, since we see the ancient meanings of the Hebrew in scriptures. The כ makes the /k/ sound: ka, ke, ki, kɪ, ko, kq, ku, kɪ.

12. 12th letter ל, H3925 למד Teach: Lomade

Yiddish: H3925 למד lâmad law-mad' A primitive root; properly to goad, that is, (by implication) to teach (the rod being an Oriental incentive): - [un-] accustomed, X diligently, expert, instruct, learn, skillful, teach (-er, -ing).

למד Is the word that ל represents, it is a symbol of a staff. It means “to teach” because the word is describing how a shepherd uses his staff to hit his animal on either side continually to guide them that they may know the right direction to go. ל is the root in [alq] =advise, counsel, consult. מ is the root in [ma] =know, wise, knowledge, recognize, hence one would be skillful, and some synonyms of skillful are “smart, clever, brilliant, wise”, which is understood by the root word מ in [omacha] =smart [maara] =clever, familiar [amamihe] =brilliant [ma] =wise. Also in Yoruba, one can understand why למד means ‘expert’ because מ is the root in [imose] =skill, expertise. למד also means ‘diligently’ and a synonym of diligent is “thorough, attentive” which in Igbo is [oma] =thorough [mmasɪ] =attentive, so one can see the correlation to the root word מ for the meaning “diligently.” Also in Yoruba the root word מ is in the word [imo/imq] =learn, knowledge, [omo] =student, so one can understand that root word מ is why למד means “learn.” The definition “to instruct/teach” has synonyms like “train, educate, enlighten, guide” and one can understand this in the root words like מ and ך because in Igbo, [ime] =train [imu] =educate, study [mara] =enlighten [edu] =guide [dari] =guide (Yoruba). The definition “to goad” has a few synonyms like “encourage, prompt, provoke, move, stimulate” and one can understand by the root words like מ which is in the Igbo word [ume] =encourage [ime] =prompt [mu] =provoke (Yoruba). The root word ל is in the Yoruba word [lo] =move [lowo] =stimulate. One can see how different pronunciation of the root words help expand the definitions of the Hebrew words, which also helps one understand how the Bantu dialects may vary in sound but the meanings correlate

because they come from the same Hebrew root words. Now למד also is representing a staff and denotes a rod because ל is the root in the Igbo word [ndele] =rod. Also ל is the root in [alo] =king or chief's sacred staff, and [alo] = a spear used by titled men for ceremonies.. Also [de] =write, apply, press, continue; which helps understand that the person with knowledge (ma), which is the expert (ma) has to be thorough (oma) and attentive (mmasī) in counseling (alo), educating (imu), enlightening (mara), and training (ime) his students (omo) continually (de), maybe even with a rod, (ndele) so that they may learn (imo) through their thorough (oma) studying (imu) and be wise (ma) themselves. Hence, למד=אלמאד= [alo ma de] =to continually counsel wisely/ to apply knowledgeable counsel, which describes teaching. **The correct spelling and pronunciation of למד is LoMaDe.** This letter makes the /L/ sound: la, le, li, li, lo, lo, lu, lu.

There is more on this word for further edification. One can understand the meanings of H3925 by synonyms. A synonym of expert, skilful is "professional" and the Yoruba have retained the Hebrew characters in the word [alamodaju] =professional. Also a person that is expert or skilful in something is knowledgeable and familiar with the subject, hence [alamoda] =familiar.

13. 13th letter מ ך, H4325 מים water: Miyim

Yiddish: H4325 מים mayim mah'-yim **Dual of a primitive noun** (but used in a singular sense); **water**; figuratively juice; by euphemism urine, semen: - + piss, wasting, water (-ing, [-course, -flood, -spring]).

Yiddish: H3220 ים yām yawm From an unused root meaning to roar; **a sea** (as breaking in noisy surf) or **large body of water**; specifically (with the article) the Mediterranean; sometimes **a large river**, or an artificial basin; locally, the west, or (rarely) the south: - sea (X -faring man, [-shore]), south, west (-ern, side, -ward).

מים Is the word that מ represents. It is the symbol of **water waves**. In Igbo, [miri/mini/mili] =water and [iyi] =source, spring, stream. The root word of both H4325 and H3220 is [י] = [iyi]. H4325 says it is a dual, that is 2 parts, of a primitive noun, and that noun is [iyi] and/or [mi]. In Igbo, [iyi miri/iyi mini] = water source, stream of water, spring of water. The meaning of [iyi miri] helps us see how both H4325 and H3220 have their meanings and gives us the pronunciations. In "miri" the root word is 'mi' and the suffix is 'ri', hence [mi iyi mi] helps us understand מים, means "water" because מים=MiYiM can be understood to mean water in the Bantu language since you have [mi] and [iyi] in the word. One can also find that root word 'mi' in other Hebrew dialects as well. For example, in Yoruba, [omi] =water, liquid. Now H3320 ים, is interesting too because [iyi miri] is describing the meaning of H3220, which is, "sea or large body of water" by its meaning, "water source, stream of water." We can also understand the proper spelling of H3320 ים because ים= [iYiM] but according to the spelling of the Hebrew Letters we can see it is spelled ים = [YiM]. H3220 ים is YiM, and is pronounced yeem. **The proper spelling of H4325 מים is MiYiM**, and it is pronounced mee---yeem. מ or ך Makes the /m/ sound: ma, me, mi, mi, mo, mo, mu, mu.

This word helps us know the Native Americans, who are really the Northern Kingdom of Israel, still had remnants of their Hebrew tongue in the Americas because, the state of Florida's capital is Miami, but was called by the Seminoles Indians, "Mayimi" which meant "Big Water." The

Bantus of Sub Saharan Africa would be able to understand what the Seminoles in America are saying because they both spoke dialects of Hebrew even though the Northern kingdom's dialect was more diluted from their time in Assyria and migration. "Mayimi" comes from [mi iyi mi] in Igbo. This shows the Natives still spoke a language that derived from Hebrew since we can understand the meaning of what they said through Bantu to confirm both Bantu and Natives spoke Hebrew. There is also a city in Florida called Okeechobee which in pronunciation sounds Igbo. Also the *ShoneShone* tribe in Minnesota, still spoke Hebrew as we can find remnants of their Hebrew dialect. Firstly, the name of their tribe "Shone" is Hebrew **H8141 שן** which makes it quite clear what their original language was. Secondly, *Minnesota*, is actually an Igbo word, which helps us know they also spoke Hebrew. [mini/mmini] =water, [sq] =flow, stream, many, [ta] =suffix that brings action to completion, making it definite. Thus by Bantu, one can understand what the ShoneShone were saying when they named the land based off what they could see, which was a land of "many waters", which is [mini sqta] =Many streams of water, in Igbo. There are other places in America where the Israelites retained the root word 'mi' for water as well like *mississippi* which means 'big water' and *Michigan* which means 'large lake/water.' Ahayah is truly gracious to leave remnants of the Hebrew language to link the nation of the Hebrews back together across the world by their ancestral language.

14. 14th letter נון **5125** נ, ך perpetuity, Son: Nwanw

Psa 72:17 His name shall endure for ever: his name shall be **continued H5125** as long as the sun: and men shall be blessed in him: all nations shall call him blessed.

Yiddish: H5209 נין nîyn neen From **H5125**; **progeny: - son.**

Yiddish: H5125 נון nûn noon A primitive root; **to resprout**, that is, propagate by shoots; figuratively, **to be perpetual: - be continued.**

נון Is the word that נ represents, and it symbolizes a "seed." The seed means "resprout" because it breaks forth out of the ground, and "perpetual" because a seed is how a plant is continued on and does not become extinct. This is why "seed" also means "heir, son" as you saw in the first chart of the Hebrew letters, because a son is an heir to the inheritance and only through a son, can one's name be continued because the seed comes from the man. Also a man's seed by the pleasure of sleep with his wife, [Wisdom 7:1---6], after 9 to 10 months in the woman's womb, breaks forth into the world in the birthing process. The words are understood in the Bantu language still, and we can identify the root word of the primitive root **H5125 נון** which is נ, because [ן] = [wa] =break through, to force one's way in, burst through, to continue. [wa] is also a suffix that makes a word continuous, hence **H5125 נון** means "to be perpetual, be continued." The word also helps understand how seed originates in the womb and breaks forth in birth because [ן] = [wa] is describing the seed breaking forth out of the ground, which continues the existence of the plant, and it is describing the breaking forth of a child out of the womb into the world, which continues the existence of mankind. Hence the Igbo dialect retained נו for [nwa] =birth. We can also understand why נין means "progeny (Heir) or son" because [iyi] =source,

spring, resemble, likeness, similar, in Igbo, which helps us understand **בן** is a male child because he resembles his father being a male and he is the source of his father's seed and the next generation of his father will sprout from him since one's name can only be continued through a son. In Yoruba [iyi] = 'dignity, prestige, honor,' which gives understanding **בן** is a son because the firstborn son is the beginning of one's strength and the excellency of dignity' as Jacob attested in Gen 49:3. One can also understand how **H5409 בן** got the meaning *son* from the primitive root **H5125 בן** because in Igbo, the primitive root word **נו** still means 'son'. The Igbo word for child is [nwa] = child, son. The Igbo call their male children [nwa nwoke or nwoke] and female children [nwa nwanyi/nwanyi]. Now this is interesting because they can still understand **H5215 בן** means "son heir" in the Igbo by what they call children. **נו** nwoke = [NWa NWoke] = son, male child. Its interesting as well that **בן** is the derivative of "progeny (heir)" because [oke] = inherit, share, which helps us understand why a male child is called [nwa nwoke] because he is the heir of his father's inheritance. In fact, [nwoke] = son, [oke] = male, as well. A female can also be called [nwanyi]. Notice both male and female contain **nw** in the words which originate from **נו** in **בן** and the female still contains the **ny** from **ני** in **בן**. We praise Ahayah for his wisdom and causing his language to be made manifest in these Last Days. In conclusion, **the proper spelling and pronunciation of H5125 בן is NWaNw.** (You will have to go on youtube and hear the pronunciation of "nw" at the youtube page that we mentioned earlier in the document, so you can hear it properly.) **נ** makes the /n/, /ŋw/ (nw) and /ŋ/ (ñ) sound along with these other sounds: *n, ñ, nw, ny, na, ne, ni, nj, no, nɔ, nu, nɛ, nwa, nwe, nwi, nwɪ, nwo, nwɔ, nwu, nwɛ, nya, nye, nyi, nyi, nyo, nyɔ, nyu, nyɛ.*

15. 15th letter **ס**, H5564 **סמך**: Simeko

Yiddish: H5564 סמך sâmak saw-mak' A primitive root; **to prop** (literally or figuratively); reflexively to lean upon or **take hold of** (in a favorable or unfavorable sense): - bear up, establish, **(up-) hold**, lay, lean, lie hard, put, rest self, set self, **stand** fast, stay (self), sustain.

סמך Is the word that **ס** represents, a **ס** symbolizes a "*Thorn*." Since it represents a thorn, and the word is describing "*to prop up*" and "*take hold of*." While examining the Igbo language it was revealed that the root word **ס** for a stick is found in [osisi] = wood, stick, post, pole, haul [osi] = raised. And in order to prop a stick up you have to make it that way, hence the root word **מ** is [me] = do, to do, make. And seeing **סמך** also meant *to take hold of*, we looked at the root word **ך** for [ko/ko] = take hold, hook. In Yoruba, **מ** = [mu] = hold and **סמ** = [si mu] = hold, so one can see how both Bantu dialects retained some of the meaning of **סמך** because Igbo kept the **ך** intact while Yoruba kept the **מ** and **סמ** sounds intact. The **מ** also is used as a root word in Igbo for 'uphold' as well in [imezu ihe] = to uphold a thing, which shows the Igbo language retained the meaning too. This word is **סמך=סimeך** = [Si Me Ko]. Seemingly the word is describing the process of propping something up like "made to hold a thing raised/up". Interestingly, in the **Shona** dialect in Zimbabwe they still speak this Hebrew word **סמך** because they say **sumuko** or **simuka** which means "*to stand, stand up, rise*" because it is the same word as **H5564 סמך** "*to*

prop, establish” since the word is describing standing something up. סמך may be pronounce as **Simeko** or **Simuko** based on the Hebrew dialects in Bantu, and seeing as though Igbo is the root of the Bantu dialects, **Simeko** is most accurate. The ם makes the /s/ /ʃ/ (sh) sound: *sa, se, si, sî, so, sô, su, sù, sha, she, shi, shî, sho, shô, shu, shû*. In sincerity, we hope Ahayah sends someone who is more fluent in Igbo or any Bantu language to help edify us further on this word.

16. 16th letter ע, H5869 עין, fountain, eye: Iyin

Exo 15:27 And they came to Elim, where were twelve wells^{H5869} of water, and threescore and ten palm trees: and they encamped there by the waters.

Gen 16:7 And the angel of AHAYAH found her by a fountain H5869 of water in the wilderness, by the fountain in the way to Shur.

Pro 7:2 Keep my commandments, and live; and my law as the apple of thine eye.H5869

Yiddish: H5869 עין 'ayin ah'-yin Probably a primitive word; an *eye* (literally or figuratively); by analogy a *fountain* (as the *eye* of the landscape): - affliction, outward appearance, + before, + think best, colour, conceit, + be content, countenance, + displease, eye ([brow], [-d], -sight), face, + favour, fountain, furrow [from the margin], X him, + humble, knowledge, look, (+ well), X me, open (-ly), + (not) please, presence, + regard, resemblance, sight, X thee, X them, + think, X us, well, X you (-rselves).

עין is the word that ע represents, and ע is a symbol of an “eye.” The ע also means a source, like the eye of a hurricane. When you read the scriptures above you can see that H6869 עין is used to denote a “source of water.” This is what it means in Igbo too. In the definition of H5869, you can see that they guessed this word was “probably a primitive word,” but Ahayah has revealed what this word’s real primitive root is in Igbo, [iyi] =water springing from a rock, stream, source, spring, water, appear. Through the Igbo language, you can understand why H5869 obtains its meaning. עין root word is עי=ע=י= [YI] =source, stream, appear. One of the definitions of H5869 is “outward appearance, sight” and that comes from iyi because [iyi] =appear [iyi ihe] = seem, appear, appearing thing [anya] = appearance. Also, H5869 means “eye”, this is also understood in the Bantu languages because in order for something to appear you have to see it with your eyes, and the word for “eye” in Igbo today is [anya] =eye, sight. You can see that anya is a derivative of עין IYiN, with the ע and י replacing each other to be [ANYa=אניע=עני]. In conclusion, [iyi] still means ‘appear’ just like H5869 עין means ‘outward appearance or sight’ because both languages are one and the same. We just get the Hebrew letter spelling from עין to reconcile it with the Hebrew pronunciation [iyi] in Igbo. The proper spelling of עין is IYiN, and is pronounced ee-yeen. ע makes the /i/ sound along with these sounds: i,î, a, e, o, ô,u,û

17. 17th letter פ הפ, H6310 פה Mouth/piece: Peh

Deu 13:15 Thou shalt surely smite the inhabitants of that city with the edge of the sword, destroying it utterly, and all that is therein, and the cattle thereof, with the **edgeH6310** of the sword.

Zec 13:8 And it shall come to pass, that in all the land, saith AHAYAH, two **parts H6310** therein shall be cut off and die; but the third shall be left therein.

Yiddish: H6310 פה peh From **H6284**; **the mouth** (as the means of **blowing**), whether literally or figuratively (particularly speech); specifically **edge**, **portion** or side; adverbially (with preposition) according to: - accord (-ing as, -ing to), after, appointment, assent, collar, command (-ment), X eat, edge, end, entry, + file, hole, X in, mind, mouth, **part**, portion, X (should) say (-ing), sentence, skirt, **sound, speech**, X **spoken, talk**, tenor, X to, + two-edged, wish, word.

Yiddish: Give credit where credit is due, Ahayah didn't suffer them to corrupt the spelling or pronunciation of this word.

פה Is the word that **פ** represents, and **פ** is a symbol of a **mouth**, which is the small piece or edge of the face. In **Igbo** we can find the root words to understand the multiple meanings of the word. The **[פ---P]** is the root word to the different meanings and one can confirm some of them in the **Igbo dialect**.

- a) **[pe]** =be small, little, piece, **[mpe]** =piece, debris **[mpempe]** =piece of paper **[mepe onu]** =open your mouth b) **[pu]** =blow
- c) **[kpe]** = report, tell on **[Aga m ekpe gi]** = i shall tell on you/i shall report you
- d) **[kpo]** =pronounce **[kpa]** =speak **[kpa nkata]** = converse, chat, talk

One can see why **H6310** means mouth, because **[pe]** = the edge, that is the little opening of the face which is the mouth. One can also see why it means blowing because **[pu]** =blow, because you're using your mouth. One can see why it means edge or portion because **[pe]** =small piece. One can also see why it means speech because **[kpa]** =speak. The "kp" in Igbo has a "p" sound with the "k" being almost silent, so the Igbo dialect hasn't lost the pronunciation of the words even though the spelling is different today.

The correct spelling and pronunciation of this word is PeH. Makes the /p/ /f/ /b~kp/ sound: *pe, pa, pi, pi, po, po, pu, pu, kpa, kpe, kpi, kpi, kpo, kpo, kpu, kpu.*

18. 18th letter צ צ, H6654 צ adversary: Tsode

Yiddish: H6654 צ tsad Contracted from an unused root meaning **to sidle off**; **a side**; figuratively an **adversary**: - (be-) side.

צ is the word that **צ** represents, and **צ** symbolizes "the side of man". In the Hebrew letter chart you saw that **צ** means "journey, chase, hunt." The definition and pronunciation is still retained in

the Yoruba dialect because [sode/şode] =hunt, hunting, which can be pronounced sode or shode. The word also means here in H6654 “to sidle off, side” because it is describing the activity of chasing or hunting an animal and the hunting of evil spirits chasing beside us as our adversaries to cause us to sin. Remember Peter said, the devil goeth about as a roaring lion seeking whom he may devour in 1 Peter 5:8 because he is our adversary chasing after us. One can understand the meaning of צ in the Bantu languages because it is describing what chasing or hunting is. The root words are broken down in Igbo since it is the root of Bantu dialects. [צ] = [so] =follow, accompany, go with [sochi n’azu] =Follow immediately after [sochie m n’azu] =follow immediately behind me. [nuso] =war against. [ט] = [de] =to continue, perpetuity. [so de] = continually following. Its actually describing what you do when hunting, and its describing how the adversary, the devil, is always following after us. Hence one can understand צ=צode=tsode through Bantu dialects. The צ is usually pronounced like forming your mouth to pronounce “t” but actually making the /s/ sound. The “t” is essentially silent in most words. **The spelling of צ is TsoDe, but the pronunciation is sode or shode. The צ makes the /s/ /z/ /t/ / /tʃ/ (ch) sound,** which can still be seen in the Ewe dialect because they have the letter ‘ts’ and it is pronounced / /tʃ/ (ch). **There are some words in this document that show how this letter makes different sounds depending on the meaning in #90-95.** צ Makes the /s/, /z/, /tʃ/, and /t/ sounds. When it makes the /s/z/ /tʃ/ sounds, you frame your mouth to pronounce a “t” but pronounce the /s/z/ /tʃ/ sound tssso...tzzo....tcchh. So צ can make the following sounds: *sa, se, si, sj, so, sɔ, su, sɹ, za, ze, zi, zɪ, zo, zɔ, zu, zɹ, cha, che, chi, chɪ, cho, chɔ, chu, chɹ, ta, te, ti, tɪ, to, tɔ, tu, tɹ,*

19. 19th letter ק, H7087 קפא : Kwufu/Kwuphu

Yiddish: H7087 קפא qâphâ' kaw-faw' A primitive root; to shrink, that is, thicken (as unracked wine, curdled milk, clouded sky, frozen water): - congeal, curdle, dark, settle.

קפא Is the word that ק represents, and ק is a symbol of “Sunset/Sunrise.” It means to shrink because it is describing the sun going down on the horizon, that’s why “dark” is also a part of the definition denoting that the sun has been covered and it’s now dark. In the Ewe dialect, they still use the root word ק for dark in the word [kuku] = dark. In Yoruba [okunkun] =dark. In Igbo one get a description of the root words. ק [kwu] = cover, invert. פ [fu] =go away, go out [kpu] =cover [kpuchi] =cover up.[nsikpu] =obscuring {e.g. of sun}. [kwu] meaning “cover” is correlating to how it gets dark when you cover your hand over something or it gets dark when the clouds cover the sun, and [fu] is describing the sun going away. **Kwufu is the proper spelling and pronunciation of קפא.** ק makes a /kʷ/ or /k/ sound just like the letter q depending on what one is saying, so ק can make the following sounds: *kwa, kwe, kwi, kwɪ, kwo, kwɔ, kwu, kwɹ, ka, ke, ki, kɪ, ko, kɔ, ku, kɹ*

20. 20th letter ר, H7218 ראש Head, Chief: Roishi

1Ch 5:12 Joel the chief,H7218 and Shapham the next, and Jaanai, and Shaphat in Bashan.

Gen 49:26 The blessings of thy father have prevailed above the blessings of my progenitors unto the utmost bound of the everlasting hills: they shall be on **the head H7218** of Joseph, and on the crown of the head of him that was separate from his brethren.

Yiddish: H7218 ראש rô'sh roshe From an unused root apparently meaning **to shake; the head (as most easily shaken)**, whether literally or figuratively (in many applications, of place, time, rank, etc.): - band, **beginning, captain, chapter, chief** (-est place, man, things), company, end, X every [man], excellent, **first, forefront**, ([be-]) **head**, height, (on) high (-est part, [priest]), X lead, X poor, principal, **ruler**, sum, top.

Hos 2:16 And it shall be at that day, saith AHAYAH, that thou shalt call me **Ishi; H376** and shalt call me no more Baali.

Yiddish: H376 איש 'iysh eesh Contracted for **H582** (or perhaps rather from an unused root meaning to be extant); **a man** as an individual or a male person; often used as an adjunct to a more definite term (and in such cases frequently not expressed in translation.) : - also, another, any (man), a certain, + **champion**, consent, each, every (one), fellow, [foot-, **husband-**] man, (good, great, mighty) man, he, **high (degree)**, him (that is), husband, man [-kind], + none, one, people, person, + steward, what (man) soever, whoso (-ever), worthy.

ראש Is the word that ר represents, and ר is the symbol of a “*mans head*.” It means to shake and tilt the head because it’s describing somebody complaining “how long”. It also means “*chief, lead, first*” because the head is the highest point of the body. The word means “man” because the leader or ruler is a Man, just like **1 Cor 11:3** says the Head of the woman is the Man. One can understand the meaning from Bantu languages as well. In Igbo [ro] =bend, tilt, [irozi] = bend, tilt [isi] =head, first, chief [ro isi] =tilt head, [iru] =front, face, forward part. The Igbo’s say [fu fe] =shake [fufe isi] =shake the head, but they have different dialects and the right one is [rure isi] =shake the head. One can also understand how **H7218 ראש** means *lead, first, beginning*; because [isi] =first, chief [aro isi] = begining of the year or head of the year. The Igbo’s also call their leader [onye isi] =chief, champion, leader, which is the same thing that **H376 איש** means because איש=איש [Ishi] =head, first, chief. Matter of fact, the Shona’s say [ishe] =the Lord, sir. **The proper spelling and pronunciation of H376 איש is [Ishi], and they still pronounce איש to this day as such and in some dialects others say “isi”.** So, **H7218 ראש**, is [ro isi/ro ishi] in Bantu which means the same thing. ראש=ראש [ROiShi] = *tilt head* just like **H7218** does. The [א] makes an /o/ sound in this word. **The proper spelling and pronunciation of ראש is ROiShi.** The ר makes the /r/ sound; *ra, re, ro, rō, ru, rü*

21. 21st letter ש, H8127 שן : Shin

Yiddish: H8127 שן shên shane' From **H8150**; a tooth (as sharp); specifically (for **H8143**) ivory; figuratively a cliff: - crag, X forefront, ivory, X sharp, tooth.

שׁ Is the word that שׁ represents, and שׁ is a symbol of “two teeth” because it is a /tʃ/ sound like /ch/ in words like **change** or **cherish**. The word also makes the regular /s/ and /ʃ/ (sh) sound as well. Words like **H376 אישׁ “Ishi”** is pronounced **ee-shee**, while other words like **#100 H8269 שׂר Shīrī** is pronounced **che-re**, then words like **#67 H2834 קֶסַף Kṣaf** is pronounced **kə-sa-fə**. The sound will depend on what the words mean because that’s how one reconciles the Bantu dialects with the Hebrew characters by assessing the meanings of the words with the letters to see how it is pronounced in Bantu since they speak Hebrew. The meaning of “a tooth, Ivory, and cliff” shows that שׁ is denoting something hard and firm, hence in the Ewe dialect [sɛ] =to be strong, hard [sɛsɛ] =hard, strong. In the Igbo [chi] =block, which is something hard and tight, like when someone is obstinate they would say [chi nti] which means they are hard of hearing. From the different dialects one can see the consistent root word is שׁ. In Igbo they say [chim/chim] =firm, and they say [ochi/ochi] =smile, grin; which is showing your teeth **Thus the spelling of this word is Shin or Shīn and its pronunciation is Chin or Chīn.** שׁ makes the /s/ /ʃ/ (sh) and /tʃ/ (ch) sounds: *sa, se, si, sī, so, sṑ, su, se, cha, che, chi, chī, cho, chṑ, chu, chū, sha, she, shī, shī, sho, shṑ, shu, shū.*

22. 22nd letter ת, H226 אות Sign, Entity: Otu

Joh 1:1 In the beginning was the Word, and the Word was with Alahayim, and the Word was Alahayim. (There are 3 Powers that make up the Alahayim, The Father, The Word, and The Holy Spirit. According to this verse, the one called the Word, was with the other two, and is one of the three.)

1Jn 5:7 For there are **three that bear record in heaven**, the Father, **the Word**, and the Holy Spirit: and these three are one.

Joh 1:2 The same was in the beginning with Alahayim. (The Word, which is one of the three, was with the other two Powers in the beginning.)

Joh 1:3 All things were made by him; and without him was not anything made that was made.

Joh 1: **In him was life**; and the life was the light of men. (The Word is who did the work of making the Heavens and the Earth and all the things in them, but he did all these things by commandment of the Father. ^{Psalms 33:6} and wisdom of his Mother. ^{Psalms 104:24} Also, the Word, has life in himself. ^{John 5:26} because his true Mother gave Him life. ^{Gospel of Thomas101}

Psa 33:6 **By the word of AHAYAH were the heavens made**; and all the host of them by **the breath** of his mouth.

Joh 5:26 For as the Father hath life in himself; **so hath he given to the Son to have life in himself**; (the Word is the Son of Alahayim because he is who said he was given life in himself from the Father.)

Gospel of Thomas Yache said, “Whoever does not hate his father and his mother as I do cannot become a disciple to me. And whoever does not love his father and his mother as I do cannot become a disciple to me. For my mother Mary is my mother of the flesh, **but my true mother gave me life.**

Joh 14:6 Yache saith unto him, **I am the way, the truth, and the life: no man cometh unto the Father, but by me.** (Yache confirmed that he is the Word of Life, that was sent into the world by the Father.)

1Jn 1:1 That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of **the Word of life;**

Psa 33:9 For he spake, and it was done; he commanded, and it stood fast. (The Father spoke the Word in the Beginning, then it came into existence, and all the works that the Father commanded were done by it. This means, the Word of Life, Yache, was the beginning of the creation of the other two in the Alahayim, the Father and the Holy Spirit. This is what Yache said in **Rev 3:14**)

Rev 3:14 And unto the angel of the church of the Laodiceans write; These things saith the Amen, the faithful and true witness, **the beginning of the creation of Alahayim;** (Yache confirms he was the first work of the Alahayim, that is to say, The Father and Holy Spirit's creation began with Him, and that work was perfect according to the scriptures.)

2Es 6:38 And I said, O Ahayah, thou spakest from the beginning of the creation, even the first day, and saidst thus; Let heaven and earth be made, and thy **word was a perfect work.** (Thus we confirm that Yache, The Word of Life, was perfectly made in the Beginning of the creation of Alahayim.)

Joh 1:14 And **the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,)** full of grace and truth. (The Word, one of the 3 that comprise the Alahayim, became flesh and blood, and he is glorious because He is the Only Begotten Son of The Father, since the Father made him in the womb of wisdom, {because all his works are done in wisdom,^{Psalms 104:24;Sirach 1:9} the Word being one of them} **II Ezra 6:38** by speaking Him into existence as **Psalms 33:9** says. and Yache said he was spoken of from his mother womb,^{Isaiah 49:1} which is Wisdom,^{luke7:35} then He, the Word, made the Heavens and the Earth. This is why no man has seen the Father at any time because it has been the Son representing him from the Beginning.)

Joh 1:18 No man hath seen Alahayim at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him (He declares him because he came out from Him, and is His Image.)

2Co 4:4 In whom the alahayim of this world hath blinded the minds of them which believe not, lest **the light of the glorious gospel of Christ, who is the image of Alahayim,** should shine unto them. (He is the Image of the glory of the Alahayim.)

Now, Psalms 33:6;9 showed us that the Word was spoken and the Word made the Heavens and the Earth, therefore one can find out what the actual Word was in Genesis 1:1.

Gen 1:1 In the beginning^{H7225} Alahayim^{H430} created^{H1254} **(H853)** the heaven^{H8064} and the earth.^{H776}

GEN1:1 בראשית ברא אלהים את השמים ואת הארץ:

Yiddish: H853 את 'êth ayth Apparently contracted from H226 in the demonstrative sense of entity; properly self (but generally used to point out more definitely the object of a verb or preposition, even or namely): - (As such unrepresented in English.

English dictionary: entity- a thing with distinct independent existence; existence; being. John 5:26

Notice, H853 את is unrepresented in the English language, which means there is no English word for it. This is why the actual word that was spoken was not put into the English translation of the Hebrew text, but thanks to Ahayah He has given the Hebrew text to be enlightened in the Light of His Son. Contrary to English, H853 את is represented in the Bantu languages because it's Hebrew. H853 את meant "entity" which means "a thing with distinct independent existence; existence; being." Ahayah has been gracious to us because we know through the precepts now, that the Word was given life in himself, hence he is the entity that is independently existing, which came from the Father, and is the Image (Representation) of the Alahayim. This is still understood in Igbo to this day. את=אֵתָא= [ATu]. Dear brothers and sisters reading this document the very word that was spoken to make the world and even made us, is still spoken in the Bantu dialects. Even among the Northern Kingdom in the Pacific ocean Islands, the Samoan's retained a remnant of the word in their word for "deity" which is Atua while the Tongans say otua which comes from H226 otu. Their language shows they retained some knowledge of the power of the word Atu and Otu, which is Yache, the Word of Life [I John 1:2], our Lord and Alahayim. [John 20:28]

- a) את[atū]=divine word, model, source of comparison, thing to which something else is compared. [ihe atū]=example, sample [ma atū]=point at for illustration as an example. [atūmatū] plan, program, model, idea. The word is explaining exactly what the scriptures say about Yache, The Word. He is the divine word that was spoken, He is the source of comparison to see or know the Father [John 14:8-9]. He is the something(the Light) that we see to which we compare ourselves to become like the Father [II Corr. 4:3-6]. He is the example of the Father because he is his Image Col 1:15-17. He is the Point of Illustration that we look at as an example of The Alahayim because he is the Way, The Truth, and the Life that was sent into the world for us to know who the Father is [John 14:6;17:3]. The Word of Alahayim [Rev 19:13] is the idea and plan that the Father thought of with His Wisdom, which is his wife the Holy Spirit. This is why all the works of Alahayim were done in Wisdom [Psal 104:24] and the Word was one of those Perfect works [II Esdras 6:39]. We are so thankful Ahayah has revealed these things. Also, H853 את is [Ato]= three, because the principle of the 3 that bear witness in heaven [I John 5:7] is still encoded in the language of the Bantu's, particularly Igbo in this instance. **The**

Proper spelling and pronunciation of H853 את is ATu.

- b) **H853 את** is connected to **H226 אות**, which is the last letter of the Hebrew alphabet and it is about Yache too because he is the Oath, Ensign, or Evidence of The Father Ahayah. He is also the First and the Last. ^{Rev 22:13, Isaiah 44:6;48:12} That means He was the First created ^{Rev 3:14} (time in this realm started with him) and He is the Last because we will all sit at his Judgment seat to be judged in the end, ^{II Cor 5:10} then time will end with him in this world and those who are worthy will enter into eternity when Yache commits the dominion unto the Father Ahayah who will come down from the 7th Heaven. ^{I Cor 15:24-28} Then Ahayah Ala Shodaye and the Lamb Yache will be the Light of the temple and there will be no need for sun or moon again. ^{Rev 21:22-27} Also understand that Ahayah the Father is Him which was, which is, and which is to come ^{Rev 1:4} because he had no beginning nor creator and there was none before him since He always existed. And Yache is the [א] Alofo and the [ת] Otu, the first and last letters of the Hebrew alphabet, [את] [because the words of the Father begin and End with him since he is literally the Word of Alahayim. (the Greek says Alpha and Omega)
- c) ****(please take the time to review this section with the precepts and truly grasp the importance of Yache, the Word of Life)*****

Exo 31:13 Speak **H1696** thou **H859** also unto **H413** the children **H1121** of Israel, **H3478** saying, **H559** Verily **H389** (**H853**) my sabbaths ^{H7676} ye shall keep: ^{H8104} for ^{H3588} it ^{H1931} is a **sign** ^{H226} between ^{H996} me and you throughout your generations; ^{H1755} that ye may know ^{H3045} that ^{H3588} I ^{H589} am AHAYAH ^{H3068} that doth sanctify ^{H6942} you.

Yiddish: H226 את 'oth oth Probably from **H225** (in the sense of **appearing**); a signal (literally or figuratively), as a flag, beacon, **monument**, **omen**, prodigy, **evidence**, etc.: - mark, miracle, (en-) **sign**, **token**.

Appearing: come into sight;

Monument: an outstanding, enduring, and memorable example of something. Structure erected to commemorate a famous or notable person or event.

Omen: an event regarded as portent of good or evil

Prodigy: a person endowed with exceptional qualities or abilities; an impressive or outstanding example of a particular quality.

Evidence: the available body of facts or information indicating whether a belief or proposition is true or valid; signs or indications of something.

Token: a thing serving as a visible or tangible representation of a fact, quality, feeling.

Sign: an object, quality, or event whose presence or occurrence indicates the probable presence or occurrence of something else.

אֶת Is the word that represents and symbolizes a “mark.” As you can see all the meanings represent Yache because he is the sign, monument, evidence, and token of the Alahayim. Since he is the evidence of them, and the three of them are in agreement as one, one can understand it because in the Igbo dialect, [otu] = Union, group, One. The Alahayim is a group that is in union according to the Hebrew language and according to I John 5:7 and Duet 6:4 (please refer to #110 to understand what the number ‘One’ means in Hebrew to understand the Unity of Alahayim)

The proper spelling of אֶת is OTu. Makes the /t/ sound: ta, te, ti, tj, to, tu, tū

End of the Hebrew Alphabet

Hebrew Words

23. We: Anyi

Yiddish: H589 אָני 'āny an-ee' Contracted from H595; I: - I, (as for) me, mine, myself, we, X which, X who.

This word is still prevalent and intact in Igbo today. [a=a][n=n][i=yi][אני=anyi] =we. Also in Ewe, the root word ני still denotes ‘I’ because [nye] =I, me in the Ewe dialect. Some dialects just retained the נ basically like [ine] =me in Chichewa dialect, [ini] =me in Shona dialect, [na] =me in Sesotho dialect. So if one is saying we, one would say anyi but if one is saying I, one would say anye. The validation of words like these are always good for evidence of the Bantu languages being Hebrew since the words have not lost their spelling or meaning. If Bantu speakers still wrote in Hebrew characters it would look like this in Igbo:

- אֶתִּי שֶׁבַּע אֱהִיָּה [Ahayah chebe anyi] =Ahayah save us
- אֶתִּי נָפַת אֱהִיָּה [ahayah naputa anyi] =Ahayah deliver us
- אֶתִּי שְׁעֵנָא הוּא [Q che nū anyi] = Save us please!!! The [nū] intensifies the request like begging just as it is in the scriptures [H4994]. Matter of fact, the word for ‘please, excuse me’ in Hebrew is H994 בִּי biy because it’s still understood in the Bantu languages because the Igbo’s retained ‘bi’ for please when they say ‘biko’ which means “please or excuse me” just like H994 בִּי does. The other Hebrew word for please is H4994 נָא nū which they still say when begging someone please. The Igbo’s say “bikonu” for pretty please/begging please/pleading. The evidence that the Bantu’s are speaking Hebrew can be found in many words because the words they are speaking still are in the ancient text with the same meanings.

The correct spelling and pronunciation of אֶתִּי is ANYi.

24. Cursed: Arara

Gen 12:3 And I will bless them that bless thee, and **curseH779** him that curseth thee: and in thee shall all families of the earth be blessed.

Yiddish: H779 אָרר 'ârar aw-rar' A primitive root; to execrate: - X bitterly **curse**.

The Bantu's still use this word today in **Igbo**. It is in reference to people who are cursed by evidence of going insane or crazy. They are called "ara ara." [ara] =insane. In Igbo [ara ara] =something has happened putting you in a bind and you went crazy. The Yoruba dialect retained the root word ר in [ré] =cursed. This word shows the Bantu languages still say what Ahayah said to Abram, and the Igbo's still say it with all the Hebrew characters represented in sound which shows the Bantu's speak Hebrew. [א]a[ר]ra[ר]ra. **The true spelling and pronunciation of ארר is ARaRa**. One could say aréré as well.

25. Sabbath: Shabata

Exo 16:27 And it came to pass, that there went out some of the people on the seventh day for to gather, and they found none.

Exo 16:28 And AHAYAH said unto Moses, How long refuse ye to keep my commandments and my laws?

Exo 16:29 See, for that AHAYAH hath given you the **sabbath,H7676** therefore he giveth you on the sixth day the bread of two days; abide ye every man in his place, let no man go out of his place on the seventh day.

Exo 16:30 So the people **restedH7673** on the seventh day.

Yiddish: H7676 שַׁבָּת shabbâth shab-bawth' Intensive from **H7673**; intermission, that is, (specifically) the Sabbath: - (+ every) sabbath.

Yiddish: H7673 שָׁבַת shâbath shaw-bath' A primitive root; to repose, that is, **desist from exertion**; used in many implied relations (causatively, figuratively or specifically): - (cause to, let, make to) cease, celebrate, cause (make) to fail, keep (sabbath), suffer to be lacking, **leave**, put away (down), **(make to) rest**, rid, still, take away.

This word is interesting because Ahayah did all his work (labour) for 6 days, and rested in His habitation on the 7th day in the Heavens. Now man tills the ground upon the earth and works 6 days, and on the 7th day we are to desist from the exertion and repose by going in the house where we will leave off from working to rest. **H7673**, is literally describing going home and resting, hence the shabata required the Israelites to abide in their tents to keep the shabata. In Igbo they can still understand the meaning because it is a sentence in their language.

a) [ש] = [cha/sha] =all, let all [ncha] =all [sa] =everything, all.

b) [ב] = [ba] =enter, go,come, go away [baa] =go in from [be/ba]=home, house [imba]=house (Shona)

- c) [ת] = [ta] =in [bata] =come in
- d) [cha bata] =let all come (go) in or all come (go) in; and the place we would go into is the house (be). This is amazing because that is exactly what the Shabata day requires us to do, "go inside and stay inside." **The true spelling of שבת is ShaBaTa but it can be pronounced chabata or shabata.** Interestingly enough, the reason the shabata day is on the 7th day is because that day is the day of the oath. The word for 'oath' is **H7650 שבע chaba**, which means 'to be complete, to seven oneself that is to swear.' The meaning is understood in Igbo because [cha] =thorough, thoroughness, complete and [ba] =be (as in doing something). So שבע means 'complete' because of ש[cha] and בע [ba] is the action of being complete. The number seven is **H7651 שבע chaba or saaba**, which means "seven as the sacred full number" because of the root word ש in Igbo words like [osu] =fulfilled, proved true [cha] =to complete, hence seven is a full complete number and the Igbo word for seven is [asaa] so one can see they retained the sounds and meaning of ש in שבע in their different root words. The word for seventh is **H7637 שביעי chabaiyi or chabayi** which actually substantiates that the seventh day is the day of the oath because יי [iyi] =oath; so through the root words one can understand [cha ba iyi] =completely being in oath. The language helps better understand why the shabata is on every seventh day as an oath between us and Ahayah Alahayim that he created the earth in 6 days and rested on the seventh. [Exodus 31:13---17,Eze 20:12;20]

26. Peace, complete: Shaalam

1Ch 22:9 Behold, a son shall be born to thee, who shall be a man of rest; and I will give him rest from all his enemies round about: for his name shall be **Solomon,H8010** and I will give **peaceH7965** and quietness unto Israel in his days.

Psa 65:1 To the chief Musician, A Psalm and Song of David. Praise waiteth for thee, O Alahayim, in Sion: and unto thee shall the vow be **performed. H7999**

1Ki 7:51 So was **ended H7999** all the work that king Solomon made for the house of AHAYAH. And Solomon brought in the things which David his father had dedicated; even the silver, and the gold, and the vessels, did he put among the treasures of the house of AHAYAH.

1Ki 9:25 And three times in a year did Solomon offer burnt offerings and peace offerings upon the altar which he built unto AHAYAH, and he burnt incense upon the altar that was before AHAYAH. So he **finishedH7999** the house.

Yiddish: H8010 שְׁלֹמֹה shelôômôh shel-o-mo' From H7965; peaceful; Shelomoh, David's successor: - Solomon.

Yiddish: H7965 שָׁלוֹם shâlôm shaw-lome', shaw-lome' From H7999; safe, that is, (figuratively) well, happy, friendly; also (abstractly) welfare, that is, health, prosperity, peace: - X do, familiar, X fare, favour, + friend, X greet, (good) health, (X perfect, such as

be at) peace (-able, -ably), prosper (-ity, -ous), rest, safe (-ly), salute, welfare, (X all is, be) well, X wholly

Yiddish: H7999 שָׁלָם *shâlam* shaw-lam' A primitive root; to be safe (in mind, body or estate); figuratively **to be (causatively make) completed**; by implication to be friendly; by extension to reciprocate (in various applications): - make amends, **(make an) end, finish, full, give again, make good, (re-) pay (again), (make) (to) (be at) peace (-able), that is perfect, perform, (make) prosper (-ous), recompense, render, requite, make restitution, restore, reward, X surely.**

It is interesting how the Hebrew helps us understand by the primitive root definition of **H7999** שָׁלָם. Through the root words we are shown that “*safety/peace*” is attained by performing or doing something until it is completed. Then when finished what one is doing, your end will be perfect. The power of these words are amazing because it is showing us the process of becoming perfect like Yache, ^{John 14:6, Matt 5:48} who is the end goal for righteousness, ^{Rom 10:4} and when we attain unto that end, we will be perfect like him, ^{Heb 2:10} and see him as he is. ^{1 John 3:2} Also, you can understand **H7999/H7965** means *safe/peace* because when all work is thoroughly done, we have tranquility, we can relax, and all is safe. This word is still used and understood in Bantu dialects to this day. **H7999** means *complete/finish* because of the root word of the primitive root which can be found in the Igbo dialect. ש is the root word of שָׁלָם. ש makes strong /t/ sound in this word which sounds like “ch” in chanel. [ש] = [cha] =thoroughness, be clean, be pure, clean off, [chaa] =finish, complete. [imecha] =to finish doing. For example when on a job, your boss will ask, “Are you done? Are you finished?” = [i me chala?/I me chalo?] or [o mechala?] =did he finish? In response one would answer [Emechalam] = I am finished(completed). Thus we can see שָׁלָם is literally Bantu language.

[שָׁלָם=ChalaM] =Complete, finish. In Igbo today, [chala m] =finish me, complete me. Now in order “to be safe or have peace,” the work must be finished, so the proper pronunciation of שָׁלָם is chaalam because [chaala] =finished, completed.

- [ש] = [cha] =thoroughness, be clean, be pure, clean off, [chaa] =finish, complete (the extra ‘a’ makes it an imperative)
- [ל] = [la] =suffix making the action a completed action, hence **H7999** שָׁלָם [chaalam] =completed
- [לו] = [lo] =suffix to indicate an intensification of the action, the ם makes /o/ sound hence **H7965** שְׁלוֹם *chaalom* means safe, peace because its completely thoroughly done.
- H8010** שְׁלוֹמֶה [chaalomoh] in the ancient, the ה is a suffix for intensification or amplification of a word, hence his name means *peaceful*. There is more to his name as well, since ם [mo] =spirit and ש [cha] =be pure, be clean. It gives indication that the name was also describing how being peaceful comes from having a pure or clean spirit. One can substantiate that by the Yoruba dialect because [mo] =clean, so we have to have

pure hearts and clean hands to have peace according to the Hebrew language, which is corroborated in the scriptures. {Psalms 24:4}

The correct spelling of שלם is **ShaaLam**, and is pronounced **chaalam**. The correct spelling of שלום is **Shaalom**, and is pronounced **chaalom**. The correct spelling of שלומה is **ShaalomqH** is pronounced **Chaalomq or Chaalomo**.

27. Booths: Sukka

Gen 33:17 And Jacob journeyed to Succoth, and built him an house, and made **boothsH5521** for his cattle: therefore the name of the place is called Succoth.**H5523**

Yiddish: H5521 סִכָּה sùkkâh sook-kaw' Feminine of **H5520**; a **hut or lair**: - booth, cottage, covert, pavilion, tabernacle, tent.

Yiddish: H5520 סֶכֶךְ sôk soke From **H5526**; a hut (as of entwined boughs); also a lair: - **covert**, den, **pavilion**, tabernacle.

This word is good proof that Bantu's are the Hebrews and speak Hebrew, even though they fled Jerusalem so long ago. During, the 1967---1970 Biafra War in Nigeria, A city of refuge during the war was named **Nsukka**. It is obvious why they named it Nsukka because it was a covert and pavilion from the dangers of the war. Hence one can see they had understanding of the Hebrew language since the word they used was being used in the scriptures in a similar manner by Jacob. [ס]su+[ך]kka. "The proof is in the pudding" on this word because the Bantu's named a city with the same meaning as in the ancient scriptures in their land today and it has the same meaning behind the name. **Sukka** is סך

28. Wise, Understanding: Shekolu

Psa 119:99 I have more **understandingH7919** than all my teachers: for thy testimonies are my meditation.

1Sa 18:5 And David went out whithersoever Saul sent him, and behaved himself **wisely:H7919** and Saul set him over the men of war, and he was accepted in the sight of all the people, and also in the sight of Saul's servants.

Yiddish: H7919 שֵׂכַל sâkal saw-kal' A primitive root; to be (causeatively make or act) **circumspect and hence intelligent**: - **consider**, expert, **instruct**, prosper, (deal) **prudent** (-ly), (give) skill (-ful), have good success, **teach**, (have, make to) understand (-ing), wisdom, (be, behave self, consider, make) **wise** (-ly), guide wittingly.

- a) This word is still understood in the Bantu Dialects today. The root word is [כ] = [ako] =wisdom, prudence [akq] sense. It is interesting that [שכל] means intelligence, because through Igbo we can identify the reason by the particular root words כ and ש. In Igbo, כ is in [nwe akq] =be intelligent, and ש is in [nwe akq na uche] = be sensible, intelligent. The "che" and "kq" are the same words found in שכל. The [ש] = [che] = think, mind, ponder, meditate, which helps understand why שכל means "consider." [כ] [ko]

=prudence, which is the main root word that the different definitions stem from in **H7919**. And [ל] = [lu] =is a suffix that intensifies the action. Hence [Che kolu] =think with prudence/wisdom, hence it means intelligence or to be circumspect. Also the root word ל is in [alo] =counsel, advise, which can support why שכל means 'instruct, teach, guide wittingly.' Words like these make it easier to see that Bantu is Hebrew by the root words. The [w] remember makes a strong ch sound in some words, hence **this word is properly pronounced chekolu or chekolō, and is spelled SheKoLu.**

29. Labour/work: Imelu

Psa 127:12 A song of degrees for Solomon. Except Ahayah build the house they **labour,H5998** in vain that build it: except Ahayah keep the city, the watchman waketh but in vain. **Psa 34:15**

Yiddish: H6001 עמל âmal aw-male' BDB Definition: 1. Labourer, sufferer, **workman**, toiling, sufferer. Strong's Definition: toiling; concretely **a laborer**; figuratively sorrowful;- that laboureth, that is a misery, had taken [labour], wicked, workman.

Yiddish: H5999 עמל âmal aw-mawl' BDB Definition: 1. **Toil, trouble, labour**, mischief. Strong's Definition: From 5998; toil, that is, wearing effort, hence worry, whether of body or mind: grievance (-vousness), iniquity, labour, mischief, miserable (-sery), pain (-ful), perverseness, sorrow, toil, **travail, trouble**, wearisome, wickedness.

Yiddish: H5998 עמל âmal aw-mal' BDB Definition: 1. **To labour**, toil. (Qal) to labour Strong's Definition: A primitive root; to toil, **that is work severely and with irksomeness:- [take] labour (in)**

This word is still understood by the definition and letters in Bantu. The letters are [ע] [א] [מ] [ל] [L]. The root words are עמ [ime] and ל [lu]. The word עמל means "labour, workman, toil, travail" because both the root words refer to doing work in Bantu. In Igbo, [ime] =to do, to make, train, doing, travail [ime omume] =labour. Also the root word ל [lu] is the same root word in the Igbo word [olu] =labour, toil, job, duty. [Ime olu] = to do labour, doing work, workman, so the root words still mean the same thing in Igbo as it did in the scriptures. [lu] =is a suffix in Igbo that intensifies the action, hence in the concordance, **imelu** means 'work severely, sufferer, misery, travail, etc' because [ime lu] is intense training and hard work that one is doing. עמל also has meanings of 'wickedness, sorrow, trouble, mischief, perversness, iniquity' because [ime] =destroy, since that is what wickedness does. [imelu] =injure, prophane, hurt, corrupt, pollution, which describes the deeds of wickedness. [imelu ebele] =wretchedness. Also, the root word ל is [ilo] =enemy, hate, adversary [ime ilo] = act hostile, hateful work; hence the word means עמל means *wickedness, iniquity, and etc.* The evil workers do hard labour (ime) in misery as enemies (ilo) to the cross of Christ. The evil workers work through the spirit of satan as enemies hence the root word ל is [ilo] =enemy and through their evil works they bring about misery in the world. Hence in Igbo, עמל imelu is still used to describe how workers of evil are spoiling and

polluting the earth through their injurious works in words like [imelu ani] =spoiling the earth. The word עָמַל is IMeLu in Hebrew, which is still spoken in Bantu dialects.

30. Hide: Kṣah

Yiddish: H3680 קָסַח kâsâh kaw-saw' A primitive root; properly to plump, that is, fill up hollows; by implication to cover (for clothing or secrecy): - clad self, close, clothe, conceal, cover (self), (flee to) hide, overwhelm

The root word of this primitive root is [כ] = [kə] =swell, bulge. [סח] = [sa] =suffix or prefix denoting all or everything. Hence [kə sa] covering everything up with clothes like putting on a big coat which will bulge out. The proper spelling and pronunciation of כָּסַח is KṣaH. The “h” is a voiceless vowel, silent like hannah in English.

31. Righteous(ness) Justify : Zidokwa

Isa 45:25 In AHAYAH shall all the seed of Israel be justified,^{H6663} and shall glory.

Psa 19:9 The fear of AHAYAH is clean, enduring forever: the judgments of AHAYAH are true and righteous^{H6663} altogether.

Yiddish: H6663 צִדִּיק tsâdaq tsaw-dak' A primitive root; to be (causatively make) right (in a moral or forensic sense): - cleanse, clear self, (be, do) just (-ice, -ify, -ify self), (be, turn to) righteous (-ness).

This word has not lost its meaning in Igbo and it is actually a sentence. The צ makes a /z/ sound in this word, it is like you frame your mouth to say “t” but pronounce “z”, and the t is basically silent:

- [צ] = [zi] =be straight, right, upright, teach, instruct, direct right [mezi/lūzi] =correct, rectify
- [ד] = [do] = to make right, hence peace, to keep, protect, set up, make, sanctify [ndo] =get well, sorry, let there be peace [udo] =peace [צד=dokwa/ndokwa] = make peace, put to proper position, settle quarrel [צד=dozi] =repair (because you correct the wrong to make upright), rectify, prepare. In Yoruba, the root word ד is still a root word to denote righteousness because [dodo] =righteousness in Yoruba. Also [ododo] =truth; so we know we have to be righteous to be in the truth.
- [ק] = [kwa] =well, so as to restore to good condition; to put on or carry something, so we know righteousness is a garment i.e. spirit we have to be clothed in, which will restore us to a good condition.
- Zi do kwa= to make well (kwa) by rectifying wrongs (do) and making peace (ndo) by keeping (do) oneself upright (zi) to stay sanctified (do). The meanings show that Zidokwa means to correct one's errors that you may have peace with Ahayah, and/or that one

needs to make things right that one may be in a good condition. It is interesting that righteousness actually means to correct one's behavior and set everything straight by walking upright in the ways of Ahayah Alahayim that all may be well and peaceful. The fact that "zidokwa" means justified shows that we have to repent and correct our mistakes by walking uprightly to actually be justified. The definition also shows that even in the language it was prophetic that Yache would be the means of correcting or rectifying our sins and offences by his blood [Isaiah 53:5](#) by settling the quarrel of the covenant, [Lev 26:25](#) and making peace with Alahayim by his obedience. [Rom 5:1](#)

The proper spelling and pronunciation of זידק is **ZiDoKwa**.

32. Angel, Messenger: Meluka King: Meloka

2Ki 1:3 But the angel [H4397](#) of AHAYAH said to Elijah the Tishbite, Arise, go up to meet the messengers [H4397](#) of the king [H4428](#) of Samaria, and say unto them, Is it not because there is not a Alahayim in Israel, that ye go to enquire of Baalzebub the alahayim of Ekron?

2Sa 14:17 Then thine handmaid said, The word of my lord the king shall now be comfortable: for as an angel [H4397](#) of Alahayim, so is my lord the king [H4428](#) to discern good and bad: therefore AHAYAH thy Alahayim will be with thee.

2Sa 23:3 The Alahayim of Israel said, the Rock of Israel spake to me, He that ruleth over men must be just, ruling in the fear of Alahayim.

Yiddish: [H4428](#) מֶלֶךְ *melek* meh'-lek From [H4427](#); a king: - king, royal. (the root word is in [H4427](#))

Yiddish: [H4427](#) מָלַךְ *mālak* maw-lak' A primitive root; to reign; inceptively to ascend the throne; causatively to induct into royalty; hence (by implication) to take counsel: - consult, X indeed, be (make, set a, set up) king, be (make) queen, (begin to, make to) reign (-ing), rule, X (The king is suppose to rule by the counsel of Ahayah, which is his law, because a king is suppose to represent Alahayim as his messenger by ruling justly and walking in fear of Alahayim.)

Yiddish: [H4397](#) מַלְאָךְ *mal'āk* mal-awk' From an unused root meaning to despatch as a deputy; a messenger; specifically of Alahayim, that is, an angel (also a prophet, priest or teacher): - ambassador, angel, king, messenger. (This word is actually the root of [H4397](#))

The word [H4397](#) is the root of [H4427](#) and [H4428](#), so we will focus on understanding how and why it means what it means because it will give us the answer for the other words too. The word [H4397](#) מַלְאָךְ is a sentence in Igbo.

- a) [מ=me] =do, made, make. In [H4427](#) מָלַךְ, מ is a root word in the Igbo word [ndumọdu] =advice, *counsel*, the counsel, admonition.

- b) [לָא=olū/olu] =services, duty, employment, job, labor, work, act [ל] makes the “u” sound in this word. In **H4427 מַלְךְ**, ל is in the Igbo word [alɔ] =*counsel*, advise, *consult*. [elo] = consult. One can see the difference pronunciation helps get the meaning ‘take counsel.’ Also, alɔ or alo is still used in relation to kings and priest. [alo] =king’s sacred staff. [alɔ] =spear used by titled men for ceremonies.
- c) c) [ך=ka] =like, as
- d) **Me olū ka**= to do work as, to act like, to do service like. The word itself is describing one who has been sent as a representative of someone else, hence they would work or act like the person that sent them. Thus an angel comes to do the will of Ahayah, and a king is set on the throne by Ahayah that he may rule by justice as a representative of Ahayah and the people have to consult with him for his counsel on all matters, even as he consults with Ahayah for how he ought to counsel the people. The Hebrew language is descriptive because it’s the original language, hence the words explain what an angel and king does.
- e) [Me elo ka] =do consult like/as, to advise like, which shows the king reigns by the counsel of Alahayim, hence he does like Alahayim. This is why the law requires the king to read out of the law all the days of his life [Duet 17:18---19] because he that rules must be just ruling in the fear of Alahayim. [II Sam 23:3]

The proper spelling and pronunciation of מַלְךְ is **MelUka** and **H4427 מַלְךְ** is **Meloka**.

33. Melchezidek: Melokaye Zidokwa

Gen 14:18 And **Melchizedek King of Salem** brought forth bread and wine: and he was the Priest of the most high Ala.

Yiddish: **H4442 מַלְכִּי-צְדֵק malkîy-tsedeq** mal-kee-tseh'-dek From **H4428** and **H6664**; **king of right; Malki-Tsedek**, an early king in Palestine: - Melchizedek.

Through #31 & #32, we know how to pronounce this word, and we know this is a sentence that means more than “king of righteousness.” The ך still means ‘of’ in Bantu dialects like in the Shona dialect, [ye/ya] =of, of the. **The proper pronunciation and spelling is MeLoKaYe ZiDoKwa.**

34. See: Rûh

Gen 29:32 And Leah conceived, and bare a son, and she called his name Reuben: for she said, Surely AHAYAH hath **looked** upon my affliction; now therefore my husband will love me.

Yiddish: **H7200 רָאָה râ'âh** raw-aw' A primitive root; **to see**, literally or figuratively (in numerous applications, direct and implied, transitively, intransitively and causatively): - advise self, appear, approve, **behold**, X certainly, **consider, discern**, (make to) enjoy, have

experience, gaze, take heed, X indeed, X joyfully, lo, **look** (on, one another, one on another, one upon another, out, up, upon), mark, meet, X be near, perceive, present, provide, regard, (have) respect, (fore-, cause to, let) see (-r, -m, one another), shew (self), X sight of others, (e-) spy, stare, X surely, X **think**, **view**, visions.

In Igbo, [ראה=ru] =see [huru] =see, found, saw, loved, seen. In Yoruba [ri] =see, find, saw. The א can make a “u and i” sound in this word and it can make a “o” sound as well. **H7200** ראה means ‘think, consider, discern’ because of the different pronunciation of ראה. In Yoruba ראה is pronounced [ro] =think, consider, thought, speculate. So you can see how Igbo and Yoruba retained the Hebrew word and pronounce it differently to get the different meanings. It is a great word to understand how pronunciation is key in Hebrew to get the proper meanings. **The spelling and pronunciation is RUH**, the “h” is silent.

35. Bring, Come: Bowa

Psa 95:6 O **come**, **H935** let us worship and bow down: let us kneel before AHAYAH our maker.

Jer 5:15 Lo, I will **bring** **H935** 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.

Yiddish: H935 בוא **bô'** bo A primitive root; **to go or come** (in a wide variety of applications): - **abide**, apply, attain, X be, **befall**, + **besiege**, **bring** (forth, in, into, to pass), **call**, carry, X certainly, (cause, let, thing for) **to come** (against, in, out, upon, to pass), depart, X doubtless again, + eat, + employ, (cause to) **enter** (in, into, -tering, -trance, -try), be fallen, fetch, + follow, get, give, go (down, in, to war), grant, + have, X indeed, [in-]vade, lead, lift [up], mention, pull in, put, resort, run (down), **send**, set, X (well) stricken [in age], X surely, take (in), way.

This word is interesting because they definitely still use the root words in the Bantu dialects. The root words [ב/b] and [א wa/wô] is where the meanings stem from. **H935** means go or come because in Mende, [א wa] =come. Also in Yoruba [א wa] =come [בי bô] =come, to come. In Ewe they pronounce as [א va] =come. While in Igbo ב is [bia] =come. **H935** means to abide because in Igbo [bi] =live, dwell, while in Yoruba [gbé] =dwell. **H935** means bring because in Igbo, [boo] =bring. **H935** means to befall or besiege because in Igbo, [bo] =break, break off, [bô wa] =break through, so it's signifying the attack on a place since one has to go towards it. **H935** means call because [ba] =shout at [be] =cry out. **H935** means to come against because in Igbo, [ba/be] = at, on against [dabe] =lean against. **H935** means enter/enter in because in Igbo, [ba] =enter [baa] = go in (the second “a” makes the word an imperative/command) while in Yoruba, [wô] =enter, into. **H935** means send because in Igbo, [ba/be] = away from [chube] =go away to fetch. Words like these are nice to see how the Hebrew is still prevalent in the Bantu language and depending on pronunciation, one can get the different meanings. The spelling of **H935** is בוא [ב---b][א---a/w], **bôwa/bôwô**. This could also be pronounced with the א making the oo or ôô sound as

Boo or **Bq̄**. The proper spelling and pronunciation of בּוּא is **Bq̄Wa**. The word can be pronounced in a variety of ways as we have seen depending on the meaning, yet we understand the root word is **bq̄wa** by the Hebrew characters and true Hebrew dialect revealed in the Bantu speaker's Hebrew accents.

36. Dig: Bq̄r̄

Deu 1:5 On this side Jordan, in the land of Moab, began Moses to **declare****H874** this law, saying, **Deu 27:8** And thou shalt write upon the stones all the words of this law very **plainly**.**H874**

Yiddish: H874 בָּאַר *bâ'ar* baw-ar' A primitive root; **to dig**; by analogy to engrave; figuratively **to explain**: - declare, **(make) plain** (-ly).

One can find the root of the primitive root of this word to understand why it means *to dig* and *to explain or declare* in the Igbo. [בָּא] = [bq̄] = dig up, rake surface, clear. [ב---b][א---q̄] [ר---r̄q̄]. The [א---q̄] sound like **author**. The [ר---r̄q̄] = suffix denoting completed action. [bq̄r̄] = digged, cleared. [bq̄cha] = be inquisitive, dig out information. This word is interesting because, **H874** means *to dig* because **bq̄r̄** literally means *digged*, yet **H874** also means *explain or declare* because you are digging up all the details to make the matter plainly understood. Also, to declare or explain a matter is to make it clear and plain, which is similar to raking your garden and digging up the weeds, so that your yard is clear, nothing is hidden and all is plain before your eyes. This is why the **H874** means *to explain* because you are clearing up all confusion and making the understanding plain to the person. [bq̄ ezi] = clear a path of weeds. **Bq̄r̄** is actually describing how we explain and make things plain. **The proper spelling and pronunciation of בָּאַר is BQ̄R̄**

37. Well: Bq̄ru

Gen 16:13 And she called the name of AHAYAH that spake unto her, Thou Alahayim seest me: for she said, Have I also here looked after him that seeth me?

Gen 16:14 Wherefore the **well****H875** was called **Beerlahairoi**; behold, it is between Kadesh and Bered.

Yiddish: H875 בְּאֵר *be'êr* be-ayr' **From H874**; **a pit**; especially a **well**: - pit, well.

The word came from **H874** because **bq̄r̄** meant to *dig/digged*. This word for "a well or pit" is actually describing the process of making one since Hebrew is descriptive. It also helps edify that Bantu is Hebrew since one can understand the description through Igbo to this day. The root words **בָּא** and **אָר** are still found in Igbo words pertaining to wells or pits. One of the Igbo words for a well is [obere mmiri] = well, brook of water. **בָּא** can be found in the word [obube] = cistern, which is a well of water, and **אָר** can be found in the word [oruru] = pit, well (some dialects say 'olulu' or 'onu' but from the Hebrew word 'oru' is correct.). [Bq̄] = dig up [oru] = pit, so [bq̄ oru]

=a dug up pit, which is a well. **The spelling and pronunciation is BQRu.** The proper pronunciation of Beerlahairoi is **Boru Lo ChiYe RuYa.**

Yiddish: H883 בֵּאֵר לַחַי רֹאִי be'êr lachay rô'îy be-ayr' lakh-ah'ee ro-ee' From **H875** and **H2416** (with prefix) and **H7208**; well of a living (One) my Seer; Beer-lachai-roi, a place in the Desert: - Beer-lahai-roi.

The word is **[Boru Lo ChiYe RuYa]**

- a) [בֹּרָא BQRu] =well,
- b) [לִי Lo/li] =to point/toward, in this case pointing to the owner of the well, which is “the Living One.”
- c) [חַ Chi] =living,
- d) [יֵ Ye] =he, she, it, in this case we see it can also mean “the one,” from the definitions which is **onye** in Igbo. Through the concordance definition, you can see that [יֵ ye] is the reason **[onye]** means “the one/person,” in Igbo to this day.
- e) [רָא Ru] =see
- f) [יָ Ya] =her, the ancient Hebrew helps us know that [ya/ye] means *my* as well. In Igbo today the well would be called “**Bọ oruru(olulu) dīlī Chi onye na-hūrū ya (m)**” = **The digged well (pit) belonging to a Deity, Who sees (saw/loves) her (me).** As one can see the Hebrew root words are still present in the language and they have merely changed the arrangement of how they speak the Hebrew dialect, but the root words are still Hebrew words. This was a good example to see how the Igbo dialect still has its Hebrew roots in it and one just has to reconcile the Bantu dialect with the Hebrew characters to properly arrange the root words back to the ancient arrangement and dialect.

38. Circumcise, Cut: Mṽolo

Psa 90:6 In the morning it flourisheth, and groweth up; in the evening it is **cut down,H4135** and withereth.

Gen 17:10 This is my **covenant,H1285** which ye shall keep, between me and you and thy seed after thee; Every man child among you shall be **circumcised. ,H4135**

Yiddish: H4135 מִלּוּל mûl mool A primitive root; **to cut short**, that is, curtail (specifically the prepuce, that is, to circumcise); by implication to blunt; figuratively **to destroy**: - circumcise (-ing, selves), cut down (in pieces), destroy, X must needs.

The Bantu dialect identifies the root word of the primitive root word of the concordance to substantiate Bantu root words are Hebrew. The root word of this alleged primitive root is [מ] = [mṽ] or [מṽ] = [mṽo]. [mṽ] =sharpen [imu] = sharpen [mṽo] cut, sharpen [muo la mma] =sharpen knife [na muo la amuo] = it is sliced and sharpened. [mma muo la muo] =continue to sharpen. **H4135** means “to destroy” because of the root word מ which is still the root in the Igbo word [ime] =destroy. Thus through the Igbo language and the Strong’s Concordance, one learns that

circumcision of the heart requires the destroying and cutting down of the old man that we may become new.

The proper spelling and pronunciation of H4135 מול is **MuOlo**.

39. Covenant: Berita

Yiddish: H1285 ברית *berîyth* ber-eeth' From H1262 (in the sense of **cutting** (like H1254)); **a compact (because made by passing between pieces of flesh):** - confederacy, [con-] feder [-ate], covenant, league.

The root word is [ב] [be/bee] =cut. This word is still used in Bantu since one can identify the root word from Igbo. [berie] = to slice. [bepu] =cut off. [beri] =cut in pieces. Thus one can see through Igbo, why H1285 means *cutting and passing or cutting pieces of flesh* because the root word ברי [beri] means to cut in pieces. The word also helps us know covenants are done by blood because you have to shed the blood of the covenant. The spelling of the word is still intact in Igbo because [ב] =be+[יר] =ri, with the Y making "i" sound. **The correct spelling and pronunciation of ברית is BeRiTā.**

40. Light/Flame: Ore

Isa 27:11 When the boughs thereof are withered, they shall be broken off: the women come, and set them on **fire:H215** for it is a people of no understanding: therefore he that made them will not have mercy on them, and he that formed them will shew them no favour.

Mal 1:10 Who is there even among you that would shut the doors for nought? neither do ye **kindleH215 fire** on mine altar for nought. I have no pleasure in you, saith AHAYAH of hosts, neither will I accept an offering at your hand.

Yiddish: H5216 ניר נר ניר נר ניה *niyr nir neyr ner nerah* neer From a primitive root (see H5214 and H5135) properly meaning **to glisten**; a **lamp (that is, the burner)** or light (literally or figuratively, lamp, **light**).

Yiddish: H5135 נור 'nûr noor (Chaldee); **from an unused root (corresponding to that of H5216) meaning to shine; fire:-fiery, fire.**

Yiddish: H215 אור 'ôr ore A primitive root; to be (causatively make) luminous (literally and metaphorically): - X break of day, glorious, **kindle**, (be, en-, give, show) **light** (-en, -ened), **set on fire, shine.**

Yiddish: they have not spelled or pronounced this word correctly.

Through the Bantu dialects, one can find the actual root words of these primitive root words. Notice that H5135 was a primitive root of H5216, but they did not give a root word for H5135? Since Bantu is Hebrew, one can identify the actual root of H5135. The root words of both H5216 ניר and H5135 נור is H215 אור. Now the root word of H215 אור is actually ר, which is the true

primitive root of all the words, and it is still spoken among the true Hebrew speakers today. In Igbo ר is [re] =burn, flame. **H215** אור means “kindle fire or set on fire” because the Igbo word [ire oku] =flame of fire [orire] =furnace [orire] =burn [ere] =burning. The meaning of **H215** אור is “shine” because of the same root word by evidence of its usage in the Yoruba word [danmeremere] =shiny. As we can see the Bantu’s have the same applications of their ancient Hebrew roots of this word. For pronunciation [AW=א] makes the “O” sound naturally, **thus one can know the true pronunciation and spelling of H215 אור is ORe**. The meaning of **H215** אור is “break of day” which is “the morning” because all the letters of this word are still present in the Yoruba word [owuro/owuro] =morning, day, which shows that the Yoruba still speak Hebrew because we can understand why they use this word for *morning* by the definitions of the ancient word and its letters.. The א=o, ו=wu, ר=ro. This is another great example of how pronunciation causes multiple meanings in the Hebrew language, so one has to be particular about pronouncing words correctly. **H5135** נור means ‘to shine, fiery, fire’ because of the root words, נ and ר. In Igbo נ is [nwu/nwu] =to shine, beam, glitter, glow [enwu] =lightening; and ר is [re] =burn, flame [ere oku] =fiery. **So the proper pronunciation of H5135 נור is NwuRe or nwuore.** **H5216** ניר meaning come from the same root word ר [re], and one can get understanding of the pronunciation from the definitons, like ‘glisten, burner, light’ because the root word נ is in the Yoruba word [ina] =light, fire; and ר [re] =burn (Igbo). Also the root word נ is in the Igbo word [munye] =light. The word ניר is in the Igbo word [munyere] =lit, kindled. So one can see **the pronunciation of H5216 ניר is NYeRe or NaYeRe while נר is NaRe**. Through the Bantu one can still understand why there were so many spellings of **H5216** because there are different ways to arrange the root words to give similar meanings. Also we get confirmation that the true primitive root of these Hebrew words is re, which is still retained among the Hebrew speakers today.

41. Cry: Bekah Beekah

Gen 29:11 And Jacob^{H3290} kissed^{H5401} Rachel,^{H7354} and lifted up^{H5375 (H853)} his voice,^{H6963} and wept.^{H1058}

Yiddish: H1058 בָּכָה bâkâh baw-kaw' **A primitive root; to weep; generally to bemoan: - X at all, bewail, complain, make lamentation, X more, mourn, X sore, X with tears, weep.**

This word is still intact in Igbo and is actually a sentence!

- ב [be] =cry out [bee] =cried
- כה [ka] =surpass, exceed, be more than, to be superior, hence the root word כה is why **H1058** can mean “more”. [ka] =speak, say [ka uka] =quarrel, converse, hence **H1058** can mean ‘complain’ because one would be crying (bee) and quarreling (ka) when complaining. [ka] =afflict, torment, worry. [oku] =cry [kwa] =weep [Akwa o na-ebe na-aka m aru] =Her crying is worrying me

- c) One can see how both root words can denote crying up to this day in Bantu because כ= [be] =cry and כה= [ku/oku] =cry
- d) [bee ka] =cry out exceedingly, great crying out and worry. [beku] =cry to, implore.

True pronunciations and spellings of בכה [ב=bee]+[כה=ka] = BeKaH (or Bekuh). The word hasn't changed from the days of Jacob to today in the Bantu language. One would hear the Igbo speakers say 'be kwa or be akwa or na-ebe akwa' which we will understand why they say it like that in the next word.

42. Voice: Kwuolu/Kwulu/Kulu

Yiddish: H6963 קול קל qôl kole, kole From an unused root meaning **to call aloud**; **a voice or sound**: - + aloud, bleating, crackling, cry (+ out), fame, lightness, lowing, noise, + hold peace, **[pro-] claim**, proclamation, + sing, sound, + spark, thunder (ing), **voice, + yell**.

This word is still intact in the **Igbo dialect** too. The root word is mainly ק kwu.

- a) [ק kwuo/kwu] =speak, say, state, talk [ק kwu/ku] =call [kwusa] =proclaim, declare, [kwupu] =speak out [kwulu] =revile. **H6963** means 'cry, cry out' because of the root word [ק kwa] which is still a root word in Bantu among the Igbo words like [kwa] =weep, lament, cry [akwa] =cry. So now you can also see how the Igbo have taken the Hebrew root words from **H1058** (ב be) and **H6963** (ק kwa) to say בק [be kwa or bee akwa] = cry out weeping. This is a good example to see that the Bantu's are still speaking Hebrew and they have merely arranged the Hebrew root words together differently, but the root words have not lost their ancient meanings in the Bantu dialects because they speak Hebrew. Also when comparing **H1058** and **H6963**, we can see that כ can be pronounced as kwa as well by the definitions in **H1058**, even as ק can be pronounced as ku in **H6963**.
- b) [ל lu] =suffix that intensifies the action, which would show one is speaking loudly.
- c) [ק=kw/k]+[ו=u]+[ל=lu] [Kwuolu] = loud speaking [Kwulu/kulu] =call aloud

The true spelling and pronunciation of **H6963** is [קול=KWuoLu] [קל=KwuLu/KuLu]

43. Call/Say: Kwuru

Job 17:14 I have **said**^{H7121} to corruption,^{H7845} Thou^{H859} art my father:^{H1} to the worm,^{H7415} Thou art my mother,^{H517} and my sister.^{H269}

Yiddish: H7121 קרא qârâ' kaw-raw' A primitive root (rather identical with H7122 through the idea of *accosting* a person met); **to call out to** (that is, properly *address* by name, but used in a wide variety of applications): - bewray [self], that are bidden, **call** (for, forth, self, upon), **cry (unto)**, (be) famous, guest, invite, **mention**, (give) name, **preach**, (make) **proclaim (-ation)**, pronounce, publish, **read**, renowned, **say**.

- a) [kwu/kwuo] =say, speak, talk [kwuru] =, mention, said, words, utterance [kwuo okwu/ ikwusa] =preach [kwusaa] =proclaim [oku] =cry [kwa] =cry [ku] = call..In Yoruba, [ka] =read, which comes from this root ק because it can make a /k/ sound as well. Also the Igbo word [guo] =read, and the phonetics of guo and kwuo are easily replacable with each other, so one can see how they have diluted their dialect to say guo instead of the ancient kwuo. They have also done a similar change in pronunciation in the word H7939 שכר which means “wages, pay” and the root word is כ, which they pronounce [ku] =pay, but they also pronounce it [kwu] =pay, and they also pronounce it [gwo/ugwo] =pay, so one can see how the /g/ and /k/ sound can be interchangeable in the Igbo dialect. If you say “kwo” and “gwo” you can hear the similarity and see that there is not much difference in pronunciation, which can make it easy to see how they have transitioned to a /g/ sound instead of a /k/ and visa versa.
- b) [ru] =suffix indicating intensification of the action. (Across Nigeria, Igbos have different accents so some people might say lu while others say ru. You will find in Judges 12:4-6, the Hebrews had already started developing different accents in their respective tribes. No surprise then that some words have slightly different pronunciations, The Hebrew letters help us reconcile the true original sound.)
- c) In Yoruba, the root word רא is still used to denote speech [oro] =word, speech. The word קרא can be pronounced Kwuoro was well.
- d) [ק=Kwu]+[רא=ru] =KwuRU, the True spelling and pronunciation of the Word.

44. Help/Protector: Ezere

Yiddish: H5826 עֲזַר 'âzar aw-zar' A primitive root; to surround, that is, protect or aid: - help, succour.

This word is still used in Igbo today, they use it to denote the king, because a king helps, succors, and protects his people. The root word is עז [eze] =king, chief. As one can see H5826 explains why the Igbos call their king, eze, because he is the protector. In Zulu, they have retained the root word ז in the word [usizo] =help, assistance, aid [siza] =help, aid.

- a) [עז=eze] =protector
- b) [ר=re] =suffix making the action a completed action.
- c) [עזר=EZeRe] = Protected, Helped
- d) **Proper pronunciation and spelling is EZeRe.**

45. Spirit, wind, blast: Ruwacha

Gen 8:1 And Alahayim remembered Noah, and every living thing, and all the cattle that was with him in the ark: and Alahayim made a **wind H7307** to pass over the earth, and the waters asswaged;

Exo 15:8 And with the **blast H7307** of thy nostrils the waters were gathered together, the floods stood upright as an heap, and the depths were congealed in the heart of the sea.

Psa 104:4 Who maketh his angels **spirits; H7307** his ministers a flaming fire:

Yiddish: H7307 רוּחַ roo'-akh From H7306; **wind**; by resemblance breath, that is, a sensible (or **even violent**) exhalation; figuratively life, anger, unsubstantiality; by extension a region of the sky; by resemblance **spirit**, but only of a rational being (including its expression and functions): - air, anger, blast, breath, X cool, courage, mind, X quarter, X side, spirit ([-ual]), tempest, X vain, ([whirl-]) wind (-y)

H7307 רוּחַ means wind, violent wind according to the definition. This is exactly what it means in Igbo still to this day.

- a) רוּ [ru] =wind [ru] =blow [furu] =blast [nerughari] =moving wind(**you can see the root of the word is ru**)
- b) וּ [wa] =break through, burst out, burst on, Force out. In Yoruba, [iwa] =holiness, purge [iwa mimo] =holiness, which helps us understand we must have the Spirit to be holy and we can only attain her by the purging of the baptism of Fire.
- c) ח [ka] =break (this is a “ch,” but it makes a /k/ sound in this word)
- d) [Ru wa ka] = breaking wind, violent breaking wind.

The True spelling of the word, רוּחַ is RuWaCha, and the pronunciation is Ruwaka.

The word for spirit is among the Israelites in the Pacific and Indian Ocean. They still have the root word רוּ [ru] and וּ [wa] which they pronounce as [va or u] (remember their dialect is diluted from the Assyrian captivity and etc) in the languages of the tribes of Polynesians islands. Tahiti tribe [va-ru-ra] Hawaiian tribe [u-ha-ne] (**ne** is a root word for *breathe* in #87 of the document {H5301 נִשְׁמָה}, so one can see how they used correlating Hebrew root words to define ‘spirit,’ which also means “breath.”) Marquesan tribe [ku-ani] Astrailian islands [varua] New Zealand [wairua]. Their dialects are diluted but when looking at the root words, one can still find Hebrew in their dialect too, because they are the Hebrews of the Northern Kingdom.

46. Holy, prepare, sanctify: Kwadoshi

Lev 11:44 For I am AHAYAH your Alahayim: ye shall therefore **sanctify H6942** yourselves, and ye shall be **holy; H6918** for I am holy: neither shall ye defile yourselves with any manner of creeping thing that creepeth upon the earth.

Jos 6:18 And ye, in any wise keep yourselves from the accursed thing, lest ye make yourselves accursed, when ye take of the accursed thing, and make the camp of Israel a curse, and trouble it.

Jos 6:19 But all the silver, and gold, and vessels of brass and iron, are **consecratedH6944** unto AHAYAH: they shall come into the treasury of AHAYAH.

Jer 6:4 **PrepareH6942** ye war against her; arise, and let us go up at noon. Woe unto us! for the day goeth away, for the shadows of the evening are stretched out.

Yiddish: H6944 שְׁדֵּשׁ qôdesh ko'-desh From **H6942**; a sacred place or thing; rarely abstractly sanctity: - consecrated (thing), dedicated (thing), hallowed (thing), holiness, (X most) holy (X day, portion, thing), saint, sanctuary.

Yiddish: H6942 שְׁדָּשׁ qâdash kaw-dash' A primitive root; to be (causatively make, pronounce or observe as) clean (ceremonially or morally): - appoint, bid, consecrate, dedicate, defile, hallow, (be, keep) holy (-er, place), keep, prepare, proclaim, purify, sanctify (-ied one, self), X wholly.

Yiddish: H6942 שְׁדֵּשׁ means something sacred, a consecrated or dedicated thing. All these signify being separated or set apart unto holiness. This meaning still holds true in the Bantu, particularly Igbo & Yoruba, when we look at the root words.

- a) ק [kwa] = to make something, well, as to restore to good condition.
- b) ק [kwado] = prepare [akwado m ije afia] I'm prepared/ready to go the market [kwadebe] prepared [kwa do] =to make something sanctified.
- c) ד [do] =keep, set up, place, make, sanctify [edo]=consecrate [doo] pull, take [dota] drawn [dote] place, put [dobe] keep, put. In Yoruba, [dodo] =righteousness and [ododo] =truth, so in order to be Holy and separated one has to be in truth and righteousness.
- d) ש [dosi/doshi] =to keep consecrated. "do" means to keep and "shi" is a suffix making it continuous, hence "doshi" means to keep consecrated because it is continuously kept apart.
- e) ש [si/shi]---suffix making the action continuous
- f) [Kwadoshi] =something prepared, and set apart and kept consecrated/apart. When something is holy it is kept separated from everything else, hence the word Kwadoshi still has the same meaning in Igbo as it does in the Hebrew scrolls.

Thus we confirmed the true spelling and pronunciation of שְׁדָּשׁ **KwaDoShi**.

47. Woderful: Pulu

Isa 9:6 For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called **Wonderful, H6382** Counsellor, The mighty Alahayim, The everlasting Father, The Prince of Peace.

Yiddish: H6382 פֶּלֶא' pele' peh'-leh From **H6381**; a miracle: - **marvellous thing**, wonder (-ful, -fully).

Yiddish: H6381 פֶּלֶא' pâla' paw-law' A primitive root; properly perhaps to separate, that is, **distinguish** (literally or figuratively); by implication to be (causatively make) great, difficult, wonderful: - accomplish, (arise . . . too, be too) hard, **hidden**, things too high, (be, do, do a, shew) marvelous (-ly, -els, things, work), miracles, perform, separate, make singular, (be, great, make) wonderful (ers, -ly, things, works), wondrous (things, works, -ly).

This word is still used in Igbo today, [pulu] = unique, special, discrete. [פֶּלֶא] means miracle or marvelous thing because the thing is unique or special, hence it is called wonderful. In Igbo, they say [pulu iche] =unique, special and different. The meaning is still true because Yache is unique and special because he is the only begotten Son of Ahayah Alahayim. **The proper spelling and pronunciation is PuLU.**

48. Earth: Iroezi

Yiddish: H776 אֶרֶץ 'erets eh'-rets From an unused root probably meaning to be firm; the earth (at **large, or partitively a land**): - X common, **country**, earth, **field**, ground, **land**, X nations, way, + wilderness, world.

This word is still in **Igbo**, it is a combination of two words, which really denotes “outskirts or deep jungle/wilderness.” It is used when someone went deep into the forest, so you can understand the context it is used in today and also see why **H776** means country, field, or wilderness just like the word still does today in **Igbo**.

- [אר=iro] =outside, outside area, an outside, some dialects of igbo say “ilo,’ while Yoruba say [ile] =land, which we can reconcile the /l/ sound to the /r/ sound of the ancient word and get [ire] =land. It is common among Bantu’s to use /l/ and /r/ interchangeably.
- [ץ=ezi] =outside, outdoors, you will find it also as “n’ezi”. Tzode makes a “z” sound in this word.
- In Igbo people say “ezi iro” when people talk about the outer precincts of their house, which is just a rearrangement of ארץ to צאר.

ארץ is properly spelled **IRoeZi** and can be pronounced [Ire ezi] or [Iro ezi] as well.

49. Removed: Nosa

Isa 33:20 Look ^{H2372} upon Zion, ^{H6726} the city ^{H7151} of our solemnities: ^{H4150} thine eyes ^{H5869} shall see ^{H7200} Jerusalem ^{H3389} a quiet ^{H7600} habitation, ^{H5116} a tabernacle ^{H168} that shall not ^{H1077} be taken down, ^{H6813} not ^{H1077} one of the stakes ^{H3489} thereof shall ever ^{H5331} **be removed,** ^{H5265} neither ^{H1077} shall any ^{H3605} of the cords ^{H2256} thereof be broken. ^{H5423}

Yiddish: H5265 נָסַח nâsa' naw-sah' A primitive root; properly **to pull up, especially the tent pins**, that is, start on a journey: - cause to blow, bring, get, (make to) go (away, forth, forward, onward, out), (take) journey, march, remove, set aside (forward), X still, be on his (go their) way

The root word נ [nô] =stretch, in the Yoruba dialect, which pertains to pulling. The Igbo word to "pull apart into pieces" is commonly known as **dôsa**, but some accents say **nôsa**, so one can see the word נ [nô] is still common among the Bantu's. One can also see how the Igbo's used another root word [dô] which also denotes pulling as well. **dôsa** is also Hebrew just arranged with other Hebrew root words to say the same thing because **dô** means 'pull.' Through the Hebrew text we can see the original dialect is [נָסַח=NôSA] =to pull up tent pins, so **nôsa** is the right Igbo dialect for pulling apart into pieces, even as the root word **nô** is still among the Yoruba dialect. . **The proper pronunciation and spelling is NôSA.**

50. Champion, Man: Ishi

Yiddish: H376 שִׁי 'iysh eesh Contracted for **H582** (or perhaps rather from an unused root meaning to be extant); a man as an individual or a male person; often used as an adjunct to a more definite term (and in such cases frequently not expressed in translation.) : - also, another, any (man), a certain, + **champion**, consent, each, every (one), fellow, [foot-, husband-] man, (good-, great, mighty) man, he, **high (degree)**, him (that is), husband, man [-kind], + none, one, people, person, + steward, what (man) soever, whoso (ever), worthy. Compare **H802**.

The word in the Hebrew denotes a leader, the Head person, hence a champion, or the husband because he is the head of the household. In Igbo, the meaning has not changed because "Isi" is the word for Head. [isi] =head, chief, prince [ndi isi] =headmen. [onye isi] =champion, leader. One could say in homage to Yache, he is "onye Isi anyi" that is to say "The person who leads us." Just as he said in Hosea 2:16, 'thou shall call me **Ishi.H376**' Matter of fact, the Shona say [ishe] =the Lord, sir, king. As one can see in the definition of **H376**, the man is of *high degree* as a *husband* is in his household, seeing as though his wife's desire is unto him and he rules over her as Gen 3:16 states. This can still be understood in the word שִׁי, when one pronounces ש as **chi** because [ichi] =rule, to rule, to reign, which lets us know that Yache, the Husband, will reign over the Church, hence the children shall call him **Isi/Ishi/Ichi**. Also, [ichie] =titled people, wise old men, chiefs, king's counsellors. **H376** [יָ=I][שִׁ=si/shi/chi]. **The proper pronunciation is Ishi or Isi and properly spelled ISHi.**

51. Up: Eluh

Yiddish: H5927 עָלָה 'âlâh aw-law' A primitive root; **to ascend**, intransitively (**be high**) or **active (mount)**; used in a great variety of senses, primary and secondary, literally and figuratively: - arise (up). (cause to) **ascend up**, at once, break [the day] (up), bring (up),

(cause to) burn, carry up, cast up, + shew, climb (up), (cause to, make to) come (up), cut off, dawn, depart, exalt, excel, fall, fetch up, get up, (make to) go (away, up), grow (over), increase, lay, leap, levy, lift (self) up, light, [make] up, X mention, mount up, offer, make to pay, + perfect, prefer, put (on), **raise**, recover, restore, (make to) rise (up), scale, set (up), shoot forth (up), (begin to) spring (up), stir up, take away (up), work.

This word is still intact in the **Igbo dialect**, [elu]=up, height, High. This is amazing to see how much they still speak Hebrew because though they were colonized, one can see that they didn't lose the spoken Hebrew dialect as a whole. [ע=e][ל=lu] **The proper pronunciation and spelling of עלה is ELuH** with the “h” pretty much silent like how we say Hour, honest, or Sarah in English. “h” is like a voiceless vowel in this word.

52. Manna: Mana

Exo 16:14 And when the dew that lay was gone up, behold, upon the face of the wilderness there lay a small round thing, as small as the hoar frost on the ground.

Exo 16:15 And when the children of Israel saw it, they said one to another, It is manna:H4478 for they wist not what it was. And Moses said unto them, This is the bread which AHAYAH hath given you to eat.

Yiddish: H4478 מן mân mawn From H4100; literally a whatness (so to speak), that is, manna (so called from the question about it): - manna. BDB Definition: means “What is it?”

The word is still prevalent in Igbo, and it is still an interrogitive word. It is a means of responding when you don't understand or are confused. A person today would say [mana gini] =but what? Or but why? The Israelites were confused when they saw the dew on the ground, so they responded to each other like "buuut? (mana) but what? (mana gini) What is this?" because no one knew what it was. [mana] =but, however, although.

Yiddish: H4100 מה מה מה מה mâh mah mâ ma meh maw, mah, maw, mah, meh A primitive particle; properly interrogitive **what?** (including how?, **why?** and when?); but also exclamations like what! (including how!), or indefinitely what (including whatever, and even relatively that which); often used with prefixes in various adverbial or conjugational senses: - **how** (long, oft, [-soever]), [**no**-] thing, what (end, good, purpose, thing), whereby (-fore, -in, -to, -with), (for) why.

In Igbo, the word **H4100** **Ṣ** is [me] because it is still used when they say [meore] =why? And they pronounce **Ṣ** differently when they say [ma] =yet, whether, and, but, unless [maka gini] =why, what [mana] =but, **however**, although. **The spelling and pronunciation of Ṣ can be Me and Ṣ is MaNa.** The Yiddish language corrupted it with the 'w' sounds yet at least the 'meh' pronunciation was retained so the Hebrew word could be identified in the Bantu languages.

53. Beautiful: Mmaruḥ

Est 2:7 And he brought up Hadassah, that is, Esther, his uncle's daughter: for she had neither father nor mother, and the maid was fair and beautiful; **H4758** whom Mordecai, when her father and mother were dead, took for his own daughter.

Yiddish: H4758 מַרְאֵה mar'eh mar-eh' **From H7200**; a view (the act of seeing); also an appearance (the thing seen), whether (real) a shape (especially if handsome, comeliness; often plural the looks), or (mental) a vision: - X apparently, appearance (-reth), X as soon as beautiful (-ly), countenance, fair, favoured, form, goodly, to look (up) on (to), look [-eth], pattern, to see, seem, sight, visage, vision.

This word is interesting because it is easily understood in Igbo. Firstly, it means “to view or see” because [ראה=ru] =see [הָרָא] =see, found, saw, loved, seen, (ru is a Hebrew root word that we discussed in #34). The א makes a “u” sound in this word. So you can see how the Hebrew language is simply an arrangement of Hebrew root words because we see the root word in this word ראה and we can get more understanding from the other root word מ too. מראה means beautiful because the Igbo word for beauty is [מ=mma] = beauty, fine, nice, good. [ima] =love (because your eyes are set upon what you love). The Igbo even still pronounce the ancient word מראה in different ways like when they say מראה מ [mara mma] =beautiful, nice. The pronunciation that gets both the meanings of “view, seeing and beautiful is [mma ru]. One can find phrases like [הָרָא מַרְאֵה] =saw beauty [mma הָרָא] =beautiful to see/nice to see. [ima הָרָא] =love found. Thus we see the spelling of מראה is MaRUḤ and it is pronounced mmaru.

54. Blow away: Puoh/Fuoh

Deu 32:26 I said, I would scatter **H6284** them into corners, I would make the remembrance of them to cease from among men:

Yiddish: H6284 פָּאַה pā'âh paw-aw' A primitive root; to puff, that is, blow away: - scatter into corners.

Yiddish: this word is spelled and pronounced incorrectly.

- [fu] =blow, puff, swell [fe] =blow [ifufu] =air [fuwa] = strong puff, blowing hard. In Yoruba [fe] =expand, hence the word פאה can mean scatter too.
- [puo] =go away, go out [puo] =blow [furu] =blast
- H6284** פאה means to puff because [פ=fu] =puff. It also means to blow away because [פ=puo] = blow away, go away. The א makes an ‘o’ /ו/ sound in this word. This is a good example for us to see how the words have multiple meanings based on sound, pitch, or pronunciation because if you pronounce פ with an [f] sound you can mean one thing and if you use the [p] sound you can be saying something different as well. Also, the accents are interchangeable for some dialects of Igbo and among the Bantu dialects.

The proper spelling is **פּוֹחַ**. The “p” is pronounced with a “f” sound, **Fuoh**, or one can say **Puoh**.

55. Prayer: Pelulu

Gen 20:17 So Abraham **prayed** **H6419** unto Alahayim: and Alahayim healed Abimelech, and his wife, and his maidservants; and they bare children.

Yiddish: H6419 פֿלל pâlal paw-lal' A primitive root; **to judge** (officially or mentally); by extension to **intercede, pray: - intreat, judge (-ment), (make) pray (-er, -ing), make supplication**

Yiddish: this word is not pronounced or spelled correctly.

This word is still a part of the Bantu language. You can also see some of the Bantu pronunciation in this word because the ancient word is Pelulu, but in Igbo it would be understood as **kpelulu** if one was speaking to an Igbo speaker. The **kp** /ḵ~ḵp/ does not actually sound like a k though, it sounds like a “p” still, the k is almost silent. So in sound, they have not really lost the pronunciation of the word even though it has been spelled with a kp. Remember, though the spelling is with ‘kp’ the words still make the /p/ sound which is from the ancient letter פּ.

- a) [**kpe**] =report, judge, pray, beg [**O kpeli m**] =he reported me[**ikpe**] = judgment, trial
[**okpukpe**] =judging, reporting
[**kpe**] =pray, beg [**kpe ekpele**] =make prayer. [**kpe ekpelu**] =say prayer [**kpele**] =prayer [**ka anyi kpe kpeelu**] =let us pray [**ka anyi kpeelu onye eze**] = let us pray to the Protector (king).
- b) [**lu**] =it is a suffix that intensifies the action. [**lu**] =aslo means to point toward
- c) **Kpelulu**= is intense prayer, begging towards Ahayah.

The proper spelling of פֿלל is **PeLuLu**.

56. Say, Promise, command, declare, avouch: Amaro

Gen 1:24 And Alahayim **said, H559** Let the earth bring forth the living creature after his kind, cattle, and creeping thing, and beast of the earth after his kind: and it was so.

Gen 12:13 **Say, H559** I pray thee, thou art my sister: that it may be well with me for thy sake; and my soul shall live because of thee.

Exo 8:27 We will go three days' journey into the wilderness, and sacrifice to AHAYAH our Alahayim, as he shall **command H559** us.

Psa 40:10 I have not hid thy righteousness within my heart; I have **declared H559** thy faithfulness and thy salvation: I have not concealed thy lovingkindness and thy truth from the great congregation.

Deu 26:17 Thou hast **avouched H559** AHAYAH this day to be thy Alahayim, and to walk in his ways, and to keep his statutes, and his commandments, and his judgments, and to hearken unto his voice:

Deu 26:18 And AHAYAH hath **avouched H559** thee this day to be his peculiar people, as he hath promised thee, and that thou shouldest keep all his commandments;

Mat 12:33 Either make the tree good, and his fruit good; or else make the tree corrupt, and his fruit corrupt: for the tree is known by his fruit.

Mat 12:34 O generation of vipers, how can ye, being evil, speak good things? for out of the abundance of the heart the mouth speaketh.

Mat 12:35 A good man out of the good treasure of the heart bringeth forth good things: and an evil man out of the evil treasure bringeth forth evil things.

Mat 12:36 But I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment.

Mat 12:37 For by thy words thou shalt be justified, and by thy words thou shalt be condemned.

Yiddish: H559 אָמַר 'amar aw-mar' A primitive root; **to say** (used with great latitude): - answer, appoint, **avouch**, bid, boast self, call, **certify**, challenge, charge, + (at the, give) command (ment), commune, **consider**, **declare**, demand, X **desire**, **determine**, X expressly, X indeed, X intend, name, X plainly, **promise**, publish, report, require, say, speak (against, of), X still, X suppose, talk, tell, term, X that is, X **think**, use [speech], utter, X verily, X yet.

Yiddish: They almost kept this one in its original spelling and pronunciation but it is still incorrect.

The root word of אָמַר is still in the Bantu language today. The word [אָמַר/ama] = witness, testimony, testify, avouch, evidence, to divulge a secret. The word still has its meaning from the ancient times of creation unto this day in the Igbo dialect. We believers in Ahayah would be called [ndi ama Aha ya] = Ahayah's witnesses. It is interesting that ama means to 'divulge a secret' because your words that you speak tell what is secretly in your heart. **Matt 12:34---35; 15:18--20**
Now one can better understand why Yache said in **Matt 12:36-37**, we shall have to give account of every idle word we speak because everything we say is a testimony (ama) for or against us. There is more understanding in this word to help understand that what we speak is from our hearts, hence it's what comes out of the mouth that defiles a man, because it came from his heart **Matt 15:18---20** which is in sync with his mind since you think upon the things you desire. The Hebrew word אָמַר sheds light on this as the definitions say "think, determine, consider, desire" which derives from the root word ר which is still a root word in Yoruba. [ro] = think, speculate, thought, consider, feel; which helps us understand that what we speak is evidence (ama) of what we are thinking (ro) in our hearts, hence if we speak evil things it is a testimony (ama) that the thoughts (ro) of our heart are evil because we are speaking based on how we feel (ro). Also in Yoruba, [rọ] = urges, encourage [ero] = idea, intention, mind. So one can understand that the

thoughts we have are based on our urges (**ro**) (desires) or intentions (**ero**) and they urge us toward the things we desire, hence if we think evil continually it is just a manifestation of our wicked heart's desires that the enemy is using against us that will eventually manifest in what we say. This helps us understand why David said in Psalms 19:14 "Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O AHAYAH" because he understood Ahayah looketh at the heart [I Sam 16:7] and if we regard iniquity in our hearts Adonoye Yache will not hear us [Psalms 66:18] because Ahayah trieth the hearts [Prov 17:3] and he gives every man according to the fruit of his doings [Jer 17:10]. One can learn so much from the Hebrew language evidently and we see that the Hebrew root words are spread among the Bantu's, not just one tribe of Bantu speakers. These revelations in the root words are also how you can know that Bantu is Hebrew because you can understand Yache's words through the Bantu dialect because His words, which were Hebrew, the Bantu's still speak and the words have more meaning when they are spoken in the ancient tongue {Sirach prologue}. Praise Ahayah for his revelations so that we may grow and bear good fruit from our hearts.

- a) [**ama**] =avouch, testify, evidence
- b) [**ro**] =think, speculate, thought, consider, feel [**ro**] =urges, encourage (Yoruba). In Igbo [**ro**] =suffix denoting completed action. In Yoruba [**ro**] =think, speculate, meditate
- c) [**Amaro**] =avouched, testified, said. [**Amaro**] =Avouching one's thoughts/Testifying one's feeling/speculations. **The proper pronunciation and spelling of אמר is AMaRo, with no Yiddish w sounds.**

57. Door: Mezuzoh

Deu 11:18 Therefore shall ye lay up these my words in your heart and in your soul, and bind them for a sign upon your hand, that they may be as frontlets between your eyes.

Deu 11:19 And ye shall teach them your children, speaking of them when thou sittest in thine house, and when thou walkest by the way, when thou liest down, and when thou risest up.

Deu 11:20 And thou shalt write them upon the **door postsH4201** of thine house, and upon thy gates:

Yiddish: H4201 **מְזוּזָה** **מְזוּזָה** **mezûzâh** **mezûzâh** **mez-oo-zaw', mez-oo-zaw'** From the same as **H2123**; a **door post** (as prominent): - (**door**, side) post.

This word is still understood in the Bantu languages. The word for "door" in Igbo is still [**uzo**].

The root word of **מְזוּזָה** is **[זוה]** =**uzoh**. [**ו**] =u [**ז**] =zo , while the [**ה**] =h is a suffix that intensifies the word, but is a voiceless vowel. [**זוה**] = [**uzo**] =way, road, door. **מ** is the root word in [**omeme**] =way

The spelling and pronunciation of מְזוּזָה is MeZUZoH.

58. In, with: Ime

Yiddish: H5973 עם 'im eem From H6004; adverb or preposition, **with** (that is, in conjunction with), in varied applications; specifically equally with; often with prepositional prefix (and then usually unrepresented in English): - accompanying, against, and, as (X long as), before, beside, by (reason of), for all, from (among, between), **in**, like, more than, of, (un-) to, with (-al).

Yiddish: they have not spelled nor pronounced it correct with their corruption of the language to suite their east European vernacular sadly.

This word is still intact and uncorrupted in Igbo, [y=i][ɔ=me] in Igbo, [ime] =in, within, inside, interior. In Ewe [mɛ] =inside. Amazingly they still use the word according to its ancient meaning. In the Shona dialect of Zimbabwe, [mu] =in. **The proper spelling and pronunciation is IMe** (pronounced [ee-me], “me” sounds likee metal)

59. Immanuel: ImeunuAla

Isa 7:14 Therefore AHAYAH himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name **Immanuel**.

Matt 1:23 Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, **Ala with us**.

Yiddish: H6005 עִמָּנוּאֵל 'immânû'êl im-maw-noo-ale' From H5973 and H410 with suffix pronoun inserted; **with us (is) Ala**; Immanuel, a name of Isaiah's son: - Immanuel.

This sentence is still understood in Igbo.

- [עמ] =ime [נו] =unu/nɔ/ɔnu (n makes u/ɔ/ɔ sound) [אל] =ala
- [ime] =in, with [unu/ɔnu] =you all, us [ala] = the power that controls the earth [ime unu ala] = Ala with us(you all)
- [ime] =inside,within [nɔ] =rests,located,inhabit. [nɔ] =is, are (Yoruba dialect) [ala] =the power that controls the earth. [Ime nɔ ala] = within is(rests) Ala

You know **Bantu** is Hebrew because the ancient meaning in Hebrew is still found in the language today. The definition in the concordance said “with (ime) us (unu) is (nɔ) Ala” and Matthew said “Ala with (ime) us (unu)” and both can all still be understood.

The true spelling and pronunciation of עִמָּנוּאֵל is IMeuNUALa or IMeNɔALa

60. Inherit: Nokelu

Psa 82:8 Arise, O Alahayim, judge the earth: for thou shalt **inherit** H5157 all nations.

Yiddish: H5157 נָחַל nâchal naw-khal' A primitive root; **to inherit** (as a (figurative) mode of descent), or (generally) to occupy; causatively to bequeath, or (generally) distribute,

instate: - **divide**, have ([inheritance]), take as an heritage, (cause to, give to, make to) inherit, (**distribute** for, divide [for, for an, by], give for, have, leave for, **take [for]**) **inheritance**, (have in, cause to be made to) possess (-ion).

We can identify the root of this primitive root word, which is always good for assurance that Bantu is Hebrew. The reason this word means “to Inherit, divide” is because of [נ] = [ke] =share, divide, inherit. [keta/eketa/ikete oke] =inherit [nketa/ihe nketa] = inheritance. [ekelụ mụ ọfu ala] = I inherited a plot of land [kelụ oke] = take a share. This word is a sentence in Igbo. Each Hebrew Character is a word. נחל [No Ke Lụ] =take one’s share or inheritance.

a) [נ] =na/ne/no/nọ = conjunction, preposition, auxiliary verb, and/or vowel

harmonizer

b) [נ] = [ke] =inherit

c) [ל] = [lụ] =suffix that intensifies the action

d) **The proper spelling and pronunciation of נחל is Nokelụ**

The Igbo’s call on the Creator as **Chineke**, this is actually a sentence [chi na eke] saying “the Creator Life or Creator of Life.” [ke] also means to create because by dividing something is being made, just as in **Genesis 1:6**, He divided the waters with the firmament. Also when you divide up your land, you create an inheritance for your children for example [ke] =create [Aha ya kelụ ụwa] =Ahayah created the visible world. The name **Chineke** can be spelled in Hebrew characters and identified with the ancient Hebrew words. The word for life is Chi חי ^{H2416} the root word is ח. We know [na] is [נ] and we now know [eke] is [נ]. Thus we can see the Igbo’s still speak Hebrew when they say “**Chi na eke**”, חנה, “**Chineke**.” Ahayah is chineke.

61. Home, Habitation, dwelling: Nowah

Hab 2:5 Yea also, because he transgresseth by wine, he is a proud man, neither keepeth at **home**, **H5115** who enlargeth his desire as hell, and is as death, and cannot be satisfied, but gathereth unto him all nations, and heapeth unto him all people:

Yiddish: H5115 נָוָה *nâvâh* naw-vaw' A primitive root; **to rest (as at home)**; causatively (through the implied idea of beauty (compare **H5116**)), to celebrate (with praises): - keep at home, prepare an habitation.

Exo 15:13 Thou in thy mercy hast led forth the people which thou hast redeemed: thou hast guided them in thy strength unto thy holy **habitation**. **H5116**

Yiddish: H5116 נֶוֶה *nâveh* *nâvâh* naw-veh', naw-vaw' From **H5115**; (adjective) **at home**; hence (by implication of satisfaction) lovely; also (noun) **a home**, of Alahyim (temple), **men (residence)**, flocks (pasture), or wild animals (**den**): - comely, **dwelling (place)**, fold, **habitation**, pleasant place, sheepcote, stable, tarried.

Yiddish: has corrupted this word entirely. There is no v sound in this word.

The amazing thing is, this word still has the same meaning in Igbo, and one can identify the root word of this **נוה**, even though the concordance says that **H5115** is a primitive root, because Bantu has the true root words of the Hebrew dialect. The root word **נו** is in the word for home in the Igbo word [**נו**]=home, house, apartment, building, cabin. Some dialects would say [**נו**], but from the ancient Hebrew writings we can see the right pronunciation is **נו**. The root word of **H5115-H5116 נוה** is [**נו/נ**] = [**נו/נו**] =inhabit (as in sitting in a spot or being located there), and [**ו**] = [**ו**] =suffix making the action continuous, hence [**נוו**] = a home or dwelling, because it is place of continual habitation or the place you will continually go to rest. Also in the Edo state, Nigeria, the **Etsako** dialect of **Igbo**, the root word **וה** is also used for house in the word [**וה**]. Hence, you can see the word **נוה** [**נוו** or **נוו**] is understood in **Igbo**. The Hebrew language still has the same meaning as it did in the ancient times among the true Hebrew speakers today. **The proper spelling and pronunciation of H5115---5116 נוה is NōWaH**

62. Noah: Nōcha

Gen 5:29 And he called his name **Noah, H5146** saying, This same shall comfort us concerning our work and toil of our hands, because of the ground which **AHAYAH** hath cursed.

Yiddish: H5146 נוה nōach no'-akh The same as **H5118; rest**; Noah, the patriarch of the flood: - Noah. (We have to go to the primitive root so we can see, the full meaning.)

Yiddish: H5118 נוה נוה nōach nōach noo'-akh, no'-akh **From H5117; quiet: - rest** (-ed, -ing place).

Yiddish: H5117 נוה nōach noo'-akh **A primitive root; to rest**, that is, **settle down**; used in a great variety of applications, literally and figuratively, intransitively, transitively and causatively (**to dwell, stay, let fall, place, let alone, withdraw, give comfort, etc.**): **- cease**, be confederate, **lay, let down, (be) quiet**, remain, (cause to, be at, give, have, make to) rest, set down. Compare **H3241**.

When we get to the primitive root of Noah's name **H5117**, we can see that the root of **H5117 נוה** is **H5115 נוה**, from the meaning and spelling. The reason **H5117 נוה** means "to rest or settle down" is from **נו Nōwa**, which we know means to inhabit or rest from **H5115 נוה**. It is interesting because we can still gain understanding from the Igbo because your home is where you rest, settle down, or have quiet and comfort, so one can see why they call a home [**נו**] from the ancient meanings of the words. The only difference with **H5117 נוה** and **H5115 נוה** is the [**ה/ח**] instead of [**ה/ח**]. [**ה**] makes the "ka" sound in this word. **H5117 נוה** means "stay, remain" because **ה** is the Igbo word [**ka**] =still, so one can understand how one would remain still and rest. So, [**נוו**] =a description of quietness, resting, or comfort because it means "resting still at home or in one place." Essentially the word describes being comfortable because we are sitting still and in peace. The root word can be found also among the Northern Kingdom in the Solomon Islands' language of **Aiwoo**. **H5117 נוה** means 'lay, let down, rest' because the root

word **ה** in the Aiiwoo language is [ko] =lie down. Also **H5117** **נֹחַ** is **NəWaKa**. The name **Noah, H5146** **נֹחַ** is **NəCha** and is pronounced **Nəka**.

63. Jacob: Yakobe

Gen 25:26 And after that came his brother out, and his hand took hold on Esau's heel; and his name was called **Jacob:H3290** and Isaac was threescore years old when she bare them. (he hanged on to his brother's heel by hooking on to him.)

Yiddish: H3290 יַעֲקֹב *ya'ăqôb* yah-ak-obe'From **H6117**; heel catcher (that is, supplanter); **Jaakob**, the Israelitish patriarch: - Jacob.

Yiddish: H6117 עֲקַב *'âqab* aw-kab' A primitive root; properly to swell out or up; used only as denominative from **H6119**, to seize by the heel; figuratively to circumvent (as if tripping up the heels); also to restrain (as if holding by the heel): - take by the heel, stay, supplant, X utterly.

The root word of **יעקב** is **H6117** **עֲקַב**, and the root word of **עֲקַב** is [ק=kə] =swell, bulge, hook, take with a hook. You already see, the root word in the Bantu language tells the whole definition of **H6117** **עֲקַב** because it is the Hebrew root word.

- [ק=kə] =swell, bulge, hook, take with a hook [ko] =hang, [okuko] =swelling [kodo] =catch, entangle [O no na Kəbe] =he is hanging
- [ב=be] =suffix making action to increase, be plenteous, or numerous [ק=kobe] =hang something on.
- [י=ya] =he, grab, trap. [ע=ənya] = trap, grab. [n'ənya] = to grab/trap [n'i yata le akpa] =you siezed a bag.
- [Ya kəbe] =He seized and is hanging/ grab and hanging. The word is describing the action of tripping someone up by hooking their feet from behind, hence Yakobe means heel catcher.

The proper spelling and pronunciation of **יעקב** is **YAKəBe**

64. Abraham: Abaroham

Gen 17:5 Neither shall thy name any more be called Abram, but thy name shall be **Abraham;H85** for a father of many nations have I made thee.

Yiddish: H85 אַבְרָהָם *'abrâhâm* ab-raw-hawm' Contracted from **H1** and an unused root (probably meaning to be populous); father of a multitude; Abraham, the later name of Abram: - Abraham.

The word for father in Hebrew is **H1** אִבֹּא **ABa**, which is still used among the Northern Kingdom in the Tribe of Naphtali in the Polynesian Islands, where the Malagasy speakers say the word [aba] =father. Also it is retained in the Southern Kingdom as well among the Yoruba tribe of the

Bantu speakers in Nigeria, the **Shona** of Zimbabwe and the **Mende** in Seirre Leone. In Yoruba and Shona they say the root word ב twice [**baba**] =father, while the Mende just say [**bá**] =father, as one can see the Hebrew is spread throughout the Bantu languages. The root words help us understand that the multiplying of the sons of men originate from the Father because in Igbo [**ba**] = be many, plenty, abundant, multiply [**be**] =family, house, so one can understand its a big family. The reasons, **H85** אברהם means a “to be populous” is found in other root words too in Igbo. [**he**=**ha**] =plural, size, they, them. For example, [**haruru**] =magnitude, great size. Also, [**ba**=**ba**] =be many, plenty, abundant, numerous. For example, [**ba aba**] = be many [**ha balu uba**] =they are wealthy (as in “they have abundance”) [**oha**] =to be many [**baroha**] =to be huge, many. You can also find “**ha**” in use of denoting a *great size* in the word for mountain **H2022** הר **HaRo**.

Yiddish: H2022 הר **har** A shortened form of **H2042**; a mountain or range of hills (sometimes used figuratively): - hill (country), mount (-ain), X promotion.

The root word ה in the Igbo word [**ha**] helps understand why **H2022** הר means mountain because it is a great size like the word [**haruru**] =magnitude, great size. Also, the root word ר, helps us understand because in Yoruba [**ro**] =up, built up, so we can learn from the root words that a mountain is something built upward and of great size, hence **H2022** הר is **HaRo**. The [**ro**=**ro**] is a suffix making the action past tense in Igbo, so in Igbo, Abaroham would mean “*fathered a multitude*”. One can understand that multitude is built up of children because of the root word מ in Yoruba which is [**omq**] =child, children. By the root words and meanings in Bantu, **H85** אברהם is [**aba**] =father [**ro**] built up (Yoruba) [**ha**] =great size, [**m**] =I, me [**omq**] =child, children (Yoruba), so through Bantu that father (**aba**) became numerous (**ba**) and his family (**be**) was built up (**ro**) of into a great size (**ha**) with children (**omq**). [**aba ro ha m**] =I am a father built up of a a great size. **The proper spelling and pronunciation of אברהם is ABaRoHaM.** One could also say ‘**abarohamq**.’

65. Moses: Mushih

Exo 2:10 And the child grew, and she brought him unto Pharaoh's daughter, and he became her son. And she called his name Moses: and she said, Because I drew him out of the water.

Yiddish: H4871 מִשֶּׁה **mâshêh** maw-shaw' A primitive root; **to pull out** (literally or figuratively): - draw (out).

Yiddish: H4872 מֹשֶׁה **môsheh** mo-sheh' From **H4871**; **drawing out** (of the water), that is, rescued; Mosheh, the Israelitish lawgiver: - Moses.

The root words מ and ש help us understand the reason it means to “draw or pull out.” In Igbo, [**sh**=**chi**] = take, carry, gather. For example, [**chini aka**] = take off hands [**chi aka ji**] = gather in yams [**chidebe**] =bring near [**chini**] =lift up. Pharaoh’s daughter “lifted, gathered, or took” Moses out of the water and one can understand it in the root words. [**m**] is one of the root words for water as you know from the alphabet in [**mmiri/mini/mili**] =water. [**m**] in Yoruba is [**mu/mú**]

=take, pick, brought, bring [omi] =water. Also [ש] in Yoruba is [si/šii] =pulled, up. š is pronounced /ʃ/ 'sh' so [mu ši] in Yoruba can mean 'take up, bring up' like how Moses was taken up out of the water, or it can describe that "something was picked (mu) up (ši) by pulling (ši) it up," all of which describes what happened with Moses. So one can see how the different Bantu dialects retained the root words of משה and one can get the same meaning from the Hebrew concordance in the Bantu dialects because they are the same language. [Mu chi] is describing pulling because you have to take something and bring (gather) it to you in order to actually draw it out, hence משה means *to pull out*. The [ה/h] is a suffix that intensifies the action yet is silent. The correct spelling of משה is **Mushih**, the pronunciation of משה is **Mushi or Muchi**

66. Zachariah: Zakaroyah

Yiddish: H2148 אָזן 'azan aw-zan', A primitive root; probably **to expand**; but used only as a denomitive from H241; to broaden out the ear (with the hand), that is, (by implication) **to listen**:-give (perceive by the) ear, **hear (-ken)**. **BDB Definition:** to hear, listen, to be obedient.

This word helps us understand more of the ancient meanings of Bantu words today too. We can firstly get understanding of why אָזן means what it means by the root words in Bantu. **H2148 אָזן** means "to expand" which means "make or become larger or more extensive" like swelling or bulging out, similarly as the definition says "to broaden out the ear with the hand" because of the root word ז, which is still in the Igbo word [za] =swell [za aza] =swell, be swollen, hence expanded just as **H2148 אָזן** means because the Igbo retained the root word in their dialect. [za] =answer, respond, which helps us understand that one has to be able to hear (za) in order to respond (za) to someone. The root word ז also helps us understand why **H2148 אָזן** means 'to listen, hear, hearken' as well because ז is the root word in the Igbo word [nụ] =hear [anụ] =hear. So one can see how the Bantu's have retained the root words and it also helps us understand that words like 'za' also refers to hearing though the Bantu do not openly use it in that context like they did linguistically in the ancient scriptures. The ז makes an o sound in this word, which [o] =he, she, it. [o za nụ] =it swells to hear, which is describing extending ones hand by one's ear to hear better as people still do to this day. The Hebrew is descriptive so it's describing hearing. **H2148 אָזן is spelled and pronounced OZaNu.**

Yiddish: H2148 זַכַּרְיָהוּ זֶכְרְיָהוּ zəkaryâh zəkaryâhû zek-ar-yaw', zek-ar-yaw'-hoo From **H2142** and **H3050**; **Yah has remembered**; Zecarjah, the name of twenty nine Israelites: - Zachariah, Zechariah.

Yiddish: H2142 זָכַר zakar zaw-kawr A primitive root; From H2142; properly remembered, that is, **a male** (of man or animals, **as being the most noteworthy sex**): -X him, **male, man (child,-kind)**

Yiddish: H2142 זָכַר zakar zaw-kar

BDB Definition: 1. to remember, recall, call to mind a) (Qal) to remember, recall. b) (Niphal) to be brought to remembrance, be remembered, be thought of, be brought to mind. c) (Hiphil) 1. To cause to remember, remind. 2. to cause to be remembered, keep in remembrance 3) to mention 4) to record 5) to make a memorial, make remembrance.

Strong's Definition: A primitive root; properly to mark (so as to be recognized), that is, to remember; by implication to mention; also (as denominative from H2145) to be male: -X burn [incense], X earnestly, be male, (make) mention (of), be mindful, recount, record (-er), remember, make to be remembered, bring (call, come keep, put) to (in) remembrance, X still, think on, X well.

This word זכר is a wonderful word to see how the Hebrew dialect is spread among the Bantus and how they get their meanings from the same Hebrew roots, though they might pronounce words differently (which is because pronunciation can change meanings). The root words are the keys to understand the meanings and see that the Bantus still speak the Hebrew tongue. **H1242** זכר means 'to mark' because of the root word כ which still holds that same meaning in the Igbo word [ka] =mark, affix, appoint, count [ka akala (akara)] =sign, mark, to draw a line. **H1242** זכר also shows that the mark in order for something 'to be recognized, to remember, recall' which is understood by the same root word ר which is in the Yoruba word [iranti] =recall [ranti] =recognize, remember. One can break down the word within Bantu too because the Yoruba root [ra] =remember and the Igbo root [nti] =ear, which would let us know we have to listen with our ears in order to remember what we are told. **H1242** זכר means 'to be male' and **H1245** זכר means 'male, him, manchild' because of the root word כ and ר which still holds those same meaning in the Bantu dialects. כ is in the Igbo words [oke] =male, groom [nwoke] =man, manhood [ikom] =men, sons. The Yoruba's still speak Hebrew too because כ is in their dialect [akọ] =male [okọ] =husband [kọ] =plant {seed}. Also the root word ר is retained among the Yoruba in words like [re] =him, his [ro] =think, thought, speculate [iru] =seed. These root words of the Hebrew language explain the science of DNA just by the simplicity of Ahayah's language of creation. כ shows us that the seed (ru) of males (ke) is where the genetic mark (ka) is for a bloodline (nation) to be recognized (ra) counted (ka) or remembered (ra) in the earth. What science calls the "Y-chromosome" that only males carry was already understood in the Hebrew language. Hence **H1245** said 'a male (as the most noteworthy gender)' because it is only by the males seed (ru) that one can be remembered. Now the root word ז helps us understand this too because Igbo [za] =answer, respond, reply, which lets us know that only a male (oke) child (nwoke) can be a marker (ka) or sign (akara) of remembrance (ranti) to answer (za) for His father. Hence if you have seen Yache, You have seen the Father [John 14:9] because he is His Son, [Matt 16:16] even His sign (otu) or mark of remembrance of Him, the Image of Alahayim. [Col 1:15] The scriptures also testify of the understanding we gain from the Hebrew dialect of the Bantu's about the male seed:

Ecclesiasticus 30:3 He that teacheth his son grieveth the enemy: and before his friends he shall rejoice of him.

Ecclesiasticus 30:4 Though his father die, **yet he is as though he were not dead: for he hath left one behind him that is like himself.**

Ecclesiasticus 30:6 He left behind him an avenger against his enemies, and one that shall requite kindness to his friends.

A man's son is his memorial of himself. By the word [za] one can know that by the male seed one will have a child to represent you in the earth and answer for you, even As Yache answers for the Father since he was given his words to speak. [John 12:48-50] Also, an answer is a "response or reaction," so when you plant a seed, the fruit that grows is the reaction/response (za) from what you planted, hence a man plants his seed and the response is a child 9-10 months later [Wisdom 7:1-6]. This also gives understanding of the gospel because the word of the Kingdom is the mustard seed that is sown in the heart [Luke 8:11-15] and Yache can tell whose child we really are based on what reaction or response (za) the word brings forth from our hearts, whether we are children of the Devil or children of Alahayim, because the seed of Alahayim would not sin because his seed, Yache, is in him. [I John 3:7-10] **H1245 זכר can be zakere or zakoro** because it mainly means 'male' and [oke] =male [akō] =male, [rē] =him, his [ro] =think, thought [za] = answer, respond. **H1242 זכר** means 'to mention, record, recorder, recount, call, earnestly' because of the root word כ which still holds that same meaning in the Igbo words. [ku/kwu] =mention, call [ndekō] =record [edekō] =recorder [ikō] =recount [oku] =call. In Yoruba [okó] =earnest. **H1242 זכר** means 'be mindful, think on, to remember' because of the root word ר which is in the Yoruba words [ero] =mind, concept, idea [nṣe iranti] =mindful [ro] =think, thought, speculate, meditate, which helps understand why **H1242 זכר** means 'to make to remember, bring to remembrance, or call to remembrance' because you actually have to have a thought (ro) in order to remember something and that thought comes by hearing something mentioned (ku) in your head and recounting (ikō) the heard (za) and speculating (ro) upon it. The root word ר ro is also in the Igbo dialect, but they pronounce it 'lo' in words like [ilolo] =thought. They have different dialects among them who use the /r/ and /l/ sound interchangeably, so ilolo could easily be understood as iroro which would show the connection to the Yoruba word ro and more importantly connect both Igbo and Yoruba to the ancient word ר. Now the Hebrew language will expand our understanding of what is actually going on in our minds and thoughts, when we look at the same root word ר in the Yoruba words like [iró] =sound [oro] =speech, word [ero] =concept, idea, intention, mind. This lets us know that our thoughts (ro) come from hearing (za) the sounds (iró) of speech (oro) in our minds (ero) which answers (za) us according to our intentions (ero) of our hearts to tell us ideas/concepts (ero) that we meditate upon (ro). The sounds of the voices are either the angel of iniquity or angel of righteousness and we can identify who is speaking by the ideas that they speak to us, whether they be good or evil. Also, one can understand that remembering is merely hearing the voice answering you in your head, which when you hear it come into your thoughts, then you say "Oh

I just remembered or Oh it just came to mind” when in reality it was the sound of a voice that told it to you and you just heard the voice in response (za) to what it said. **H1242 זכר** means ‘burn, burn incense’ because of the root word **ר** and **כ** which still hold their meanings in the Bantu dialects, particularly the Igbo dialect. **כ** is in the words [**okụ**] =burn [**oku**] =hot, fire, flame, furnace, light priest, the priest, priests. The root word **ר** is in words like [**ire**] =burn, [**ere**] =burning, so one can see how the Igbo still use both root words **ר** and **כ** in words like [**okụ ire**] =fire burning [**ire okụ**] =flame of fire [**nsure okụ**] =incense. They have not lost the meaning of burning or burning incense in their root words from the ancient scriptures. Also, the root word **ז** is in the Yoruba word [**azo**] =smoke. So when referring to burning or burning incense we can see how one would pronounce **H1242 זכר** as **zokure** instead of **H1245 zakere** or **zakoro** when referring to a male. These studies help us see how it is important to pronounce words correctly. **The first definitions of H1242 זכר were ‘to mark, recognize, remember’ so one can pronounce H1242 זכר as ZaKaRa or ZaKaRo.** **H1242 זכר** means ‘still, well’ because of the root word **כ** which is in the Igbo words [**ka**] =still [**kwa**] =well, as to bring to a good condition, cry, lament [**nokwaly**] =sit firm, sit well. The name Zachariah is an interesting name because through the True Hebrew language we get to learn more about it because the root word **כ** is in the Igbo word [**ako**] =wisdom, prudence [**akọ**] =sense, so it lets us know that one has wisdom (**ako**) when one’s thoughts (**ro**) are well (**kwa**) by meditating (**ro**) on the sound (**iró**) of the words (**oro**) spoken by the righteous angel, which makes one sensible (**akọ**) and of a sound mind because Yache (**Yah**) thought (**ro**) well (**kwa**) upon you and answered (**za**) your prayers or call (**ku**) by giving wisdom, since he remembered (**ra**) you by hearing your voice unto him, hence one would be “remembered of Yah.” The root words also show that by being remembered of Yah, his mark (**ka**) or sign (**otu**), is in you, which is the spirit of Yache, hence the male (**akọ**) child with the name is a memorial of Yah in the earth as a representation of Yache working righteousness (**zi**), offering incense (**zokure**) of his prayers and supplications (**kwa**) and answering (**za**) on Yache’s behalf by speaking the words (**oro**) that he is told to speak (**ku**) when he hears (**za**) the sound (**iró**) in his thoughts (**ro**). The name is common of prophets because it describes what prophets are. **H1248 זכריה** is pronounced **ZaKoRoYah** or **ZaKọRoYaH** or **ZaKaRaYah**.

67. Discover, uncover: Kṣafṣ

Yiddish: H2835 חָשַׁף chāśīph khaw-seef' from H2834; properly **drawn off**, that is, **separated**; hence a small company (as divided from the rest):-little flock.

Yiddish: H2834 חָשַׁף chāśāph khaw-saf' A primitive root; **to strip off**, that is, generally to **make naked (for exertion or in disgrace)**, **to drain away or bail up (a liquid): - make bare, clean, discover, draw out, take, uncover.** BDB Definition: **to lay bare, skim, take from the surface.**

This word **H2834 חשף**, means to ‘discover, uncover’ because it is describing the action of scraping/rubbing away at something [ח/ש], to open up [ש] and reveal all that’s in it [ש], by telling [ח] the remains that have been uncovered [ף] so that the information goes out [ף].

- a) [ח] = [kɔ] =tell, relate, guess, scratch [kɔfɪa] =rub skin off hand [kɔwa] =explain, introduce.
- b) [ש] = [sa] =all, everthing [cha] =open up, reveal [sɔ] =declare (Yoruba) [חש] = [kɔsa] =reveal, declare
- c) c) [ף] = [fɔ] =remain, be left over [fu] =go out [fo] =mention
- d) [חשף] =kɔsafɔ=uncover and reveal what remains from searching. **The spelling and pronunciaion of חשף is KɔSaFɔ**

The root words give more understanding to this word חשף through the Bantu dialects as well. חשף means ‘to strip off, to make naked, skim’ because of the root words ח,הף, שף and ש in Igbo. The root word ח is [kɔ] =scratch; חף is [kɔfɪa] =scratch, pick off. שף is [chifɪa] =rub, scrub off [chapu] =wash off, scrub off. Also the root word ש is [cha] =scrub, wash, so one can see how the root words are describing stripping off to make a thing naked. This process is done until the thing is empty, hence חשף means ‘make bare, uncover’ because שף is [sɔfo] =bare, חש is [kacha] =erase, cancel. חשף is [kachapu] =eliminate, cancel out. So one can see this process of stripping completely empties out the vessel and leaves it bare. The Bantu dialects shed light on this too by the root words like ח in the Yoruba words [ɔfo] =void, empty, nothing, which shows that the vessel is completely empty (bare). Even in Igbo, is [efu] =emptiness, vanity [efulefu] =empty; vain; useless {of a person}. The same root word ח also shows that the stripping process is tough because [ɔfo] =bereaved, mourning, sackcloth. שף is [sɔfo] =mourn, hollow, empty, void, vacant, which helps us see that the vessel will be completely empty once the stripping is done and left in a grieving state because שף is [sɔfo] =grieve, mourn. As bad as this all sounds, the Hebrew (Bantu) gives us more understanding about what is transpiring because this process is actually to save the vessel when you look at the root words. ש is [cha] =wash, clean off, be clean, pure, thoroughness, so the whole grievous stripping process is actually cleansing the vessel of impurities. שף is [sɔfo] =free, saving, so we can see that vessel is actually being cleaned up (cha) to be free (sɔ) of impurity and being made pure (cha) so that it may be saved (che) by having all iniquity eliminated [kachapu] so that from within, even as Yache said clean the inside of the cup, so that the outside may be clean also, [Matt 23:26] and that vessel may be a thoroughly (cha) pure (cha) for the Master’s use. [II Tim 2:21] Now you can better understand why חשף means ‘clean, draw out’ because it’s describing the process of being cleansed and drawn out of iniquity, hence **H2835 חשף** means “separated.” **H2834 חשף** means ‘to drain away or bail up {a liquid}’ because ח is [ku] =scoop and carry liquid, [ku mmili] =scoop water out of a vessel. **H2834 חשף** can be pronounced “kɔsofo kɔsofo, kɔsofo, kachapu, kachafu,” all

depending on what one is saying. Also the root word **ש** shows why **H2835 חשף** means 'separated' because **ש** is the root word in the Igbo word [**iche**] =separate, apart. **H2835 חשף** means 'drawn off' because of the root words **ח** and **ש** and **פ**. **ח** is in the Igbo word [**kọ**] =take hold, hook. **ש** is in Yoruba word [**ṣi** (sounds like shi)] =pull and the Igbo word [**chi**] =take,carry, gather. **פ** is [**fīa**] =off [**fọ**] = put out, take out from. So [**kọ ṣi fọ**] is something 'taken hold off (**kọ**) and pulled (**ṣi**) out (**fọ**)' which describes "drawn off". [**kọ chi fọ**] is something 'taken hold of (**kọ**) and carried (**chi**) out or something gathered (**chi**) and put out (**fọ**)' which also describes something being 'drawn off' and separated. [**kọ che fọ**] is something 'taken hold of and separated by being taken out from where it was.'

H2835 חשף can be pronounced **KaShiFọ KaChiFọ** or **KọCheFọ**

68. Arrive, come: Naga

Rth 2:14 And Boaz said unto her, At mealtime **comeH5060** thou hither, and eat of the bread, and dip thy morsel in the vinegar. And she sat beside the reapers: and he reached her parched corn, and she did eat, and was sufficed, and left.

Yiddish: H5060 נגע nāga' naw-gah' A primitive root; properly **to touch**, that is, *lay the hand upon* (for any purpose; euphemistically, to *lie with* a woman); by implication **to reach** (figuratively **to arrive, acquire**); **violently, to strike** (punish, defeat, destroy, etc.): - **beat**, (X be able to) bring (down), cast, **come (nigh)**, **draw near** (nigh), get up, happen, join, near, **plague**, reach (up), **smite, strike, touch**.

Yiddish: H5217 נכא nāka' naw-kaw' A primitive root; **to smite**, that is drive away:-be viler.
BDB Definition: **to strike, scourge, smite**.

In Bantu we can understand why **נגע** means to touch, come near, etc. because in the Igbo dialect **גע** [**aga**] =going to, go near, touch. [**gaa**] =walk to, go to [**gaa na**] =visit (just like **H5060** means arrive) [**Ana m aga n'ụnọ m mgbe m na--aga ahia**] =I am going to my home then **going to** (**נגע**) the market. The root word **נ** is in the word [**Neta**] =visit **נגע** means 'plague, strike, smite, beat' because of the root word **נ** which in Yoruba, [**nà**] =beat, beaten, which describes how a plague beats (afflicts) you when it comes near (**נגע ga**) you. **Naga** is evidently describing getting touched with blows, hence plagued. **The proper spelling and pronunciation of H5060 נגע is NaGa.** (There is no /w/ sound in the pronunciation, "na-ga" is the correct pronunciation.) The Yoruba root word [**nà**] =beat, is also the root word of **H5217 נכא** as one can see the definition is 'to smite, strike, scourge', and also the root word **כא** is in the Igbo word [**ka**] =break, afflict, torment. So [**nàka**] =a breaking blow or afflicting beating, hence **the proper pronunciation of H5217 נכא is NàKa.**

69. Kesed, Chaldean: Kōshide, Koshideye

Jubilee 11:3 And Ur, the son of Kesed, H3777 built the city of 'Ur of the Chaldees, and called its name after his own name and the name of his father. (Kesed is the father of the land of the Chaldees, the people are named after him. He is actually the son of Arphaxad) ^{Jub 8:1-6}

Dan 2:2 Then the king commanded to call the magicians, H2748 and the astrologers, H825 and the sorcerers, H3784 and the Chaldeans, H3778 for to shew the king his dreams. So they came and stood before the king.

Dan 2:3 And the king said unto them, I have dreamed a dream, and my spirit was troubled to know the dream.

Dan 2:4 Then spake the Chaldeans to the king in Syriack, O king, live forever: tell thy servants the dream, and we will shew the interpretation. (Just for edification, you can see the Chaldeans did not speak Hebrew, Daniels record was written in mixture of Chaldean and Hebrew words. Chaldean derives from Hebrew, but the words we are looking at are actual Hebrew words in this section in particular, so there is no confusion to think that these are Chaldean words that we will be looking at the definitions of.)

Jer 10:1 Hear ye the word which AHAYAH speaketh unto you, O house of Israel:

Jer 10:2 Thus saith AHAYAH, Learn not the way of the heathen, and be not dismayed at the signs of heaven; for the heathen are dismayed at them. (We would suggest to stay away from zodiac, horoscopes, palm readers, and every other evil practice of the world.)

Yiddish: H2748 חַרְטוֹם *chartôm* khar-tome' From the same as H2747; a horoscopist (as drawing magical lines or circles): - magician. (Ahayah has not revealed how to say this word, but just found it interesting to see that it is from the Chaldeans that today's society has fallen in love with the satanic practice of zodiac and horoscope following. We are not supposed to partake in these customs of the heathens Jer.10:1-4)

Yiddish: H825 אַשְׁשָׁפּ *'ashshâph* ash-shawf' From an unused root (probably meaning to lisp, that is, practice enchantment); a conjurer: - astrologer. (It means to lisp, which is to whisper spells, because the word [asufu] [א] =a[ש] =su [ף] =pu. [asu] =language, speaking, [pu/fu] =go out, hence they whisper to bring out evil spirits and dark knowledge. They conjure by speaking out enchantments against you. Also, the word שָׁפּ [sufu] =means to record, tally or take account. This is what they actually do in astrology. They watch the stars trying to predict what will happen by taking account of what activity they see and use it for divining information about human affairs or terrestrial events. Astrology is the study of the movements and relative positions of celestial objects as a means of divining information about human affairs and terrestrial events. This word is spelled and pronounced ASuFu or ASuPu)

Yiddish: H3784 קָשָׁפּ *kâshaph* kaw-shaf' A primitive root; properly to whisper a spell, that is, to enchant or practise magic: - sorcerer, (use) witch (-craft). (This word means to whisper a spell or enchant because it also has to do with speaking out curses and calling on demonic

spirits, hence you see the same ש [sufo] in this word, but this word is somewhat different because of the [כ] = [kə] = sorcery, predict. [ku] = call [ikunsi] = sorcery. They do sorcery [כ/kə], calling (ku) and speaking to demons [ש/su] seeking to bring out [פ/pu, fu] or send them out after people and etc. Hence, this word is linked to sorcery, because that is what the meaning is in Igbo. The reality that Bantu is Hebrew is evident. **The word is spelled and pronounced KəSəFu**

Yiddish: H3779 כַּשְׁדָּי kašday kas-dah'ee (Chaldee); corresponding to H3778; a Chaldaean or inhabitant of Chaldaea; by implication a Magian or professional astrologer: - Chaldean.

The root of this word is [כ=kə] = sorcery, predict [ikə] = predict. [kə nsi/ kə ɔgwu] = practice sorcery against. They are called magicians because they practice kəsufo H3784, and they are astrologers because [ש/shi] = is a suffix making an action continuous, also then [ד/de] = continue, persistent, write. Astrology is the study of the movements and relative positions of celestial objects as a means of divining information about human affairs and terrestrial events. The word Kəshide is literally describing what they do. They predict, by continuous watching of the stars and writing what they see. Ahayah gives us understanding why the H3779 definition is what it is through Bantu to show the languages are the same because you can understand more about them by reconciling them together. The [י/ye] means "man of" when the "y" is at the end, it is referring to an man of that tribe. **The proper spelling and pronunciation of this word is KəShiDeYe.**

Yiddish: H3777 כֶּסֶד keśed keh'-sed From an unused root of uncertain meaning; Kesed, a relative of Abraham: - Chesed. The proper spelling and pronunciation is KəShiDe, Ahayah has revealed what his name means and why it means what it means.

70. Serpent: Nakoshi

Gen 3:1 Now the serpent H5175 was more subtil than any beast of the field which AHAYAH Alahayim had made. And he said unto the woman, Yea, hath Alahayim said, Ye shall not eat of every tree of the garden?

Rom 3:13 Their throat is an open sepulchre; with their tongues they have used deceit; the poison of asps is under their lips:

Yiddish: H5175 נָחָשׁ nâchâsh naw-khawsh' From H5172; a snake (from its hiss): - serpent.

Yiddish: H5172 נָחַשׁ nâchash naw-khash' A primitive root; properly to hiss, that is, whisper a (magic) spell; generally to prognosticate: - X certainly, divine, enchanter, (use) X enchantment, learn by experience, X indeed, diligently observe.

We hope after reading Kesed and Chaldean we are all on the same page to understand, the wisdom of the Chaldean sciences come straight from this serpent, the devil, hence the practices and customs of the world come from the devil. This is why serpent worship is so prevalent all over the world. They even flaunt it by putting a serpent on the medical buildings and ambulance trucks. May we all be encouraged not to partake in the customs of the world. As you know

modern curriculum or religion of science is highly praised in this society, and it is not by coincidence because when you look at the root definition **H5172** for serpent, you can see that it literally is talking about the practice of science. (Falsely so called, as Paul said in, **1 Tim 6:20**, because this stuff is not true wisdom) Most branches of worldly science requires *diligent observation*, like chemistry and astrology, meteorology. Also in all the worldly sciences you have to *learn by experience (experimentation)*, like in chemistry you have to mix chemicals and diligently observe to eventually make some sorcery that will be called medication and pharmaceuticals, but the scriptures tell us truly that the medicine and pharmaceutical industry is actually **sorcery** and **witchcraft** according to **G5331** in **Revelations 9:21; 18:23, Gal 5:20**. Hence we see why worldly science is held in such esteem today. **H5172** נחש, the root word is [ח] = [kə] = tell, relate guess. In Yoruba the root word ש is in the word [poʃe] = hiss. Then you have both root words ח and ש in the Yoruba word [isəɾə kẹlẹkẹlẹ] = whisper. The Bantu dialects show why the definition of **H5172** firstly means to hiss, whisper a spell. **H5172** נחש means 'divine' because of the root word ש which is in the Yoruba word [afəʃe] = divination. **H5172** נחש means 'diligently observe, enchantment' because of the root word ח which is in the Igbo word [uchu] = diligent; and נח in [n'uchu] = diligently; also נ is [ne] = look (some dialects say 'le'), so [ne chu] = look diligently, so we can understand how נחש means 'diligently observe.' ח is in the word [kuusi] = enchant, so we can understand why נחש means 'enchantment' as well.

- [ח] = [kə] = tell, relate, guess. ח [kə ɔnɔ] = curse. שח is [kəcha] = revile, curse [ku] = call
- [ש] [si/shi] = suffix making the action continuous. Also the Igbo word [nsi] = toxic, poison, poisonous substance, [asi] = lie, which gives us further understanding that, not only does the serpent whisper continuously, but he is speaking toxic lies and poison is under his tongue. [kə nsi] = practise sorcery against. [poʃe] = hiss
- [n'kə nsi] = to tell poison. [ikunsi] = sorcery [kunsi] = conjure. Ahayah has been gracious to cause us to know by the testimony of snakes today, that the devil continually is whispering words of transgression against the law, just as snakes are continually hissing and all their words come with the poison of their tongue.

The proper spelling of נחש is **NaChəShi**, but is pronounced **NaKəShi**. Also there are other pronunciations for the different meanings.

71. יֵה Yah, Him: Yaə/Ya/Ye, His: Yao /ə, Her: Yah, me: ya, my: Ya, The One/Yah

Gen 16:13 And she called^{H7121} the name^{H8034} of AHAYAH^{H3068} that spake^{H1696} unto^{H413} her, Thou^{H859} Ala^{H410} seest^{H7210} me: for^{H3588} she said,^{H559} Have I also^{H1571} here^{H1988} looked^{H7200} after^{H310} him that seeth^{H7200} me? (These verses are to help us understand that [יֵה] or [י] does have more meanings than the concordance says, we can gain more understanding on the meaning through the Hebrew Scriptures.)

Gen 16:13 ותקרא שם אחיה H8034 אהיה H1961 הדבר H1696 אליה H413 אתה H859 אל H410 רא H7210 כי H3588 אמרה H559 הגם H1571 הלם H1988 ראיתי H7200 אחרי H310

Gen 16:14 Wherefore H5921 H3651 the well H875 was called H7121 Beerlahairoi; H883 behold, H2009 it is between H996 Kadesh H6946 and Bered. H1260

Gen 16:14 על H5921 כן H3651 קרא H7121 לבאר H875 באר לחי רא H883 הנה H2009 בין H996 קדש H6946 ובין H996 ברד: H1260

H7200 רא:י

Yiddish: H883 באַר לחי רא'י be-ayr' lakh-ah'ee ro-ee'

From H875 and H2416 (with prefix) and H7208; well of a living (One) my Seer, Beer-lachai-roi, a place in the Desert: - Beer-lahai-roi.

You can see in these verses, **me**, **her**, **him**, **my**. In Igbo, **ya** is still [ya/ye] =him, his, her, he, she, it; In Shona dialect [iye] =he. In Igbo, **ya** is still [ya] =her. The other Bantu dialects have retained **ya** in their root words too. In Zulu, [yana/yena] =her, he, him. In Swahili, [yake] =he. In Shona and Chichewa, [iye] =her him, he, she. In Xhosa, **ya** still means 'my' in the word [yam] =my. As we can see **ya** has not lost most of its ancient meanings to this day, except "me". Now we can reconcile the Bantu with its ancient meanings by knowing that [ya/ye] also can mean "me" as the scriptures have shown. When we look at H883, we will get more edification that [ya/ye] also means "person, one, my"

Yiddish: H883 באַר לחי רא'י be-ayr' lakh-ah'ee ro-ee' From H875 and H2416 (with prefix) and H7208; well of a living (One) my Seer; Beer-lachai-roi, a place in the Desert: - Beer-lahai-roi.

The word is [Boru Lo ChiYe RuYa]

- [Boru באַר] =digged, that is, a pit/well
- [Lo/Li] =to point/toward, in this case pointing to the owner of the well
- [Chi/Chi] =living
- [Ye Ye] =he, she, him, her, his, it. We can still understand why H883 means "the one" because in Igbo [onye] =the person, the one. In Xhosa [nyee] =one. Through the ancient writings, we can reconcile the fact that **ye** is the root word of the Bantu words. Thus you can see that [ye/ye] is the reason **ya** means "living"

(One)”

- e) [Ru רֹא] =see, in Igbo.
- f) [Ya י] =the ancient Hebrew helps us reconcile Bantu to the ancient meanings to know that [Ya/ye] means “*my*” as well like the word [yam] =my, in Xhosa. Thus we can see why [RuYa] = **my Seer**.
- g) The purpose of looking at the **Genesis 16:13-14**, was for our edification that [י-יה] [Yah-Ya] has more meanings than the Strong’s concordance gives us.

h) Let’s look at more examples in the following verses.

2Sa 22:3 The Alahayim^{H430} **of** my rock;^{H6697} in him will I trust:^{H2620} he is my shield,^{H4043} and the horn^{H7161} of my salvation,^{H3468} my high tower,^{H4869} and my refuge,^{H4498} my saviour;^{H3467} thou savest^{H3467} me from violence.^{H4480 H2555}

Sa 22:3 אלהי^{H430} צורי^{H6697} אחסה בו^{H2620} מגני^{H7161} וקרן^{H3468} ישעי^{H4869} משגבי^{H4869}

ימנוסי^{H4498} ומנוסי^{H3467} משעי^{H2555} מחמס^{H3467} תשעני^{H3467}

Job 15:26 He runneth^{H7323} upon^{H413} **him**, even on his neck,^{H6677} upon the thick^{H5672} bosses^{H1354} of his bucklers.^{H4043}

Job 15:26 מגניו^{H4043} גבי^{H1354} בעבי^{H5672} בצואר^{H6677} אל^{H413} ירוץ^{H7323}

Through these verses we get more edification that [י---Ye/ya] can also mean, “*of*” which still holds true in Bantu because in the Shona dialect, [ye/ya] =of, of the. [ye imba] =of the house [imba ye Carl] =the house of Carl [imba ya John] =the house of John. In Swahili, [ya] =of, of the. In Xhosa, [ye] =of, of the. So you can see that the Hebrew word has not lost its meaning up to this day. Now [י Yao] can mean “*him*” which we can identify the root words in Bantu. י is the root word in the Igbo word [ya] =him; and י is the root word in the Yoruba word [o] =him, she. So י is still [Ya o] when one reconciles the Bantu root words and you can see how each root word can be used to denote ‘*him*’ as it is evident among the Bantu speakers.

Gen 2:24 Therefore shall a man leave **his** father^{H1} and **his** mother,^{H517} and shall cleave unto his wife; and they shall be one flesh.

Gen 2:24 על כן יעזב איש את אביו^{H1} ואמו^{H517} קודם באשתו והיו לבשר אחד:

Now, [י Yao] can mean ‘*his*’ also, which is still in Bantu root words because י is the root word in the Igbo word [ya] =his; and י is the root word in the Igbo word [o] =his, so י is still [Ya o] in Bantu too. Also in Gen 2:24, י was used to say ‘*his*’ as well in אמו, so we also see that ancient Hebrew can just use “י= [o]” to denote ‘*his*’ in the scriptures just as the Igbos still use [o] to denote ‘*his*’ to this day, which is a great example to see how the very basic root words of the Ancient Hebrew language are still in the Bantu dialects.

So thus far we have seen that:

[י ya/ye] =me, my, him, her, of, he, one, person, it

[יה yah] =her (ה is used at the end of many words in the Hebrew text to denote a female or feminine word, but the root word is still י, which can mean [ya] =he, her, him).

[י Yaq] =him

[י Yao] =his.

In Bantu, the ancient Hebrew dialect is still present. Now, we already know “Ya” can mean *one*, that is to say, the One, from **H883**, and from other words. It has come to light that ה-[h], doesn’t change the sound of some words, but seems to be a suffix that intensifies some words, hence the word יה **Yah, H3050** seems to be the case for the reason as follows:

- a) **H3050 יה** means “*most vehement.*” *Vehement* means “showing strong feeling; forceful, passionate, or intense.” Now we know [י ya] =“The One” from our study of **H883**, but with the intensifying suffix of [ה=h] it makes “the one” mean “the most intense One, the most forceful One.” Also we saw in the Igbo dialect, ' in [ya tɔ] =open forcibly, which seems to show that ya has some correlation to ‘forceful,’ which is correlated to ‘vehement.’ Hence we can understand why **H3050 יה** means “most vehement” and we have edification through the scriptures and Bantu, that it really means “the most intense One” because He has the strongest force. **Ahayah Alahayim** is “the most intense One”, hence he is called **Yah** in the scriptures. It is one of the titles of his character, just like He is called “Almighty” because he is the all powerful. **H3050** also means “the Lord”, because “the One,” since He is most forceful or intense, he has the power as master over all things, hence even Yache said ‘I thank thee O Father, Lord of heaven and earth,’[Matt 11:25] and all the Angels and those in heaven praise Ahayah Alahayim saying “HalūlūYah”[Rev 19:1-6]. *One has to be mindful because the word ‘Yah’ in itself is a generic term which can be applied to any deity in speech (though to us there is only One) so we are to abstain from the idols that are being worshipped by the world like Jah of the Rastafarians and Yah of the Israelite groups who worship יהוה or do not acknowledge and worship of the Yah Ahayah according to the name that was given unto Moses. Even in Isaiah 12:2, Isaiah was specific when saying Ala and/or Yah he would say “Ahayah” as well because Ahayah is a jealous Ala and will not give his praises unto graven images. [Isaiah 42:8]. יה is spelled YaH, and pronounced with a little hold of the ‘a’ sound, as oppose to ‘ya,’ which is quick. It is not pronounced “yaw” like the concordance says in **H3050**. The scriptures attest that Yah is a title of Ahayah as well, but one must know and call upon Ahayah also so that no glory be given to any of the idols of the nations.*

“Please visit the website tab “why are the names so important?”

Psa 68:4 Sing unto Alahayim, sing praises to his name: extol him that rideth upon the heavens by his name **YAH,H3050** and rejoice before him. (In Psalms 68, David referenced Ahayah’s name(68:16) and his other titles like “Almighty”{68:14}. He even referenced Yache in {68:11} when he said “Adonoye”)

Psa 68:4 (68:5) לרכב **H7392** סלו **H5549** מוש **H8034** זמרו **H2167** לאלהים **H430** ירוש **H7891**

בערבות **H6160** לפניו: **H6440** ועלזו **H5937** מוש **H8034** **H3050** **H3050**

Isa 12:2 Behold, **H2009** Ala **H410** is my salvation; **H3444** I will trust, **H982** and not **H3808** be afraid: **H6342** for **H3588**

Yah **H3050** AHAYAH **H1961** is my strength **H5797** and my song; **H2176** he also is become **H1961** my salvation. **H3444**

H982 אבטח **H3808** ולא **H6342** אפחד **H3588** כי **H5797** עזי **H2176** וזמרת **H3050** **H1961** אהיה

H2009 הנה **H410** אל **H3444** ישועתי

H1961 ויהי לי **H3444**: לישועה:

Yiddish: **H3050** **יָהּ** **yâhh** yaw Contracted for **H3068**, and meaning the same; Yah, the sacred name: - Yah, the Lord, most vehement. Cp. names in “-iah,” “-jah.” (This word is not contracted from **H3068**, it is actually a word of its own, and is used for multiple meaning in the scriptures like ‘her’ as well as the meaning “most vehement One.”)

Now that we have a better understanding of this word **יָהּ**, we hope you, the reader understands why the Masoretic scholars tried to ascribe the title to **H3068** **יְהוָה**, which by definition means “**the Covetous One**”. It was by covert means of ascribing the honor of Ahayah’s title **יָהּ**, unto the Devil that he may be worshiped as the Most High like he said he was going to do in **Isaiah 14:14**. Please refer to **#74**, **#75** and **#76** in this document for the study of **YHWH/Jehovah** so one can see that **H3068** **יְהוָה** is describing Satan according to the Hebrew language.

72. Enquire, Demand, Request: Shəḷal

Job 8:8 For **enquire**, **H7592** I pray thee, of the former age, and prepare thyself to the search of their fathers:

Ecc 2:10 And whatsoever mine eyes **desired** **H7592** I kept not from them, I withheld not my heart from any joy; for my heart rejoiced in all my labour: and this was my portion of all my labour.

Yiddish: **H7592** **שָׁאַל** **שָׁאַל** **shâ'al** **shâ'el** shaw-al', shaw-ale' A primitive root; **to inquire**; by implication **to request**; by extension **to demand**: - **ask** (counsel, on), beg, borrow, lay to charge, **consult**, **demand**, **desire**, X earnestly, enquire, + greet, obtain leave, lend, pray, **request**, **require**, + salute, X straitly, X surely, wish.

This word still means the same thing in Bantu, and will help us understand what the place in the center of the earth called hell is really about. We have to remember the [ש] is two front teeth and makes a strong “sh” sound and thus in **Igbo** dialect the spelling is **ch** because **Igbo** has the proper sound of the Hebrew letter ש. The root word of **H7592** **שָׁאַל** is [ש] **chə**. [**chə**] =want desire, seek, need. It’s amazing that **Bantu** pronunciation means the same thing as the Hebrew characters and scriptures. [**chəro**] =require [**ichə**] =wanting [**ochichə**] =seeking, desire, wish.

[chɔwara] =sought [chɔsa] =seek everywhere. [a chɔlo m ego] = i want money. [Achɔ ka i gwa m ihe] = I want you to tell me something. [ʃ] = [chɔ] [ʃ] = [a] [ɔ] = [lo] =makes the action continuous. [chɔ alo] =wanting, desiring, seeking, seek, wishing, the same meaning as H7592. Also, H7592 שאל means 'consult' which comes from the root word אל [alo] =consult, advise, counsel. Thus we can see the word is chɔ alo.

The proper spelling of H7592 שאל is ShɔALɔ, but the pronunciation is Chɔ alo or chɔ alo.

73. Hell: Showulu

Pro 27:20 Hell^{H7585} and destruction are never full; so the eyes of man are never satisfied. (The coveting or insatiableness of hell is rooted in the root word ʃ [wa] =continuous, more and more. In Yoruba [wa] =seek [wu] =desire. So [chɔ] shows the want or desire, and the reason hell is never full is because it is always seeking (wa) and desiring (wu) for more (wa).)

Pro 30:15 The horseleach hath two daughters, crying, Give, give. There are three things that are never satisfied, yea, four things say not, It is enough:

Pro 30:16 The grave; ^{H7585} and the barren womb; the earth that is not filled with water; and the fire that saith not, It is enough. (Thus we confirm hell is always coveting and wanting according to the scriptures. This is understood by the root words of the Hebrew language through the Bantu.)

Rev 6:9 And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of Alahayim, and for the testimony which they held:

Rev 6:10 And they cried with a loud voice, saying, How long, O Ahayah, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth? (Even the souls in chɔwálo are inquiring of Alahayim because chɔwálo is a place of inquiry and consultation, whether for ones reward and redemption or for one's iniquities on which one will be judged.)

Rev 6:11 And white robes were given unto every one of them; and it was said unto them, that they should rest yet for a little season, until their fellowservants also and their brethren, that should be killed as they were, should be fulfilled.

2Co 5:10 For we must all appear before the judgment seat of Meshiyacha; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad.

Mat 12:36 But I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment. (Even those who are risen up out of chɔwálo on Judgment day shall be inquired of for their deeds to give an account of their actions.)

Yiddish: H7585 שאל sh'ol sh'ole' sh'ole' From H7592; **hades** or the world of the dead (as if a subterranean retreat), including its accessories and inmates: - grave, hell, **pit**. BDB Definition: **underworld**

The two spellings of H7585 שאל and שאול, really helps us to understand hell better through the definition of H7592 and the Bantu dialects. The root word of H7585 is H7592. They actually

have the same spelling too, **H7592** שאל *Shəʔal* and **H7585** שאל *Shəʔal*. This fact already helps us understand that Hell is a place of inquiring, seeking, and asking because all the souls in hell will be asked to give answer for all their deeds before the judgment seat of Yache. **II Cor 5:10; Matt 12:36** We have more evidence that it is a place of inquiry in **Revelations 6:9-11**, because the souls of the righteous ask when they will receive their reward. There is some great edification in the other spelling of **H7585**, that only through Ahayah's grace in preserving the Hebrew in Bantu, are we able to know. In **Proverbs 27:20; 30:15-16**, Hell is described as an insatiable, and constantly desiring place because it is always lusting for more souls. The reason hell is so covetous is sitting right in the spelling and pronunciation of the word. שאל: *Chəwálo*

- a) [ש] = [chə] = want, desire, seek.
- b) [א] = because the [א---A] is with the [י---W], we get a natural ["ə"=author] sound from the [א], so [שא] = [chə/chə] = search, want, seek, desire.
- c) [י] = [wa] = continuous, more and more. In Igbo, [wu/wu] = dead, death [nwu] = death, die. In Yoruba [wá] = search for, seek, [wu] = desire. This meaning is describing what coveting is, which is, the continual (wa) seeking (wa) of more and more (wa) because of desire (wu). This character is the key to understanding why **Prov 27:20** says Hell is never full, hence Hell is so desirous, insatiable, and covetous for souls. Hell is also a place of Inquiry because our iniquities are searched for there, while the righteous ask for their redemption there by inquiry.
- d) [ל] = [lo] = suffix making the action continuous. It also means to point or toward. The desire is toward something and the inquiry is to someone just as the righteous asked Alahayim. Also, שאל means 'pit, hell, underworld' because of the root word ל which is in the Igbo word [olulu] = pit. Also the Northern Kingdom (Naphtali) retained the root word ל as well in the Hawaiian words [lua] = pit [ka lua] = underworld. In Tongan [lua] = pit. [lalo ifo] = underworld.
- e) [Chəwálo] = Wanting, Desiring, continuous inquiring or seeking. [Chəwulu] = is describing the inquiry (Chə) of the dead (wu) in the pit (lu) and the desire for more death (wu). We can see there are different pronunciations of שאל, yet Chəwulu is best describing the place.

The best spelling of H7585 שאל is Shəwulu, the pronunciation is Chəwulu and can also be Chəwálo. שאל is Shəʔal.

There is something very important to help us understand the word for "lust" in the scriptures, from what was revealed in [י] = [wa]. The [י] = [wa] = continuous seeking, which is describing coveting because one searching for something continually and insatiably because it is a desire (wu). Hence, **Prov 27:20** says Hell is never full. We can see that [י] = [wa] is one of the root words to make שאל mean 'desiring, wanting, or wishing'^{H7592}. [י] = [wa] links to **H183** אה [əwah] which means "to wish for/covet." The root word for "lust" is [י] = [wa/wu] in **H183** אה [əwah/əwuh]. Through the Bantu dialects, Ahayah has made it easy to understand why

H183 means “wish for/covet” just from the root words. [wa] =seek for [wu] =desire. We can know that **וָוָה** or **וָוָה** is describing lusting by the root words.

74. Lusting: **Qwah**

Num 11:4 And the mixt multitude that was among them fell a **lusting**:^{H183 H8378} and the children of Israel also wept again, and said, Who shall give us flesh to eat? (Notice they fell a lusting and started inquiring for what they desired. We can see how lust and inquiring have correlation as we discussed already, and in this verse.)

Num 11:34 And he called the name of that place Kibrothhattaavah:^{H8378} because there they buried the people that **lusted**.^{H183}

Yiddish: **H183** אָנַה 'âvâh aw-vaw' A primitive root; **to wish for:** - covet, (greatly) desire, be desirous, **long, lust** (after).

The word **אוה** means “to covet or greatly desire,” because [ו] in Igbo is [wa] =continuous, more and more, and in Yoruba [ו] is [wa] =seek, search, which is describing what coveting is, the seeking of more and more. [wu] =desire, want, like, pleasing [wú] =impressed by [owu] =interest, jealousy, envy. And it is a “*great desire*” because the [ה] = [h] =which is a suffix that intensifies the word, thus making this coveting an intense coveting. Also [wa] makes the desire (wu) continuous, hence it is a great desire. Also, in Yoruba, ו is the root word in [iwa] =iniquity, wickedness, violence, improper, which helps us understand that it is through lust that iniquity, wickedness, violence, and envy (owu) is brought about, . One can definitely understand that **אוה** means coveting through Bantu and one can see the wickedness that comes from it through the root words. **The proper spelling and pronunciation of אוה is Qwah or Owuh.** This is the root word for **H1942 הוה** which expounds on **H183 אוה**.

75. Iniquity, wickedness: **Hawah/Howah/Huwah/Hweh**

Psa 94:20 Shall the throne^{H3678} of **iniquity**^{H1942} have fellowship^{H2266} with thee, which frameth^{H3335} mischief^{H5999} by^{H5921} a law?^{H2706}

Psa 55:11 **Wickedness**^{H1942} is in the midst^{H7130} thereof: deceit^{H8496} and guile^{H4820} depart^{H4185} not^{H3808} from^{H4480} her streets.^{H7339}

Eze 7:26 **Mischief**^{H1943} shall come^{H935} upon^{H5921} **mischief**,^{H1943} and rumour^{H8052} shall be^{H1961} upon^{H413} rumour;^{H8052} then shall they seek^{H1245} a vision^{H2377} of the prophet;^{H4480 H5030} but the law^{H8451} shall perish^{H6} from the priest,^{H4480 H3548} and counsel^{H6098} from the ancients.^{H4480 H2205}

Yiddish: **H1942** הָוָה havvâh hav-vaw' From **H1933** (in the sense of **eagerly coveting and rushing upon**; by implication of falling); **desire**; also **ruin**: - calamity, **iniquity, mischief**,

mischievous (thing), naughtiness, naughty, noisome, perverse thing, substance, **very wickedness**.

Yiddish: H1943 הֶנָּה hôvâh ho-vaw' Another form for H1942; ruin: - mischief.

Yiddish: the “v” sound in this word comes from their German dialect, just like how the pronounce BMW as bay---em--vay. The [נ] doesn’t make a ‘v’ sound like they have corrupted it to be.

Through Ahayah’s revelations on hell and lusting, we can understand why this word means to eagerly covet. From **H183 אוה** ôwah, we can see how הוה hōwah is a derivative of it by its letters and meaning in relation to lusting. Also, if one pronounced הוה as Hawah, In Igbo [ה] = [ha] =size, plural and [ו] = [wa] =continuous, seek, more and more, search [wu] =desire, want, like, pleasing; and [ה] = [h] =suffix that intensifies the action. Hence, [hawah/hawuh] =great seeking, great desire. **H1942 הוה** means ‘iniquity, wickedness, naughty perverse thing, mischief, calamity’ because of the root words ו and ה which are still the root words in the Yoruba words [iwa] =iniquity, wickedness, violence, improper. In Igbo [we/iwe] =anger, wrath, outrage [hoo/ho] =upset, angry [hu] =kill. So you can see how [ho wa] = angry violence or [hu wa] =wicked killing or violent killing. [hu we] =wrathful killing [ho we] =angry and outraged. Sadly, the world is calling on **Yahowah/Yahuwah/Yahweh** and they think they are calling on the Most High, in truth they are calling on Satan and his character because he was a murderer from the Beginning. Also, [wu] =desire, want [owu] =interest, jealousy, envy, [howu] =envious anger. [hu wu] =desire to kill. In Igbo, ה can be pronounced [hū] =see, love, saw, which helps us understand that the coveting comes from the lust of the eyes which is evident in what happened to the first woman because she “saw that the tree was good for food and pleasant to the eyes” [Gen 3:6] which made her desire it. So [hū wa] =love iniquity (wickedness), which is really describing having an wicked (iwa) eye because you seek (wa) what you see (hū). [hū wu] = is describing seeing (hū) a desire (wu) or seeing something pleasing (wu), which is what the serpent lead the woman to do. It is interesting that **H1942 הוה** also means **ruin**, because **ruin** means “the physical destruction of something or the state of disintegrating or being destroyed.” Disintegrate means ‘to break into small pieces.’ In order to destroy or ruin something, you have to break or shatter it down. This can be understood in the root word ו because in Igbo [wa] =break, break through, shatter, cut, break through, burst out, force one’s way in [ōwiwa] =breaking. Also in Yoruba, ה is [ho] = broke, broke out, so [ho wa] = is also describing ruining something by the root words in Bantu because Hebrew is descriptive. We can also understand why **H1942 הוה** means “**rushing upon**” because [wa] =burst out, force one’s way in [waku/walu] =rush at, attack [ho] = broke, broke out (like something burst out at you), upset, angry; [hu] =kill, which lets you know the thing that burst out (wa) at you is angry (ho) and trying to kill (hu) you. So [hu wa] is describing something bursting out at you to kill you and [Ho wa] is describing something angrily breaking out to force its way into you and that something is wicked (iwa). Evidently, הוה describes the devil’s anger, hence he’s eagerly attacking and trying to enter into us to cause iniquity through covetousness (ôwah). The word הוה is describing the fact that the spirit of Lust actually attacks

you. So as one can see, the Bantu dialects still have the ancient root words of the Hebrew language and still describes the wickedness of that murderer from the Beginning, Satan. Also the Northern Kingdom has retained some of this Hebrew meaning because **הו** is the root words of the Hawaiian word [hewa] =wrong, which describes everything about Satan in one word. Through the Bantu and the Strong's concordance, be assured that **H1942-H1943 הוה** is not the root word for the name of the Father Ahayah, but is actually the root word for the name of the Devil, because **all the renditions of הוה**, describes him and his wickedness, **which all stems from Lust**. [Hawah/Howah/Howah/hweh] =great (ha) seeking (wa) and that great desire (wu) cuts (wa) and shatters (wa), so it ruins your soul when it bursts out (wa) at you in its wrath (we). **יהוה** is the One that sits on the throne of Iniquity **Psa 94:20**

Appoc of Moses 17 "And instantly he hung himself from the wall of paradise, and when the angels ascended to worship Alahayim, then Satan appeared in the form of an angel and sang hymns like the angels. And I bent over the wall and saw him, like an angel. But he saith to me: 'Art thou Chiuwah?' And I said to him, 'I am.' 'What art thou doing in paradise?' And I said to him, 'Alahayim set us to guard and to eat of it.' The devil answered through the mouth of the serpent: 'Ye do well but ye do not eat of every plant.' And I said: 'Yea, we eat of all, save one only, which is in the midst of paradise, concerning which, Alahayim charged us not to eat of it: for, He said to us, on the day on which ye eat of it, ye shall die the death.'

Appoc of Moses 18 "Then the serpent saith to me, 'May Alahayim live! But I am grieved on your account, for I would not have you ignorant. But arise, come hither, harken to me and eat and mind the value of that tree.' But I said to him, 'I fear lest Alahayim be wroth with me as he told us.' And he saith to me: 'Fear not, for as soon as thou eatest of it ye too shall be as Alahayim, in that ye shall know good and evil. But Alahayim perceived this that ye would be like Him, so he envied you and said, ye shall not eat of it. Nay, do thou give heed to the plant and thou wilt see its great glory.' Yet I feared to take of the fruit. And he saith to me: 'Come hither, and I will give it thee. Follow me.'

Appoc of Moses 19 "And I opened to him and he walked a little way, then turned and said to me: 'I have changed my mind, and I will not give thee to eat until thou swear to me to give also to thy husband.' And I said, 'What sort of oath shall I swear to thee? Yet what I know, I say to thee: By the throne of the Master, and by the Cherubim and the Tree of Life, I will give also to my husband to eat.' And when he had received the oath from me, **he went and poured upon the fruit the poison of his wickedness, which is lust, the root and beginning of every sin,** and he bent the branch on the earth and I took of the fruit and I ate.

76. The Name of Satan: **יהוה**

yhwah,yhuh,yhvh,yahweh,Jehovah,yahawah,yahuah,yahuwuh, yahoo, yahwah,yahowah, Jove, YodeHeyWowHey, and any other rendition of יהוה

Yiddish: H3068 יהוה yeh-ho-vaw' From H1961; (the) self Existent or eternal; Jehovah, Jewish national name of Alahayim: - Jehovah, The Lord. Compare H3050, H3069. (They just lied directly. H3069, is not from H1961, because Hawah and Hayah, are completely different words, by definition of H1942 and H1961, and by the spelling of הוה and היה because of the [י] in הוה and [י] in היה.

Ahayah has been gracious to reveal the understanding through the Bantu Dialects of [H1942 הוה] in #75, [H1961 היה] in comparison to [H1933 הוה\הוא] in #104. All the different renditions today of יהוה, are all calling on י [Ya] = "the one, person" הוה [hawah/howah/huwah/weh/huweh] = "wickedness, coveting, wrath, iniquity, desire." Hence יהוה means "The Wicked One/The Wicked Person" or The One who Covets/The Covetous One/The Naughty One. The name is composed of two words, י and הוה H1942 or יה H3050 and אוה H183. From the section prior in #76, the reader has ample root words to understand that any rendition of יהוה is not the name or character of the Father Ahayah. The name יהוה is for Satan and sadly he has the world calling upon him by his subtlety. Now the word for Satan is שטן H7854/H7853 and it means 'adversary, resist, oppose, oppose, to attack, accuse.' This word is still understood in Bantu by the root words of שטן. For example ש, which can also make the /s/ or /ʃ (sh)/ or /tʃ (ch)/ sound, is in Igbo words like [chɪ] drive, pursue, [chɪ anɪ] = hunt animals [chɪ nta] = hunt, which we can see is describing the adversary hunting the prey. Notice the word [chɪ nta] still has the Hebrew root words of שטן but the letters have been rearranged to שטן chɪ nta, yet still describing an adversary because Bantu hasn't lost its Hebrew meaning. The word שטן is better understood by other pronunciations of ש like [so] which means 'follow, pursue.' [so] is used in reference to being attacked in words like [sogbu] = trouble, affliction [ibuso] = fight against, attack [nuso] = war against. Also [nuso] still contains two of the root words of שטן as we see the [n] and [s] still being used by the Igbo's in nuso. It's a great example of how the Hebrew root words can be arranged differently and still get correlating meanings because the Igbo's left out the [ט-t] root word and changed the arrangement of [ש-sn] to [ns], yet we see they still get a correlating meaning because Igbo is a Hebrew dialect. [ט-t] is in Igbo dialect as well and helps us understand why שטן means 'to attack' because [iti] = attack, hit, beat, whip. Also [n] in Yoruba is [na] = beat. We find [ט-t] in Yoruba dialect as well. In Yoruba, the root word [ט-t] reveals that [ט-t] is the source of why שטן means adversary because [ota] means 'enemy, enemies, adversaries, foes.' So you can see that [ט ota] is the main reason שטן means 'adversary,' while [ש so] is a describing word of how an adversary follows/pursues after you, then the [י nu] seems to be describing the war that he brings against you like nuso. With the proper arrangement of the Bantu root words, that you now understand are Hebrew root words, we can reconcile them to the Hebrew letters שטן and get the Hebrew pronunciations which are sotanu or sotan, both of which describe an adversary.

77. Blood: Dumuo

Gen 9:4 But ^{H389} flesh ^{H1320} with the life ^{H5315} thereof, which is the blood ^{H1818} thereof, shall ye not ^{H3808} eat. ^{H398}

Yiddish: H1818 דם dâm dawm From **H1826** (compare **H119**); **blood** (as that which when shed causes death) of man or an animal; by analogy the juice of the grape; figuratively (especially in the plural) bloodshed (that is, drops of blood): - blood (-y, -guiltiness, [-thirsty]), + innocent.

As is shown in **Genesis 9:4**, the understanding of blood being the source of the soul (life) was known since the ancient times. That is why we are not to eat it. Amazingly this very word is still correlated to life in the **Igbo**. The Igbo use the root word [ד---d] in [ndu/ndu] =life, alive, blood. In Ewe, [uu] =blood, so you can see they kept the natural sound in their dialect. The Igbo's also use, [ד-m] in [me] =blood [di me] =bloody. [ke mmebiobara] =bloody. Swahili דם is [damu] =blood. The Igbo also can understand by Hebrew that the blood is where the soul is through the root word [ד-m] because [mmuo, mo] =soul, spirit, invisible spirits of the dead, ghost. In the Ewe dialect of Togo and Benin, this root word [ד-m] is the word they use to say 'deity' when they say **mawu** or **mau**. One can also find the Hebrews in the Caribbean have retained this word as well when they say [mu^{ko} jumbi/ m^oko jumbi] which means "evil spirit." One can see through the linguistics that the Hebrews retained some of their Hebrew dialect even through slavery and they understood the word ד meant "soul/spirit" through their pronunciations and applications of the word. The word ד is also the root word for death **H4194** מות m^owu^{ta} or **H1491** מות mmuowu^{ta}, which is comprised of the Igbo root words [מ mmuo/mo] + [ו nwu] + [ת ta]. [nwu/nwu^o] =die, died, death. [ta] =suffix that brings the action to completion or makes it definitive. [Mmuo nwu ta] is describing something that died (nwu) physically and is spiritually dead (mmuo) as well which makes that thing completely (ta) and definitely dead. This is the death that awaits them that believe not in Yache, because their soul shall also be killed in hell [Matt 10:28] as oppose to the faithful like Abraham Isaac and Jacob who are not dead, but alive though they are at rest at the moment. [Mark12:27] This is why it was said "Alahayim is not the Alahayim of the dead, but of the living" [Matt 22:32] because the dead shall truly die as the word מות showed. On the word **H1818**, דם the root words ד and מ show the pronunciation is [du mu/du m] =my life [du muo/du mo] =living soul, which helps understand why we are not to eat blood because the living soul is in it, just as Genesis 9:4 said "Ye shall not eat the flesh with **the life thereof, which is the blood**" because the blood is where the living soul is. It also helps understand why the law says "surely your blood of **your lives** will I require" [Gen 9:5] because [du mu] =my life [du me] =alive blood. **The true pronunciation and spelling of דם is DuMuo or DuMo.** One can also say [du m] or [du me]

78. Adam: Adam

Gen 1:26 And Alahayim said, **Let us make man H120 in our image**, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.

Psa 8:4 What is man, that thou art mindful of him? and the son of **man, H120** that thou visitest him?

Psa 8:5 For thou hast made him a little lower than the angels, and hast crowned him with glory and honour. Yiddish:

Yiddish: H120 אָדָם 'âdām aw-dawm' From **H119; ruddy**, that is, a *human being* (an individual or the species, *mankind*, etc.): - X another, + hypocrite, + **common sort**, **X low, man (mean, of low degree)**, person.

Yiddish: H119 אָדָם 'âdam aw-dam' **To show blood (in the face)**, that is, **flush** or **turn rosy**: - be (dyed, **made**) **red (ruddy)**.

As you can see by the precepts, man is made as a lower being than the heavenly beings. When Alahayim spoke in Genesis 1:26, they agreed to bring their image, which is the Son, **[Barnabas 6:12]** from the heavens **DOWN** into the earth. They brought down a similitude of themselves **[Col 1:15]** into this physical world from the Spiritual world in Heaven. Through the root words of אָדָם we can understand some of the events. The root word [דָּ d] is very helpful to understand what transpired. In Yoruba, [da] =copy, like, created, made. אָדָם is [Ada] =created [eda] =creature, human, substance, nature, humanity. In Igbo דָּ is [da] =fall, befall, occur. These root words let us know that man was *created* by Yache and *made* as a *copy* of the Image of Alahayim, male and female, which is the copy of Yache and the Church. Man being made in the Son's image was not eternal as The Son is eternal, but is a *fallen copy* in this earthly realm, hence **H120 אָדָם** means "*low, common sort, man, of low degree*" because we are the weak fleshly representation(copy) of the higher beings, the Son of Alahayim and his bones and flesh, the Church, in the Heavens. I Cor 15:47 says "The first man is of the earth, earthy: the second man is the Lord from heaven." This helps us understand why Alahayim called man **Adam**, because [ada] =to fall, fall down. Man is the fallen image, that is to say the image of the Alahayim has fallen or been dropped down from the Heavens into this physical existence. The root word of **H120 אָדָם** is from **H119 אָדָם** because Adam is made up of flesh and blood (soul), and the word for blood is **dūmuo^{H1818}**, hence **H119 אָדָם** in Bantu is [o dū mu] = it bloody, reddy. In Igbo, נָ is [o] =is a preposition meaning "it,he,she." In Igbo, דָּ is [dū/ndū] =life, blood. And in Yoruba נָ is the root of [mumu] =red. In Swahili דָּ is [damu] =blood. Even among the Northern kingdom the tribe of Naphtali retained דָּ in their dialect because the Fijian word [damudamu] =red, while the Samoan say [lanu mumu] =red. **H119 אָדָם** is [o dū mu] which is describing being able to see the red hue on someone which denotes their lively appearance. It also describes seeing something that looks red or dyed red. **The proper pronunciation for H119 אָדָם is QDūMu.** Now, **H120 אָדָם** is [ada m] =I have fallen, which is interesting because Yache, the Image of Alahayim, made man and named him by describing what happened when he called man "I have fallen (ada m)" because man is the image of Yache that was dropped down (ada) from on high, so Alahayim described what happened when he made (da) man, hence Adam is a man of low degree. In **Bantu** one could still understand that Man, **Adam**, Is the fallen image of Alahayim would we look at the root words. **The proper spelling and pronunciation of H120 אָדָם is ADaM, with no**

“w” sound like the Yiddish. Also, the fact that the root word **אָדָה** [eda] =creature, human, substance, nature, humanity, lets us know that Christ himself was indeed natural flesh and blood man of the seed of David (Joseph) according to the flesh because the scriptures describe him as Adam [1 Cor 15:47] and He himself said He is the Son of Adam [John 5:27], and again the scriptures declare he came in the likeness (da) of sinful flesh to condemn sin in the flesh [Rom 8:3] and he did not take on him the nature of angels, that is to say heavenly beings, but took on him the human nature (eda) by being the seed of Abraham [Heb 2:16] through his parents according to the flesh, Joseph and Mary [Luke 2:27,41]. One can even see that Mary herself spoke of Joseph as Yache’s Father in Luke 2:48, when she said “behold, thy father and I have sought for thee.’ So one can know through the language, even as the scriptures declare, He is the son of David after the flesh, [Rom 1:3] and be assured that according to the spirit, He is the Son of Alahayim [Rom 1:4].

79. Adah: Adah

Gen 4:19 And Lamech took unto him two wives: the name of the one was **Adah**, and the name of the other Zillah.

Yiddish: H5711 אָדָה 'âdâh aw-daw' From H5710; ornament; Adah, the name of two women: - Adah.

Yiddish: they spelled this word correctly, but the pronunciation is incorrect.

This name, Adah, is still common for the names of daughters among Igbo. [Ada] = daughter. The reason Adah means an ornament is because jewelry hangs down off of our ears, neck, wrist, etc, and the Igbo word for something hanging down is [daa] =fall [ada] to fall. These words describe the way jewelry looks when worn. Thus from the Igbo, we can see the root word for **H5711 אָדָה** is **דָּ** [da] =fall. In Yoruba, **דָּ** [da] is also the root word of [dara] =good, fine, nice, which helps identify why **אָדָה** pertains to ornaments and nice things. Also in Yoruba [ade] =crown, so they could understand simply why **אָדָה** means ornament because a crown is an ornament as well. The word **אָדָה** Ada is used for daughters in Igbo because they are supposed to be as a jewel, that is an ornament of beauty, unto their fathers by their honoring of him in righteousness. That glorious jewel of a righteous woman is then given unto her husband when her father marries her off. **Proverbs 12:4** The **אָדָה** can make an /a/ or /e/ vowel sound even though the character represents the vowel “i” as you can see in this word. Also you can see that the Masoretic scholars knew that original Hebrew words had natural vowel sounds by their spelling of the word because they put an /a/ as well, though the Hebrew letter is an /i/, yet they still put their vowel points to accommodate their Yiddish accent and dialect.

Pro 12:4 A virtuous woman is a crown to her husband: but she that maketh ashamed is as rottenness in his bones.

The True pronunciation is **Ada**, and spelled **Adah**.

80. Adorn: Adeh

Job 28:8 The lion's whelps have not trodden it, nor the fierce lion **passed H5710** by it.

Isa 61:10 I will greatly rejoice in AHAYAH, my soul shall be joyful in my Alahayim; for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness, as a bridegroom decketh himself with ornaments, and as a bride **adorneth H5710** herself with her jewels.

Yiddish: H5710 עדה 'âdâh aw-daw' A primitive root; to advance, that is, pass on or **continue**; causatively to remove; specifically **to bedeck (that is, bring an ornament upon)**: - adorn, deck (self), pass by, take away.

Yiddish: As you noticed, **H5710** and **H5711** {ADAH} has the same spelling. That's incorrect entirely because there are two pronunciations to this word by the definition of it. This is also an example of how the Yiddish has corrupted the language. This is why pronunciation is so important in the Hebrew language because the pitch and pronunciation can cause a word to have a totally different meaning as will be evident in this word when we dissect it through the Bantu dialect to truly understand it.

H5710 עדה has two meanings; one is 'to continue or pass,' and the other is 'to adorn or deck.' These definitions are hinged upon the sound one makes when speaking. In Igbo, the root word ט is [de] =continue, which is the same meaning as the concordance. Also, [de] =put, place, which is synonymous to adorn, bedeck, deck. The same root word ט is [da] =fall, hang down, which describes how an ornament hangs down after one has decked oneself or put it on. And in Yoruba ט is [de] =buckle, which helps us understand why **H5710** עדה means 'to adorn or deck' because the definition of 'buckle' as a verb is 'to fasten or decorate' which is correlated to 'adorning.' In Yoruba עד is [ade] =crown, because the definition as a verb of crown is 'rest on; to place a crown on the head of someone' which is describing decking someone with the jewel. Lastly, in Igbo, [de] =put, place, which means the same things as adorn, deck, bedeck, so it is evident **H5710** עדה is pronounced Adeh. Now you can see why **H5710** עדה is the root word of both **H5711** עד and **H5703** עד. It is because of the pronunciations of the true primitive root word ט.

H5710 עדה is AdeH

81. Perpetually, Eternity, everlasting: Ede

Hab 3:6 He stood, and measured the earth: he beheld, and drove asunder the nations; and the everlasting mountains were scattered, the perpetual hills did bow: his ways are **everlasting. H5703**

Yiddish: H5703 עד 'ad From **H5710**; properly a (peremptory) **terminus**, that is, (by implication) **duration, in the sense of perpetuity** (substantially as a noun, either with or without a preposition): - **eternity**, ever (-lasting, -more), old, perpetually, + world without end.

Yiddish: They did not spell or pronounce **H5703** right. Their corruption of the language makes things so confusing because the natural pronunciation and pitch of Hebrew is missing in their accent & dialect. This can only be reconciled by Ahayah's Spirit and thru His Hebrew language that he suffered to be retained in the Bantu dialects and accent.

This word is retained in **Bantu** as well, and the meanings of **טע** come from the root word **ט** in the Igbo word [de] =continuous, persistent, forever. For example, [di de] = continuously, persistently [jedide] = keep going on. [de] is explaining eternity or perpetuity because these things are continual, they continue to persist, and hence we understand why it means what it means through **Bantu**. In **H5710**, **ט=de=continue** [טע/ede] =perpetuity or everlasting because it is continuous, persistently going forward and doesn't stop. **The correct spelling pronunciation of H5703 טע is Ede.**

82. Uncle: Dede

1Ch 27:32 Also Jonathan^{H3083} **David's**^{H1732} **uncle**^{H1730} was a counsellor,^{H3289} a wise^{H995} man,^{H376} and a scribe:**H5608** and Jehiel^{H3171} the son^{H1121} of Hachmoni^{H2453} was with^{H5973} the king's^{H4428} sons:^{H1121}

Yiddish: H1730 דוד דוד dōd dode, dode From an unused root meaning properly to boil, that is, (figuratively) to love; by implication a love token, lover, friend; **specifically an uncle**: - (well-) beloved, father's brother, love, uncle.

The Igbo word to this day for uncle is still **Deede**. It is one of the easiest words to see that Bantu is still Hebrew.

- [de/ude] =cream, soft, be soft as ripe fruit, wet, pleasurable. This word is still shown in the ancient Hebrew because when you boil something you "soften it" making it tender and wet. This word is actually describing the feeling of love, in that love is soft, pleasant, mushy, and tender like cream. Remember Hebrew is descriptive. [de ñde] =be delicate [de de] =big brother [deede] = uncle. **H1733** דודה [de udeh] =auntie
- [ט=de]+ [ט=de] =טט= **DeeDe**. **The true spelling and pronunciation is still relative to this day in the true Hebrew language, Igbo.**

83. David: Dewede

Yiddish: H1732 דוד דוד dâvid dâvîyd daw-veed', daw-veed' From the same as **H1730**; **loving**; David, the youngest son of Jesse: - David.

We have already seen how [ט=de] = love, soft. David's name means loving because [ט=we] =continuing, which makes the love continuous. There are two pronunciations for this name, but both actually still sound very similar. The root word **ט** is [yi] =cause [yi] =be go together, accompany one another in doing something. So continual (we) softness (de) will cause (yi)

love (de) which will also cause people to be together (yi) in that bond of love (de). a)
[יֶד=DeWeDe] softness continuously soft, loving

- b) [יֶד=DeWeYiDe or DeWeYiDe] =Softness continually causing love, or continuing softness and being together in Love.
- c) In the scriptures, David's name is spelled יָדָד

The name יָדָד is spelled or pronounced DeWeDe.

84. Eden: Edenq

Gen 2:8 And AHAYAH Alahayim planted a garden eastward in Eden;^{H5731} and there he put the man whom he had formed.

Yiddish: H5731 עֵדֶן 'êden ay'-den The same as **H5730** (masculine); Eden, the region of Adam's home: - Eden.

Yiddish: H5730 עֵדֶן עֵדְנָה 'êden 'ednâh ay'-den, ed-naw' From **H5727**; pleasure: - delicate, delight, pleasure.

The same root word "de" is describing this pleasurable place. It is amazing that Bantu dialects are all over the scriptures.

- a) [y=e] = prefix that harmonizes tone
- b) [ד=de] In Igbo, [de] = soft, pleasurable, soft as ripe fruit, wet. This lets you know the garden of Edenq is pleasurable in part because it is well watered and full of ripe fruit, even the tree of Life.
- c) [י=nq] in Igbo, [nq] = place, home, habitation, rest
- d) עֵדֶן [Edenq] = soft, pleasurable place. Moist place. This means the same thing in Igbo as it did in Genesis. In Yoruba, They retained the meanings of the root words עֵדֶן in [Didun] =delightful, pleasant, sweet, pleasure, gladness. [idunnu] =pleasure, happily, excitement. [dun] =sweet, happy, joy, glad, So one can see that the Garden is truly a great place to be.
- e) The correct pronunciation and spelling of עֵדֶן is EDeNq.

85. Thanks: Toodah

Neh 12:40 So stood the two companies of them that gave thanks^{H8426} in the house of Alahayim, and I, and the half of the rulers with me:

Yiddish: H8426 תוֹדָה tôdâh to-daw' From **H3034**; properly an extension of the hand, that is, (by implication) avowal, or (usually) adoration; specifically a choir of worshippers: - confession, (sacrifice of) praise, thanks (-giving, offering).

The word means thank you because it actually describes the action of giving thanks. When one is saying thank you, one bows down the head to give homage in thanks/praise or throws out the hand in thanks or praise. Hence the word תודה is describing giving thanks and we can understand it by the Bantu root words. **H8426 תודה** means 'adoration, praise,' because of the root word [תו to/tu]. In Igbo, תו is [too] =praise. The Igbo still use the ancient Hebrew root word תו for praise up to this day in words like [otuto] =praise, which in Hebrew letters are ותו or they would pronounce the ו in תו with the /w/ sound as well when they say [towe] =continual praise. As one can see, through Bantu, one can definitely identify the root word of the Hebrew because they are the same language. **H8426 תודה** is describing giving thanks by the root words as well because תודה [tu da] means to "throw down", as one would prostrate oneself when giving thanks. The ת [tu] is describing throwing out thanks because in Igbo, [tu] =throw, fall [too] =praise, so [tu too] = throw (give) praise. Also [7-da] in Ewe is [da] =throw, which describes throwing out the hand in thanks, while in Igbo 7 is [da] =down, fall. [7-da] is also the root word of how the Igbo say 'thanks' today in the word [daalu] =thank you, [deeme] =thank you, which helps us identify that **H8426 תודה**, which meant 'thanks' in the scriptures, is where the Igbo word for 'thank you' originates from. One can also see that [tu da] =throw/fall down, is describing the giving of praise or thanks. The root word תו-to/tu and 7-da are prominent in Igbo for praise in words like [too daa] =praise and glory [otuto dada] =glorious glory [daalu otuto] =beautiful praise/thanks and praise. **The word תודה is spelled TOoDaH and is pronounced tooda.** We have more evidence of Bantu being Hebrew by the fact that we can understand why this word means what it meant through Bantu dialects where we still find the Hebrew root words. Hebrew is the original language, so many words are literally describing actions just as Adam named all the animals based on what he saw. The word for "fly/fowl/bird **H5774**" is a good example to look at next.

86. Bird: Ufe

Gen 1:20 And Alahayim^{H430} said,^{H559} Let the waters^{H4325} bring forth abundantly^{H8317} the moving creature^{H8318} that hath life,^{H5315 H2416} and fowl^{H5775} that may fly^{H5774} above^{H5921} the earth^{H776} in^{H5921} the open^{H6440} firmament^{H7549} of heaven.^{H8064}

Yiddish: They almost had this one correct, they just didn't have the proper sound for פֿ

Yiddish: H5774 פֿיך 'ûph oof A primitive root; to cover (with wings or **obscurity**); hence (as denominative from H5775) **to fly**; also (by implication of dimness) to faint (from the darkness of swooning): - brandish, be (wax) faint, flee away, **fly (away -)**, X set, **shine forth**, weary.

Yiddish: H5775 פֿיך 'ôph ofe From H5774; **a bird** (as covered with feathers, or rather as covering with wings), often collective: - bird, that flieth, flying, **fowl**.

In Igbo the word for bird or flying is [ufe] =flying creatures, flying, birds. The root word is [fe] = fly. It means to be vibrant, active, like when you shake your hand real fast or the action of a bird

flapping their wings, hence [fe] is describing the action of the birds in the name they have been given. We also know the פ Ph is where the /f/ sound is from. [fe/Phe] is pronounced as “fe” in **fell**. This is how you know Hebrew (Bantu) was the language of creation by the descriptive factors in words. Now as you might have noticed already **ufe** is literally the same word Alahayim said in Genesis 1:20. [ע=u][פ=fe/Phe]. The “u” sound like **cool**. **H5774 עור** means ‘*shine forth*’ because of the root word פ which is [fo] =break of day, dawn, so it describes the sun shining forth in the morning. [fo chi] =dawn [fosasi] =be bright{of daylight} [ka chi foo] =let there be light. **H5774 עור** means *to cover, obscurity, fly away*’ because of the root word פ which is [kpu] =cover [nsikpu] =to obscure {e.g. the sun} [fefu] =fly away. **H5774 עור** is [ufe] =flight, while **H5775 עור** is [ufe] =flying creature, bird. **Thus we have the correct spelling and pronunciation is H5775 עור UPhe or UFe.**

87. Breathed: NoPhuChu

Gen 2:7 And Ahayah^{H1961} Alahayim^{H430} formed^{H5301} (H853) man^{H120} of the dust^{H6083} of^{H4480} the ground,^{H127} and **breathed**^{H5301} into his nostrils^{H639} the **breath**^{H5397} of life;^{H2416} and man^{H120} became^{H1961} a living^{H2416} **soul**.^{H5315}

Yiddish: H5301 נפח nâphach naw-fakh' A primitive root; **to puff**, in various applications (literally, **to inflate, blow hard, scatter, kindle, expire**; figuratively, **to disesteem**): - **blow, breath**, give up, cause to lose [life], **seething**, snuff.

This word and its meanings can still be understood in Bantu dialects by the Hebrew root words. **H5301 נפח** means ‘*to puff*’, which is blowing, and that is understood by the root words up to this day. נ is still used as a conjunction, preposition, and auxiliary verb in Igbo even as it is used in the phrase **H5301 נפח**. [נ=na] =to, a, at, on [ne] =is [no/nə] =are, were, in, was. נ In Igbo is [na-fu] =to blow [ne fu] =is blowing, to blow [nə fu] =is blowing, was blowing. The Hebrews have indeed retained the Hebrew dialect as is evident since we can get the very definition out of the Concordance in Bantu dialects up to this day. Now **H5301 נפח** also means ‘*to inflate*’ which is in the root words נ and פ because in Igbo [fu] =inflate [ko] =inflate [ofufu/okoko] =inflation [funye ume] =inflate. Also, to inflate something requires blowing like airing up or inflating a tire. The root word נ is still used to denote this in the Igbo phrase [ikuku-balloon] =air up (inflate) the balloon [kuru] =bubble. [kuru uda] =ballooned. The root word נ is [ku] =blow of wind, **breathe, blow** [iku eme] =breath, breathing [ikuku] =wind, breeze, air, [nkuru] =breathe [ka] =hard, strong [ike] =hard, strong, strength, force, power, [oke ku] =hard wind. The root words פ are in the Igbo words [ifu ike] =breathing hard [ike ifufe] =hard winds [fu ike] =**hard blow**, so we can understand that root word נ is a part of why **H5301 נפח** means ‘*inflate, blow, breath*’ and פ is why it means ‘*blow hard*.’ The true Hebrew dialect also tells the story within the words itself since Hebrew is descriptive because the word lets us know that Alahayim truly blew (fu) his breath (ku) to inflate (fu/ko) man with the breath of life, which is

his Spirit, and the His Spirit gives man the power (*ike*) to be a living soul. The Igbo dialect is the source of the Bantu dialects which just means it has retained most of the Hebrew dialect and accent, yet other Bantu dialects have retained Hebrew in their dialects as well as we shall see. **H5301 נִפַּח** means 'kindle, seething' which is describing how people puff hard when they're anger is kindled. The root word פּ still denotes the meaning in Bantu words like In Shona [futa] =kindle. In Yoruba [fifun] =kindle, seething. In Swahili [ukufuthaka] =kindle. **H5301 נִפַּח** means 'disesteem' which has synonyms like 'dislike, disapprove' and one can still see the Hebrew root words פּ and ח among the Bantu's to denote these meanings. In Swahili [kufuru] =disesteem. In Yoruba [ikorira/aife] =dislike [ko] =turn down, reject, refuse, decline [ko ye] =disapprove. **H5301 נִפַּח** means 'to scatter', which has synonyms like 'disperse, separate, break up, disband, go separate way' which is still understood in the root words פּ and ח. In Yoruba, [fon] =dispersed, scattered [ké] =disperse [tuka] =scatter, dispersion [kù] =left [kuro] =remove, go, leave, away [ya kuro] =break up. In Swahili [kugawa] =disperse, scatter. In Igbo, [kpasa] =scatter, spread out [puo] =go out, go away, get away. [fo] =break [puta] =come out, separate. The root word פּ also helps show why **H5301 נִפַּח** also means 'blow, puff, breath, inflate' in Igbo words like [fụ/fụo] =puff, blow, swell (which is to inflate something like blowing air into a balloon). [fụrụ] =blast, blown [fe] =blow. In Lingala dialect, [pɛpɛ] =blow [pema] =breath. We hope this shall suffice to see that the Bantu's have retained their Hebrew language.

- a) **נִפַּח na fụ ke** = to blow strongly, a hard puff, to blow hard. [nọ fụ ke] =is blowing hard. [ne fe ke] =is blowing hard. [na fụ ko] =to blow to inflate. [na fụ kụ] =to puff air, to blow breath, to breathe air. **נִפַּח** means the same thing in Bantu as it does in The Hebrew. Bantu is Hebrew by the fact that these Hebrew words in the concordance are Bantu sentences. To reconcile the accents with the original Hebrew letters we would change the spelling for "ke" to "che" but we still have to keep the "ke" sound for pronunciation. Also the "Fụ" to "Phụ" and we have the proper spelling and pronunciation. Through the definitions we also see that the Hebrew root words are retained among the different dialects of Bantu as well.

The true spelling and pronunciation of נִפַּח NaPhụChụ and is pronounced nafụkụ. Also, as you have seen, one can pronounce it differently to get different meanings as well but from the root words and meanings nafụkụ is the one that denotes the application of the word in the scripture.

88. Soul: Nepheshi

Yiddish: H5315 נֶפֶשׁ nephesh neh'-fesh From **H5314**; properly a breathing creature, that is, animal or (abstractly) vitality; used very widely in a literal, accommodated or figurative sense (bodily or mental): - any, appetite, beast, body, breath, creature, X dead (-ly), desire, X [dis-] contented, X fish, ghost, + greedy, he, heart (-y), (hath, X jeopardy of) life (X in jeopardy), lust, man, me,

mind, mortality, one, own, **person**, pleasure, (her-, him-, my-, thy-) self, **them** (your) -selves, + slay, soul, + tablet, **they**, thing, (X she) will, X would have it.

This word נפש means a *soul* because it describes how a living creature breathes air continuously and is actively moving, just like the fluttering of a birds wings, as oppose to a dead creature with no soul is stiff, non-moving, and has no breath. As you know now, through Bantu one can identify the root words and the main root word of נפש is פ which in Igbo means [fe] =fly, flutter, describing the action of moving rapidly. And in Yoruba [fe] =blow, expand, which describes what breathing creatures do when their lungs expand to take in air and then blows the air out. In Shona dialect, [kufema] =to breathe breath. In Sesotho, [phefumoloho] =breath. In Chichewa [kupuma] =breath. The other root word ש is [shi/si] =a suffix that makes the action continuous in Igbo, so the breathing is continuous as evidence of the creature being alive. The other root word נ is an auxiliary verb in Igbo, so when combining the Bantu root words, [ne fe shi] =to breath or flutter continuously, which is describing a living breathing creature. The different meanings of נפש are still present when we look at the root words in Bantu. Take a look at the following root words and see that the Bantu still can understand the meanings of נפש by its root words.

- נ [na/ne] auxiliary verb, preposition, conjunction in Igbo. In Yoruba [nì] =own [enì] =one, person, man, someone [inu] =mind
- פ In Igbo, [fe] =fly, action of rapid movement. [fù] =blow, puff, swell [ofu] =one [fa] =they, themselves [fa na] = they [ife] =thing. In Yoruba [fe] =blow, expand, want, crave (which describes desire) [pupo] =appetite [ife] =desire [ifekufe] =lust [pa] =slay. In Lingala dialect, [pepe] =blow [pema] =breath
- ש [shi/si] = a suffix that makes the action continuous in Igbo. The ש also makes a /ch/ sound and the word [chi] =life, alive, so one can know that breathing creatures are actually alive. [cho] =want, desire [ochicho] =desire [ochucho] =lust [uche] =mind
- Nefeshi=to breath or fluttering continuously, hence alive. The word is describing vitality and a **breathing creature** because the lungs are continuously moving as its lungs expands (fe) with air and blows (fe) it out to breathe (pema). This why **H5315** נפש means vitality. The word nefeshi describes vitality in Bantu. **The proper pronunciation and spelling is NePheShi and is pronounced nefeshi.**

89. H5397 Inspiration: Nashomah

Job 32:8 But there is a spirit in man: and the **inspiration** H5397 of the Almighty giveth them **understanding**.

Yiddish: H5397 נשמה neshâmâh nesh-aw-maw' From H5395; a puff, that is, wind, angry or **vital**

breath, divine inspiration, intellect or (concretely) **an animal: - blast, (that) breath (-eth), inspiration, soul, spirit.**

This word helps us understand when man was given the breath of life, he was given consciousness, the ability to think rationally, cognitive ability, unlike a brute beast. The reason **H5497 נשמה** means “*intellect, soul, spirit, breath, inspiration*” is because of the root word **נ** which in Igbo is [ma] =know, knowledge [malo] = to know, conscious [amamihe] =**intellect** [mo] = **spirit, soul** [mmuo] =soul, spirit, invisible spirits of the dead, ghost [kpate mmuo] =inspire [ume] =**breath**. [ku ume] =breathing [ikunye---ume] =**inspiration**. In Ewe and Togo dialect [mawu/ mau] =deity, which can be any spiritual being. In Yoruba **נ** [mo] =knowledge, know, awareness. [imisi] =inspiration, inspire. [imi/emi] =breath. Hence we got more insight on the root word through the Bantu language to understand that **נ** is the root word for most of the meanings of **נשמה**. In Igbo, the [נ] is [na] is a prefix used as conjunction, auxiliary verb, for harmonizing vowels, or as preposition. The word **נשמה** also means *angry breath* because its a loud wind, and in Igbo [ש] = [sho] =a tumultuous noise, full of tumult or riotousness; **The proper spelling and pronunciation of נשמה is NaShoMaH or NaShoMoH or NaShoMeH**, depending on what one is trying to say.

90. Form, determine resolution: Yatchero/Yatshero

Yiddish: H3335 יצר yâtsar yaw-tsar' probably identical with **H3334** (through the squeezing into shape); (compare **H3331**); to mould into a form; especially as a potter; figuratively **to determine (that is, form a resolution): - X earthen, fashion, form, frame, make (-r), potter, purpose.**

This word is amazing because through the Bantu dialects it helps us understand that Alahayim thought upon how he was going to form man, determined a resolution, and performed it. The root word is [צ]. This Hebrew character is special because it doesn't always sound like it looks as you learned in **#19** which was the Hebrew letter **צ**. An example is the word for “hosts” **H6633 צבא sôba**. Then **צ** can also make a “t” sound like the word for affliction **H6862 צר tara** (also pronounced **soro**). Then it can also make a /tj/ with the “t” almost silent and sounds like **chin**, in words like laugh **H6711 צחק chikakwa**. Then it can also make a “tzo’ with the “t” almost silent and sounds like **zone**, in words like hide **H6845 צפן zophuno**. Now in **H3335 יצר**, we can deduce from the definition that [צ] is pronounced **che** because **יצר**, means ‘to determine, form a resolution’ which all requires one to think (**che**) and bring one’s thought (**ro**) to completion (**ro**) which is what one has resolved to do (**še**) or make (**še**). In Igbo, [che] =think, ponder, meditate [che echiche] =think deeply on an abstract problem. [choputa] =**determine**. Also in Yoruba, the root word **צ** is still understood as well because **צ** is **še**. [še] =do, **make**, which means ‘to form by putting parts together or combining substances,’ so it is the root word that denotes ‘formed, fashion, frame’ in **H3335 יצר**. [šeda] = create [ti a še] =framed [ti a ša] =fashioned. Also in Yoruba **ר** [ro] =think, thought, speculate, meditate. This is amazing because in **Bantu**, **יצר** is a sentence.

- a) [י] [ya] =he
- b) [צ] [che] = think, ponder, meditate [ש] =make, made. **Se** and che sound the same in pronunciation beside a stronger ch sound in **che** than **Se**.
- c) [ר] [ro] =suffix making the subject a completed action. In Yoruba [ro] =think, speculate, thought.
- d) [יצר] = [ya chero] =He pondered, He meditated, He completed thought (hence he formed a resolution). [ya Se ro] =he made a thought or he formed a thought. The word is describing how He (ya) made (Se) or formed (Se) what he determined (che) through deep thought (che) to make after completing (ro) his thoughts (ro). Thus we can understand, He meditated and came to a resolution in his mind then he made what he had determined, which was 'man' who he decided to make in his image and likeness. The word **יצר** helps understand that we actually form or frame our thoughts as well.

The proper spelling is **YaTcheRo** and the pronunciation is **yachero** or **yashero**

91. Hosts: tSoba

Deu 33:2 And he said, AHAYAH came from Sinai, and rose up from Seir unto them; he shined forth from mount Paran, **and he came with ten thousands of saints**; from his right hand went a fiery law for them.

Psa 68:17 The chariots of Alahayim **are twenty thousand, even thousands of angels: AHAYAH is among them, as in Sinai**, in the holy place. (When Yache came down on Mount Sinai, he came with a great host of Angels.)

Psa 18:9 He bowed the heavens also, and came down: and darkness was under his feet.

Psa 18:10 And **he rode upon a cherub, and did fly**: yea, he did fly upon the wings of the wind. (He himself was riding upon a Cherub, hence he is referred to as dwelling between the cherubs, and because he spoke with Moses in **Num 7:89** from the mercy seat, between the Cherubs on the Ark of Alahayim)

2Sa 6:2 And David arose, and went with all the people that were with him from Baale of Judah, to bring up from thence the Ark of Alahayim, whose name is called by the name of AHAYAH of **hostsH6635** that dwelleth between the cherubims. (The precepts helps us understand Ahayah of hosts is the name the Israelites ascribed to Yache because he is captain of the hosts of Alahayim. **Joshua 5:13-14**)

Jos 5:14 And he said, Nay; but **as captain of the hostH6635 of AHAYAH** am I now come. And Joshua fell on his face to the earth, and did worship, and said unto him, What saith my Adono^{H113} unto his servant? **Jos 5:15** And the captain of AHAYAH'S host said unto Joshua, Loose thy shoe from off thy foot; for the place whereon thou standest is holy. And Joshua did so. (He had to take his shoes off like Moses because shoes are unclean and it was Yache who he was in the midst of, hence he worshipped and called him Adono)

Psa 24:10 Who is this King of glory? **AHAYAH** of hosts, **H6635** he is the King of glory. Selah.

Jas 2:1 My brethren, have not the faith of our **Adonō Yache Meshiyacha, the Adonō of glory**, with respect of persons.

Yiddish: H6635 צבא צבא'ה tsâbâ' tsebâ'âh tsaw-baw', tseb-aw-aw' From **H6633**; a **mass of persons (or figurative things)**, especially regularly organized for war (an army); by implication a campaign, literally or figuratively (specifically hardship, worship): - appointed time, (+) army, (+) battle, **company, host**, service, soldiers, waiting upon, war (-fare).

The word **צבא** is understood in the Bantu dialects by the very definition of 'a mass of persons or things.' The **צ** is pronounced with the **t̥** silent and makes the /s/ sound. The way you pronounce it is to frame your mouth to say **t̥**, but pronounce **s̥** instead. In Igbo [asɔ] =flowing, streams, a continuous steady stream, [asɔputa] =flow, move steadily and continuously in a current or stream. [asɔ] is describing a multitude flowing like streams of water. [so] =follow, accompany, go with [sochie m n'azu] =follow immediately behind me. From Igbo language we can see that **צ** is [sɔ] which is describing a flow of many following or accompanying. This word describes the Hosts of the angels with Yache. Then in Igbo, [בא] = [ba] =be many, plenty, abundant, numerous, multiply. Hence [צבא] = [sobā] =a flowing multitude following or numerous flow accompanying you, hence it means "a military army" in the scriptures. **The proper spelling of צבא is tSoba, but the pronunciation is Soba.** In the scriptures this word is written as **צבאות** which amplifies the multitude of the military hosts because [ו] = [wa] = continuous, more and more, and [ת] = [ta] =a suffix making the action definite. **Is tSobāWaTa but pronounced Sōbawata**, meaning "a definite, continuous, multitude of persons accompanying." The word is describing the massive military of Alahayim.

92. Narrow, Tight, Trouble: tSoro

Pro 23:27 For a whore is a deep ditch; and a strange woman is a **narrow H6862** pit.

Deu 4:30 When thou art in **tribulation, H6862** and all these things are come upon thee, even in the latter days, if thou turn to **AHAYAH** thy Alahayim, and shalt be obedient unto his voice;

Yiddish: H6862 צר צר tsar tsâr tsar, tsawr From **H6887**; **narrow**; (as a noun) a **tight place** (usually figuratively, that is, trouble); also a **pebble** (as in **H6864**); (transitively) **an opponent** (as crowding): - **adversary, afflicted (-tion), anguish, close, distress, enemy, flint, foe, narrow, small, sorrow, strait, tribulation, trouble.**

This word **צ** is pronounced with the /t/ sound. We can identify it by the meaning of the word in a few dialects of Bantu. Firstly, In Yoruba, the word **צר** is actually still intact and has its natural pronunciations and meaning. In Yoruba [soro] =trouble, distress, tribulation, problem, difficulties, predicament. [soro] =challenges. Even in Igbo, the root word for **distress** is [nsogbu]

so you can see צ 'so' Hebrew root word was retained in the Bantu dialects. In Yoruba, if we pronounce צ as [su] it means 'weary, tired' which describes being afflicted. We can understand *anguish* because ר in Yoruba is the root word for [irora] = *anguish*. One could write *irora* in Hebrew as ערר. We can understand why צר means "enemy, adversary, foe, opponent" because of ר which in Igbo is the root word of [iro] = *enemy, hate, foe, opponent*. And we can understand it through צ as well because it is pronounced in [asua] = *enemies* and [asi] = *hate*. צר also means 'close' because צ is the root word that denotes following close, [צ] = [so] = *follow, accompany, go with*. As is evident, most of the meanings that are given in the concordance have already been identified here in the root words of the Bantu dialect because Bantu is Hebrew. **The proper spelling of צר is TsoRo and is pronounced soro.** As we see there are multiple definitions of this word צר that is due to the different ways of pronunciation of צ as we mentioned earlier in the צ letter of the Hebrew alphabet. צ can also be pronounced as a /t/ sound. צר can mean 'narrow' because in Yoruba, [tooro] = *narrow*. In Igbo, we can get understanding of why צר means 'tight, affliction'. It is because צ is [ta] = *tight* [ita] = *to torture*, [ita/ta] = *chew*, because its describing the tightness of grinding down on your food. The word for distress or trouble in Igbo is [ita ahuhu] = *torment, punishment* [ita ahuhu] = *suffer* [aka ntagide] = *stingy (tight fist)* [tachie] = *seal shut, tighten*. [tado] = *make firm, tight*. H6862 צר means *pebble* because it is describing the firmness of a rock since it isn't soft but hard and tight. This is linked to the hardness of being in trouble and is also describing trouble to be as if you are chewing on rocks, because [ta] = *chew, bite*. The word [ta] is describing affliction or tribulation, because of the straightness and comfortability of being in hardships. The word צר the [ר] = [ra] is a suffix in Igbo making the action past tense. [tara] = *tortured, tight, tormented, troubled*. In conclusion, the word צר is very much still understood in the Bantu dialect once we identify the root words and their meanings.

93. Laugh: tChichakwa

Gen 21:6 And Sarah said, Alahayim hath made me to laugh, H6712 so that all that hear will laugh H6711 with me

Yiddish: H6711 צחק tsâchaq tsaw-khak' A primitive root; to laugh outright (in merriment or scorn); by implication to sport: - laugh, mock, play, make sport.

This word is interesting because by its meaning in the Hebrew letters, we can understand what it means in Bantu, and it means the same thing as it says in the definition in Igbo. We actually get more understanding of what the word means in Bantu. In this word, the צ makes a /tʃ/ sound like you frame your mouth to say t but pronounce 'ch'. [qchi] = *funny* [ichi ochi] = *laugh a laugh* [chi ochi] = *laugh hard or uproariously*. Let's break down צחק: a) [צ] = [chi/chi] = *grunt, make a sound with effort, laugh*

b) [ח] = [ka] = *exceed, surpass, greater than*

c) [ק] = [kwa] = *cry*

- d) [צחק] =chi ka kwa=laugh exceedingly hard with tears. This is why H6711 can mean laugh with merriment or scorn because one is laughing so hard to the point it makes you cry.

Thus we conclude, the proper spelling of צחק is TsiChaKwa, pronounced chikakwa.

94. Isaac: Yetsichakwa

Gen 17:17 Then Abraham fell upon his face, and laughed, H6711 and said in his heart, Shall a child be born unto him that is an hundred years old? and shall Sarah, that is ninety years old, bear?

Gen 17:18 And Abraham said unto Alahayim, O that Ishmael might live before thee!

Gen 17:19 And Alahayim said, Sarah thy wife shall bear thee a son indeed; and thou shalt call his name Isaac: H3327 and I will establish my covenant with him for an everlasting covenant, and with his seed after him.

Gen 18:10 And he said, I will certainly return unto thee according to the time of life; and, lo, Sarah thy wife shall have a son. And Sarah heard it in the tent door, which was behind him.

Gen 18:11 Now Abraham and Sarah were old and well stricken in age; and it ceased to be with Sarah after the manner of women.

Gen 18:12 Therefore Sarah laughed H6711 within herself, saying, After I am waxed old shall I have pleasure, my adonai being old also?

Gen 18:13 And AHAYAH said unto Abraham, Wherefore did Sarah laugh, saying, Shall I of a surety bear a child, which am old?

Gen 18:14 Is any thing too hard for AHAYAH?

Gen 21:3 And Abraham called the name of his son that was born unto him, whom Sarah bare to him, Isaac.

Gen 21:6 And Sarah said, Alahayim hath made me to laugh, so that all that hear will laugh with me.

Gen 21:7 And she said, Who would have said unto Abraham, that Sarah should have given children suck? for I have born him a son in his old age.

Yiddish: H3327 יצחק yitschâq yits-khawk' From H6711; laughter (that is, mockery); Jitschak (or Isaac), son of Abraham: - Isaac. Compare H3446.

Yiddish: H3446 יִשְׁחָק yis-châq yis-khawk' From H7831; he will laugh; Jischak, the heir of Abraham: - Isaac. Compare H3327.

We have already looked at laughter H6711 צחק, so we already understand why his name was called Isaac, because of the hard laughter of his father, and the laughter in secret of his mother. The two different ways of spelling his name helps substantiate the pronunciation because the only difference in the spellings are צ in יצחק instead of ש in יִשְׁחָק. We looked at צ that is had a /tʃ/ sound, and we have ש which is the strong 'sh', making the /tʃ/ sound too. So this helps us be assured that his name is pronounced Yechikakwa. The [י] = [ye] =he, she. Thus [Ye chi ka kwa]

=He laughed exceedingly unto tears. His name is interesting because **Yechikakwa** “he laughed hard” shows his Father Abaroham laughed initially, and **Yechikakwa** “she laughed hard” shows his Mother, **Chirih** laughed initially, and **Yechikakwa** “he/she laughed” because anyone who hears what happened will laugh exceedingly with merriment upon hearing the works of Alahayim. The proper spelling of צחק is **YeTsiChakwa** and שחק is **YeShiChaKwa**, and both are basically pronounced **Yechikakwa**

95. Hide: Tzophunə

Psa 27:5 For in the time of trouble he shall **hideH6845** me in his pavilion: in the secret of his tabernacle shall he hide me; he shall set me up upon a rock.

Yiddish: H6845 צפן *tsâphan* tsaw-fan' A primitive root; **to hide (by covering over)**; by implication to hoard or **reserve**; figuratively to deny; specifically (favorably) **to protect**, (unfavorably) to lurk: - esteem, hide (-den one, self), lay up, lurk (be set) privily, (keep) secret (-ly, place).

This word is still used in the Bantu dialects, and has the same meaning. The root word is [צ] = [zo] =hide. The צ makes a /z/ sound. [צפ] = [zofu] =lost by hiding, disappear by hiding, hide away [zobe] hide from [צפ] = [zopu] =hid away. This is why צפן means *to protect* because you are being hidden from danger. [צפת] = [zoputa/zoputa] =deliver, save, heal, rescue. [ן] =nə=in [zofu nə] = hide away in, it is amazing we can get the correlating meaning in the Igbo dialect.

The proper spelling of צפן is **TzoPhunə**, and it is pronounced **zofunə**

96. Different: Qchero

Deu 29:28 And AHAYAH rooted them out of their land in anger, and in wrath, and in great indignation, and cast them into **another^{H312} land, ^{H776}** as it is this day.

גדול^{H1419} ובקצף^{H7110} ובחמה^{H2534} באף^{H639} אדמתם^{H127} מעל^{H5921} אהיה^{H1961} ויתשם^{H5428}
:הזה^{H2088} כיום^{H3117} אחרת^{H312} אל^{H413} ישלכם^{H7993} ארץ^{H776}

2Es 13:39 And whereas thou sawest that he gathered to him another peaceable multitude unto him; **2Es 13:40** these are the ten tribes, which were carried away prisoners out of their own land in the time of Osea the king, whom Salmananser the king of Assyria led away captive, and he carried them over the waters, and so came they into another land. (the waters referred to is the Euphrates.)

2Es 13:41 But they took this counsel among themselves, that they would leave the multitude of the **heathen, and go forth into a further country, where never mankind dwelt.**

(in the Migration document, you saw that the known world that all the nations inhabited did not include, the Islands of the Indian ocean, Pacific ocean, Carribean Islands, and the Americas.

This is biblical evidence that the alleged aborigines and indigenous of these areas were originally the 10 tribes of the Northern kingdom. They were the first to go over to the Americas and etc, after the flood of Noah, that's why it said they went to a **further country** away from mankind because after the earth was divided between the sons of Noah, no one was given any inheritance out of Shem, Japheth and Ham to go to the Americas or the islands afore mentioned. Their lots were all in the "known world", that is Europe/far East & North Asia [Japheth], Middle East/India [Shem], and Africa [Ham]. Biblically Ahayah has been gracious to make it easy to understand where the Northern Kingdom went through his law and testimony.)

2Es 13:42 that they might there keep their statutes, which they had not kept in their own land. (They were Idolaters since the days of Jeroboam unto their removal from the land hence you find idolatry among all the northern kingdom up to this day.)

2Es 13:43 And they entered into the Euphrates by the narrow passages of the River. (When you look on your map, you will see the Euphrates leads you straight into the Arabian Sea, then to the Indian Ocean, then to the Islands of the Indian/Pacific Ocean, straight into the Americas and Caribbean.)

2Es 13:44 For the Most High then shewed signs for them, and held still the flood, till they were passed over.

(The tribe of Issachar understood the times, so Ahayah led them to the different locations through his signs then he stopped the currents of the oceans until everyone made it to the place Ahayah had appointed for them. This is amazing because Captain James Cook, the British explorer, in the 18th century, sailed and mapped out islands from New Zealand to Hawaii. In his memoirs he wrote about how he couldn't understand how the natives were able to sail from Asia over toward the Americas because of the prevailing East winds that came from the Americas. Then nearly 200 years later, A Norwegian adventurer, Thor Heyerdahl, built a canoe to attempt to simulate the journey from Indonesia to Polynesia, but could not because of the winds and currents from the Americas were too strong, and he concluded that none could sail from that direction because the Easterly trade winds were too strong. Through the scriptures, we can understand it was those easterly winds and currents from the Americas that Ahayah stilled until the tribes were passed over.)

1Ch 12:32 Of the children of Issachar, men who had understanding of the times, to know what Israel ought to do, their heads were two hundred; and all their brothers were at their command.

2Es 13:45 For through that country there was a great way to go, namely, of a year and a half: and the same region is called Arzareth. (Arzareth or Arsareth ארץ אחרת means "another land" because they went to a different land further away where no mankind dwelt. You can find this word in the Hebrew of **Duet 29:28**)

Yiddish: H312 אָחער 'achêr akh-air' From H309; properly hinder; generally next, other, etc.: - (an-) other (man), following, next, strange.

The root word of this word is א which in Igbo is [che/iche] =strange, different contrast, various.

- a) [Q] =it
- b) [iche] = strange, to differ, difference, apartness, seperateness. [dī iche] = be different, be strange [n'iche] =various, differently
- c) [ro] =suffix denoting completed action
- d) [q ichero] = its different, Its strange.

The H312 אחר, *means other, next, or strange because it means something different.* Since we have the root word we can understand the natural spelling, QCheRo.

This word helps us verify the fact that the Northern Kingdom went to the Americas, and the islands of the Indian, Atlantic, and Pacific Ocean because it was another land outside of the known world. Arzareth ארץ אחרת is properly spelled and pronounced Iroezi Qcherota. The strange and different land that the northern kingdom went to was the islands of the Indian/Pacific Ocean and the Americas along with the Caribbean islands because all those places were not a part of the allotment to the sons of Noah, so they were indeed strange lands.

97. Hear: Shema Keep/Observe: Shemaro

Gen 29:33 And she conceived again, and bare a son; and said, Because AHAYAH hath heard H8085 that I was hated, he hath therefore given me this son also: and she called his name Simeon. H8095

Yiddish: H8085 שמע shâma'shaw-mah' A primitive root; to hear intelligently (often with implication of attention, obedience, etc.; causatively to tell, etc.): - X attentively, call (gather) together, X carefully, X certainly, consent, consider, be content, declare, X diligently, discern, give ear, (cause to, let, make to) hear (-ken, tell), X indeed, listen, make (a) noise, (be) obedient, obey, perceive, (make a) proclaim (-ation), publish, regard, report, shew (forth), (make a) sound, X surely, tell, understand, whosoever [heareth], witness.

H8085 שמע is a primitive root, but through the Bantu dialects we can obtain the root words of this word. In Yoruba, w=se is a root word. [se] =hearing, believe. Hence the word שמע means to hear and it means to obey because when you believe what you hear you will obey it. In Igbo we get understanding of this word too. H8085 שמע means 'diligently' because of the root word ש chu in [uchu] =diligent, hard working. Also, H8085 שמע means 'report, shew, make a sound' because of the root word [ש chi] =report, make a report, show, present, grunt, make sound with effort. You can see already how Bantu dialects still have the ancient Hebrew meanings to this day. H8085 שמע also means 'to hear intelligently, discern, consider, perceive, attention' because [ש che] =think, mind, guard [n'echiche] =discerning [uche] =attention [che nche] =keep watch. Also in

Igbo, the word [מַע---ma] is a root word as well that describes intelligence and discerning too. [ma] =know, recognize, knowledge [imata] =discern, perceive [maara] =wise, known [amamihe] wisdom. In Yoruba מ [mo] =knowledge, know, awareness. . שמע means *to obey* because of ש in [isi] =obey, obedience. The word H8085 שמע means *to hear intelligently* because one has to listen (se) diligently, discern (che/ma) the knowledge,(ma) believe it,(se) then guard (che) it to have wisdom (ma) which is understood when one says [che ma].

- a) [ש che] =think, mind, guard, ponder, meditate. [ש chi] =report, make a report, show, present, grunt, make sound with effort. [ש se] =hearing, believe [isi] =obey, obedience [uchu] =diligent b) [מַע ma] =knowledge, know
- c) [che ma] =discerning wisely. Attentive hearing with wisdom. The word shows you believe by hearing words, hence “faith cometh by hearing.”

The proper spelling of שמע is **SheMA** and is pronounced **chema**

Lev 19:37 Therefore shall ye **observeH8085** all my statutes, and all my judgements, and do them: I am AHAYAH.

Duet 4:2 Ye shall not add unto the word which I command you, neither shall ye diminish ought from it, that ye may **keepH8085** the commandments of AHAYAH your Alahayim which I command you.

H8104 שמר shamar Strong's Definition: a primitive root; properly to hedge about (as with thorns), that is, **guard**; generally **to protect**, attend to, etc.: -beware, **be circumspect**, take heed (to self), keep (-er, self), mark, look narrowly, **observe, preserve**, regard, **reserve, save (self)**, sure, (that lay) **wait (for)**, **watch (-man)**.

Remember Hebrew is descriptive, so the word שמר is describing protecting and taking heed to one's thoughts and actions, hence it has the various definitions. The Bantu dialects identify the root words in שמר that are being used because שמר is a sentence in Bantu. In Igbo, [ש che] =think, mind, ponder, meditate, so it helps understand why we have to keep the law on our mind and thoughts continually meditating upon them. Also, [ש che] =guard, save, protect, watch for, wait [che nche] =keep watch, be vigil. So che also lets us know we have to be on guard at all times watching and taking heed to our thoughts lest the enemy creep in with wicked imaginations so that we may save ourselves. The next root word מ gives further edification. [מ ma] =know, recognize, knowledge [imata] =discern, perceive. So we have to know Yache's voice and recognize it to keep guard of his word. Also we have to recognize the voice of the enemy by having knowledge of the law to discern wisely when he is trying to lead us to transgress. The next root word ר helps as well. ר is a Yoruba word [ro] =thought, speculate [ero] =concepts, thought, plan, intention, opinion, ideas. So we see how whomever's words we think upon forms our opinions and will manifest in our intentions and ideas. If we

watch vigilantly to discern Yache's voice to recognize him and guard his words, then our thoughts and ideas will be in righteousness and whatever we plan to do will be according to his will. Now on the other hand, if we are not diligent to keep our minds hedged about protecting ourselves from the enemy, then our intentions and thoughts of our mind will be evil and what actions we plan to do will lead to evil. The Hebrew language is truly powerful and gives us more understanding that we may know how to abide in the faith. **H8104 שמר is spelled Shemaro, and is pronounced Chemaro.**

98. Simeon: Shemonu

Yiddish: H8095 שִׁמְעוֹן shim'ôn shim-one' From H8085; hearing; Shimon, one of Jacob's sons, also the tribe descendant from him: - Simeon.

His name means *hearing* because of the root word **H8085 שמע** that was discussed in #97, and it also means hearing because [י=נֻ] =hear. The י in עו is an /o/ sound and when combined with ע it makes an /o/ sound like in the word **H5923 עול olu**. This helps understand that מעו is in Yoruba [mo] =knowledge, know, awareness as oppose to מע of **H8085 שמע** which is מע in the Igbo word [ma] =knowledge, know מען in Igbo would be [manu] = knowing, which shows we have to hearken to have knowledge. Also, in the Ewe dialect the root words ש and י are still used in the word שן [se nú] =to hear something, while in Yoruba [ש se] =hearing

- [ש che] =think, mind, guard, ponder, meditate, discern [ש se] =hearing, believe (in Yoruba)
- מעו in Yoruba [mo] =knowledge, know, awareness [מע ma] =knowledge, know, recognize c) [י=נֻ] =hear
- [che monu] =is describing how Ahayah heard [נֻ] Leah's prayer and recognized [ma] her because he knows [mo] the righteous and they are ever on his mind [che] so He thought [che] well upon her and gave her a son. [se monu] = hearing knowledgeably and believing. The name is a testimony of the faith Leah had that Ahayah would hear her prayers and give her another son unto Jacob.

So his name is properly spelled SheMONu and is pronounced chemonu or semonu.

99. Oil: Shimanu

Gen 28:18 And Jacob rose up early in the morning, and took the stone that he had put for his pillows, and set it up for a pillar, and poured **oil H8081** upon the top of it.

Yiddish: H8081 שֶׁמֶן shemen sheh'-men From H8080; grease, especially liquid (as from the olive, often perfumed); figuratively richness : - anointing, X fat (things), X fruitful, oil ([ed]), ointment, olive, + pine.

Yiddish: H8080 שמן shâman shaw-man' A primitive root; to shine, that is, (by analogy) be (causatively make) oily or gross: - become (make, wax) fat.

The Igbo word is still מן [manu] =oil, anoint with oil. It is interesting because, the Igbo dialect helps us also see that ש [chi/chi] is a prefix and the actual root word for oil is מן. [ש chi] = rub forcefully [chi] =slippery. The words describe anointing with oil. [chi manu] is describing anointing by rubbing oil. [chi manu] is describing how its greasy and slippery and oily when anointed with oil. This word helps understand how slight pronunciation can change the meaning because H8081 שמן is chimanu because it is describing greasing or anointing, while H8080 שמן is chîmanu because it's describing the shiny and oily look once oiled. H8081 שמן is spelled ShiMaNu and is pronounced chimanu.

100. Rule: Shîrî

Yiddish: the pronunciations are incorrect, yet you can see the correlation of Yiddish and east European languages in their pronunciation because “sar” is correlated to “czar” in Russian, and “Caesar” in Latin, and “kaisar” in Greek. The interesting thing is all these other languages got the word from the ancient Hebrew word “chîrî,” which is retained in Bantu, and changed it to their own dialect.

Yiddish: H8269 שר śar sar From H8323; a head person (of any rank or class): - captain (that had rule), chief (captain), general, governor, keeper, master, ([-task-]) master, prince (-ipal), ruler, steward.

The Igbo word for ruler; rule over; or reign is still the same to this day [chîrî/chiri]. The word שר in pronunciation has not changed from the ancient Hebrew. The reason it is spelled today with a “ch” is because the Hebrew character [ש] makes a /tʃ/ sound like chi in the word children. Its meaning denotes a head person in Igbo words like [chi] =make king, crown, take title [chîa] =dominate [ichî] =to rule, to reign [onye na---achi] = the ruling person [ochîchi] = government, ruler, leadership, administration, rulership. The root word [chi] =carry, take many things, hence the word denotes ruling because you have to carry or take on the burden of the people you govern. Also, [isi] =principal, prince [onye isi] =captain, prince, chief. שר is [chîrî/chiri] =ruled, reign, ruled over. The proper spelling of שר is ShiRî but the pronunciation is /tʃɪrɪ/ ChiRî.

101. Sarai: Shîrîye

Yiddish: H8297 שרַי śaray saw-rah'ee From H8269; dominative; Sarai, the wife of Abraham: - Sarai.

As you can see, Sarai's name is still relevant in Bantu dialects. This is the same word as H8269 except the י is [ye] =He, She, it. [chîa] =dominate [chîrî ye] = she reigns, rules. The word still means ruling as well as we can see. H8297 שרַי means 'dominative' and through Bantu we can identify the root word that gives it that meaning because [ש chi] is the root word for 'dominate' in the Igbo words like [chîa] or [chîkwaa]. The proper pronunciation of שרַי is /tʃɪrɪjɛ/ ChiRîYe

102. Israel: YeShirjala

Gen 32:24 And Jacob was left alone; and there wrestled a man with him until the breaking of the day.

Gen 32:25 And when he saw that he prevailed not against him, he touched the hollow of his thigh; and the hollow of Jacob's thigh was out of joint, as he wrestled with him.

Gen 32:26 And he said, Let me go, for the day breaketh. And he said, I will not let thee go, except thou bless me.

Gen 32:27 And he said unto him, What is thy name? And he said, Jacob.

Gen 32:28 And he said, Thy name shall be called no more Jacob, but **Israel: H3478** for **as a prince hast thou power H8280** with Alahayim and with men, and hast prevailed.

Yiddish: all the Yiddish pronunciations are incorrect.

Yiddish: H8280 שרָה *sârâh* saw-raw' A primitive root; to prevail: - have power (as a prince).

This word is the root of H8269 שר *"chîrî"* and means the same thing but has the "ה" *"h"* at the end of the pronunciation. In the Igbo we can identify the root of H8280 שרה as well, [ש=chî] =rule, govern

- [ש=chî] =rule, govern [chî] =make king, crown.[chîa/chia] =rule, subject, rule over, dominate [ochîchî] =government [chî eze] = become, be made king.
- [ר=ri/ri] =suffix that makes the action a past completed action.
- Chîrî/Chiri= ruled, governed, prevailed
- Through the Igbo, we can understand why Jacob recieved his name because he had power, just as a ruler has power with the angel. **The correct spelling of H8280 שרה is ShîRîH but the correct pronunciation is /חִירָה/ Chîrîh**

Yiddish: H3478 יִשְׂרָאֵל *yisrâ'el* yis-raw-ale' From H8280 and H410; **he will rule as Ala; Jisrael, a symbolical name of Jacob; also (typically) of his posterity: - Israel.**

ישראל is a sentence in Igbo. [Ye chîrî ala] ="He ruled the earth." It is interesting that according to the story in Genesis, Jacob did prevail with the Angel. The name ישראל helps understand the prophecy of Yache. Yache shall rule the earth as king for 1000 years and the true Israelites shall reign with him partaking in his kingdom. Yache shall rule over the children of Israel with a rod of iron [Exe 20:33] and we can understand it in the name because [Ye chîrî ala] =He ruled the nation/he governed the nation. When applying the meaning of ala, which is 'the power that controls the earth' we can also understand that Jacob prevailed or had power with Alahayim because [ye chîrî ala] =He ruled Ala' which is describing how he was prevailing by not letting him go until he blessed him. a) [י ye/ya] =He

- b) [𐤑=chi] =rule, govern [chi] =make king, crown, become or be installed or take title as king
- c) [𐤓=ri/ri] =suffix that makes the action a past completed action.
- d) [𐤕=ala] =the Power that controls the earth
- e) [ye chiṛi ala] =he ruled {with} Ala

The correct spelling of this word is **YeShiRiALa**, pronounced /jetʃɪɹi ala/ **Yechiṛiala**.

103. Life: Chiye

Gen 2:7 And AHAYAH Alahayim formed man of the dust of the ground, and breathed into his nostrils the breath of life; **H2416** and man became a living soul.

Yiddish: H2421 חַיָּה châyâh khaw-yaw' A prim root (compare **H2331**, **H2424**); **to live**, whether literally or

figuratively; causatively to revive: - keep (leave, make) alive, X certainly, give (promise) life, (let, suffer to) live, nourish up, **preserve (alive)**, **quicken**, recover, repair, restore (to life), revive, (X Alahayim) save (alive, life, lives), X surely, be whole.

Yiddish: H2416 חַי chay khah'ee From **H2421**; **alive**; hence raw (flesh); fresh (plant, water, year), strong; also (as noun, especially in the feminine singular and masculine plural) **life (or living thing)**, whether literally or figuratively: - + age, alive, appetite, (wild) beast, company, congregation, life (-time), live (-ly), living (creature, thing), maintenance, + merry, multitude, + (be) old, quick, raw, running, springing, troop.

This is a sentence in **Igbo**, and the Hebrew characters are still intact in the sound of the words.

- a) [𐤑=chi] =life, animate, purposeful essence, life force, spiritual essence of an individual.
- b) [יה־=ye/ya] =the, his, her, he, she [iye/aye] =Yoruba word for life, alive, living, existence [ye] =live, survive
- c) חיה = [chi iye] the living life. One can see how both the Igbo and Yoruba have retained the ancient Hebrew word and meaning by each dialect retaining one of the root words of חיה Chiyeh. Also, [chi ye] =life survival, which is describing that whomever this word is referring to, is the life force for survival. [Chiye] =His life, so this word is explaining that this life force has an owner **[Sirach 1:8-10]**, one who possesses it **[Pro 8:22]** and has authority to give life or take it. **[Wis 16:13]**
- d) **The proper spelling of חיה is Chiyeh and is pronounced /tʃi je/ ChiYe**

Now it is amazing that the **Bantu** meaning helps us understand how deep the Hebrew word is because the word means His life (because the Spirit of life belongs to Ahayah who gave it to us **[Pro 8:22]**) which shows us that it was the Spirit of Alahayim that was poured into man to make him a active soul.**[Wis 15:11]** Just as no man can truly be alive without the seal of

the Holy Spirit by believing in the blood of the Son and being baptized in water to show repentance unto the Father. ^{1 John 5:8} One can also see that the Igbo dialect retained the meaning of חיה by retaining the root word [ח-chi] while the Yoruba retained the meaning of חיה by retaining the root word [ח-ye], which is a good example for us to understand how the Hebrew root words are throughout the Bantu dialects.

104. Physical Existence: Hūwah/Hūwa

Job 37:6 For he saith to the snow, **BeH1933** thou on the earth; likewise to the small rain, and to the great rain of his strength. (Enoch 69:22-23 shows that the snow and rain are stored in chambers in the heaven waiting on his command to be seen in the visible world.)

Enoch 69:22 And in like manner the spirits of the water, and of the winds, and of all zephyrs, and (their) paths from all the quarters of the winds.

Enoch 69:23 And there are preserved the voices of the thunder and the light of the lightnings: and there are preserved the chambers of the hail and the chambers of the hoarfrost, and the chambers of the mist, and the chambers of the rain and the dew.

Ecc 2:22 For what **hath H1933** man of all his labour, and of the vexation of his heart, wherein he hath laboured under the sun? (Remember Solomon's book of Ecclesiastes is a discourse of how vain the joys and pleasures of this life are and in the end of his discourse, he declares the only thing that life is really about is to keep the law in **Ecc 12:13-14**. So, if you read **Ecc 2:18-22**, you will see he is talking about the vanity of our physical labour in this world, because there is no reward or anything for us to **have**^{H1933} in this visible world on earth since when we die someone else will have possession of what we laboured for. This helps understand also that **H1933** is talking about things in this physical world because we know if we labour to do good works we will have a storehouse in the invisible world, the heavens.)^{Mark 10:21, Luke 12:33}

H1933 הָוָה הָוָה *hāvâ' hāvâh haw-vaw', haw-vaw'* A primitive root (compare **H183**, **H1961**) supposed to mean properly **to breathe; to be (in the sense of existence):** - be, X have.

BDB Definition: **to fall, to be, become, exist, happen.**

Yiddish: this word is not spelled correctly, nor pronounced correctly. It is unfortunate because the real word has some deep meaning and helps us understand the first woman's name. The Yiddish corruption takes away from the true understanding of the scriptures, names, words, and the wisdom of creation. Sadly they did not truly understand this word either because they 'supposed' its meaning because they did not truly know the Hebrew language.

H1933 הָוָה is a different word from **H183** אוֹה (which means lusting). The Masoretic scholars did not have full understanding of the Hebrew language with its pitches, sounds, and pronunciations. They said **compare** the words, but by the Hebrew spelling and Bantu dialects one can see that the words are different. The spelling of Hebrew characters of **H183** אוֹה

compared to **H1933 הוּא** (**H183** was explained in #74 in this document) are not the same words in spelling or dialect. **H1933 הוּה** is not the same as **H1961 הוּה** as well because of the Hebrew characters and meaning of the words are different. **H1933 הוּה** means to be (in the sense of existence) but **H1961 הוּה** means to exist (always emphatically). Both words are not referring to the same type of existence as we will see shortly. The key to understanding the difference is in the true Hebrew dialect of Bantu where we can get the root word for **H1933 הוּה**. The root words **[וּא wa]** or **[וּה wah]** are two spellings of the same pronunciation **wa**, which shows the true primitive root of **H1933 הוּה** is actually **[וּ wa]**, and it is understood in Yoruba and Igbo. **H1933 הוּה** means 'to fall' because **[וּ wo]** in Yoruba is an adjective **[wó]** =fell, down, fallen, look, see. **H1933 הוּה** means 'to be, be, become, exist, happen' because **[וּ wa]** in Yoruba is an adjective **[wà]** =be, was, is **[wẹ]** =is, are, was. In Swahili, **[kuwa]** =to be, become, **[kuwepo]** =to exist. In Igbo, **[וּ wa]** is **[wa]** =world, earth, space, So the root word **וּ** helps us understand that **H1933 הוּה** is in regards to being (**wa**) or existing (**we**) in this world (**wa**), not the spiritual realm, because its describing things that "is, be, was, are, or become" in this "world, earth, space" not the spiritual world. Also in Igbo, **[וּ=uwa]** =visible world as oppose to the invisible world; earth, nature, space, universe, world, this physical existence or plane as oppose to the spiritual existence or plane.

- a) In Igbo, the root word **וּ** is **[wa]** =divide, cut, split **[ṳwṳwa]** =cutting, splitting, dividing. **[wa]** also signifies to create, for example: **[wa ala]** = break up land, dig ground, divide land for planting. The word **[wa ala]** is showing the work of creating a garden. Ahayah divided the physical world in the creation when he made a firmament between the waters as well, so through the Bantu dialect one can understand that this physical world is divided from the spiritual world.
- b) **H1933 הוּה** also means 'have' because **[וּ we]** is the root word in the Igbo word **[we]** =take, have, **[weju aka]** =have enough **[nwe/inwe]** =have, as oppose to **[וּ wa]** in Yoruba which is **[wà]** =be, which is the other definition of **H1933**. You can see when you pronounce the Hebrew words differently you can get the different meanings.
- c) **The proper spelling of הוּה is HuWA or הוּה is HuWaH. In the pronunciation the h's are voiceless vowels like "honor, hour" in English, it sounds like oo-wa.**
- d) It is interesting that they said the word **H1933 הוּה** is **supposed** to mean *to breathe* but the word doesn't denote that in the Hebrew language nor is it applied in that context in the Hebrew scriptures. They probably did not understand the Hebrew language well enough because that definition is not supported. Yet we can understand it by what happened in creation.
- e) The word **uwa** is indeed speaking of being or existing, but it is in regards to the physical world, not the spiritual. That's why they supposed it meant "to breathe," because mankind was given life in this physical existence through the Breath of Life, and became a physically living and breathing soul. [Isa 2:22] This is why when one leaves this physical

world we check to see if they are breathing, that is, still existing in this visible world. Hence in **Job 37:6**, Alahayim says to the snow **Huwa**, that is, *be or exist in the visible earth*. We know this to be true because there are already store houses of snow and rain in the heavens, **Enoch 69:33** so when he tells it to **Huwa** he is not creating something new into existence because they were already in existence, rather he is commanding it to fall (**wo**) into this physical, visible world (**wa**) where it may be seen (**wo**) and thus exist (**we**) on the world (**uwa**). The name of the first woman will help further understand **Huwa** through the Bantu as well in **#105-106**

- f) The Strong's concordance says that both **H1933** and **H1961** are primitive roots, so they are not derivatives of one another since they are both root words. The concordance also suggested that we compare the words, and so shall we do.
 1. The word **HaYaH** is different from **HuWaH**. Firstly, in spelling, **[הוא/היה]** has a **[W]** and **[היה]** has a **[Y]**. The definitions are different too:
 - i. **H1933**: supposed to mean properly to breathe; to *be* (in the sense of existence) (notice this definition requires breath, physical life, not spiritual. It's describing a breathing creature, not something spiritual.)
 - ii. **H1961**: to *exist*, that is, *be or become, come to pass (always emphatic, and not a mere copula or auxiliary)*
 - a. **Emphatic**---expressing something forcibly and clearly, vehemently, energetically, vigorously.
 - b. **Copula**=a connecting word, in particular a form of the verb "*be*" connecting a subject and complement.
 - c. **Auxiliary**= verb used in forming the tenses, moods and voices of other verbs. Ex: *be, do, and have*.
 2. The definitions show that these two words do not mean the same type of "exist or be." Also, in **היה**, the **[י]** **H3027**= a hand, indicating power. Thus it gives us some insight as to why **HaYaH** is always forceful (emphatic) when spoken. Unlike **Huwa**, which is used as a mere copula or auxiliary verb. In **Igbo**, **היה** is **[haa ya]** =let it be, which is correlated to how the word was used in Genesis 1:3 when Alahayim said 'let there be light.'
 3. **היה Hayah**, which is to exist emphatically, is what was spoken to create the spiritual/invisible world in the heavens and the physical/visible universe. We have evidence by creation in Genesis. The interesting thing in learning that **Huwa** is referring to this physical world, is that in the creation when Alahayim was doing his mighty works, he would say "**let there be** **H1961**" when he was making the creation that can operate in the spiritual realm like in **Genesis 1:3**, but the works that would only be in the physical realm, he would just speak or call out the word

without saying **HaYaH**^{H1961} like in **Genesis 1:9**, he said “**Alahayim said**^{H153}” and after the work was finished then it would say “**and it was**^{H1961} so.”

- i. **Gen 1:3** And Alahayim said, **H559** Let there be **H1961** light: and there was **H1961** light.

Gen 1:3: **אור**^{H216} **ייהי**^{H1961} **אור**^{H216} **היה**^{H1961} **אלהים**^{H430} **ויאמר**^{H559}

- ii. **Gen 1:9** And Alahayim **said,** ^{H559} Let the waters under the heaven be gathered together unto one place, and let the dry land appear: and it **was** ^{H1961} so.

ואמר אלהים יקוו המים מתחת השמים אל מקום אחד ותראה הישבה **ויהי** כן

The interesting thing here is, **the Light**, ^{Gen 1:3} **The Firmament**, ^{Gen 1:6} **The lesser lights** [**called, sun, moon, and stars**] ^{Gen 1:14} are all entities that have heavenly abodes, and for each one of these works Alahayim said **HaYaH**. On the other hand, He simply **avouched** ^{H559} when he made the entities of the physical world, like the earth, ^{Gen 1:9} grass/fruits, ^{Gen 1:11} creatures of the sea, ^{Gen 1:20} air, ^{Gen 1:21} land, ^{Gen 1:24} and mankind ^{Gen 1:26-27} This helps us understand that **HaYaH** is a word of force in spritual and physical world, unlike **Huwa**, which was not mention in the creation of the heavens or earth, but is merely a word used in reference to the living things in this visible world.

- a. Yiddish: H1961 **הַיָּאָה** *hâyâh* haw-yaw' A primitive root (**compare H1933**); to exist, that is, be or become, come to pass (always emphatic, and not a mere copula or auxiliary): - beacon, X altogether, be (-come, accomplished, committed, like), break, cause, come (to pass), continue, do, faint, fall, + follow, happen, X have, last, pertain, quit (one-) self, require, X use.
- g) Thus we understand that H1933 **הַיָּוָה** *Hûwa* is from the Bantu word *uwa*, and it is not the same word as **הַיָּהוָה** *Hayah*, which is [haa ya], by H1933 **הַיָּוָה** *Hûwa* meanings and applications in the Hebrew records.

105. Show, that is, manifest into the visible world: Chiuwah

Psa 19:1 To the chief Musician, A Psalm of David. The heavens declare the glory of Ala; and the firmament sheweth ^{H2331} his handywork.

Psa 19:2 Day unto day uttereth speech, and night unto night sheweth ^{H2331} knowledge.

Yiddish: H2331 חַוָּה chāvâh khaw-vah' A primitive root; (compare H2324, H2421); properly to live; by implication (intensively) to declare or show: - show.

Yiddish: as you have figured out by now, the Yiddish is not the correct spelling or pronunciation. The “khha” sound of Yiddish and other east European languages are unnatural, showing that it is not Hebrew.

The reason חוה means *show* is because of the root word ה. The Igbo dialect has the same root word. [ה=chi] =show, present. For example [biko chi oku] = please *show* the light. ה As you might recall from #104 חי ChiYe, also means '[chi] =life, animate, purposeful essence, life force, spiritual essence of an individual' from the same root word ה, hence H2331 חוה means 'to live' and we understand through Bantu the reason it has that meaning is firstly because of [ה chi]. Secondly, the root word ו in the Yoruba language is [wà] =seek, come, be, existence [wíwà] =existence, being [wo] =see, look, view. In Igbo [wa] =world, earth. The word חוה is describing something coming (wa) into existence (wa) in the world (wa) because one can see (wo) when it is shown (chi) to be alive (chi) now that it exist (wa) in the visible world (uwa). Now there is more to חוה because the other root word ו helps understand that the word is referring to living in this physical world. The root word ו in Yoruba is [wa] =existence and in Igbo [ו wa] =the world, earth, space. [וּ=wa] = visible world, universe, earth. [Chi uwa/chi wa] = shown alive in this physical existence or present and existing in the visible world. The interesting thing is, since chi means *show or present*, it helps us understand that what is *presented or shown* from the invisible/spiritual world is *shown*^(chi) unto us in this physical world,^(uwa) that we may have the knowlege^{Psa 19:2} by what we see^(wo) that the invisible/spiritual world really exists.{Rom 1:20} The entities of the heavens like the sun, moon, and stars, are speaking^{Psa 19:1--2} to us every day, declaring to us that there is another world outside of this physical existence (uwa). H2331 חוה, firstly means to live, because [ה=chi] =lively^{H2416} as we discussed, and when things have their being (wiwa) to exist, we can see (wo) it or it is shown (chi) unto us in this universe (uwa). For example, we know a person is alive when it is shown they are breathing, or you know a tree is alive when you can see it still growing, has the proper color and other living organisms show us that they are alive by moving, eating, reproducing, etc. (we are not scientist, but the truth is always simple) So the word חוה is spelled and pronounced ChiùWaH or Chiwah. It is amazing how one can understand the natural sounds of the Hebrew words through the Bantu by the meanings of the words.

106. H2332 חוה: The first woman, Chiùwah, The true name of the wife of Adam.

Gen 2:21 And AHAYAH Alahayim caused a deep sleep to fall upon Adam, and he slept: and he took one of his ribs, and closed up the flesh instead thereof;

Gen 2:22 And the rib, which AHAYAH Alahayim had taken from man, made he a woman, and brought her unto the man. (Adam was *shown* his woman once she was *alive*, remember H2331)

Gen 2:23 And Adam said, This is now bone of my bones, and flesh of my flesh: she shall be called Woman, because she was taken out of Man.

Gen 3:20 And Adam called his wife's name חַוָּה; ^{H2332} because she was the mother of all ^{H3605} living. ^{H2416}

וַיִּקְרָא אָדָם שֵׁם אִשְׁתּוֹ חַוָּה כִּי הִוא הִיְתָה אִם כָּל חַיִּי:

After learning **H1933** and **H2331**, The name of Adam's wife can be understood. She was given the name [Chi uwa] =Life giver in this visible world (existence), because all mankind that would live in this visible existence, will emanate from her womb since all the children of Adam come from her womb. Remember also, children live (chi) in a woman's womb, then they are shown/presented (chi) into this visible/physical existence, through birth (nwa). Interestingly enough we can even understand this from the language of the Bantu, particularly the Igbo, because the word for *birth* is [nwa] which still has the root word [i-wa] from Chiuwah's very name. In Igbo, [i-wa] = come out, break through, burst out, force one's way in. As one can see the word [i-wa] is describing how a baby comes out of the womb; and the word [wa] =be, existence in Yoruba. Hence, her name declares that all life (ה-chi) of men are birthed (וה-nwa) or brought forth [i-wa] to exist [wa] in this physical universe (וה-uwa) from her. Hence Adam named his wife חַוָּה Chiuwah, which means 'life giver' because all life was to be brought forth in this world from her womb, through his seed, which is why we are all sons of Adam. Also, understanding that the woman came forth from Adam into this life on earth, one can also understand why she was named Chiuwah because the Hebrew describes that she came out [wa] of him into this existence [uwa] to live [chi]. [I Cor11:8]

1. [ה=chi] =life, lively ^{H2416} life, animate, purposeful essence, life force, spiritual essence of an individual.
2. [ה=chi] =show, ^{H2331} present
3. [וה=uwa] =visible world as oppose to the invisible world, earth, nature, space, universe, world, this physical existence or plane as oppose to the spiritual existence or plane. [i-wa] =come out, break through, burst out, force one's way in [nwa] =birth.

The correct spelling of חַוָּה is ChiuWaH, and is pronounced, /tʃi ʊwɑh/ chi-oo-wa.

107. All: Kōlu

Yiddish: **H3605** כּוֹל kōl kole, kole From **H3634**; properly the whole; hence **all**, any or **every** (in the singular only, but often in a plural sense) : - (in) all (manner, [ye]), **altogether**, any (manner), enough, every (one, place, thing), howsoever, as many as, [no-] thing, ought, whatsoever, (the) whole, whoso (ever).

The root word of **H3605** is still intact in **igbo**. It is כּוֹל [kō] =all, altogether. You can see the natural pronunciation even in the Hebrew characters כּוֹל [k]+[u]. [לוּ] = Is the suffix that

intensifies the action. Again, words like these help make it clear and simple to see that the Bantu dialects are Hebrew.

The proper spelling and pronunciation of כול\כל is KōLu.

108. Obey: Yakweh

Pro 30:1 The words of Agur the son of Jakeh, H3348 even the prophecy: the man spake unto Ithiel, even unto Ithiel and Ucal,

Yiddish: H3348 יָקֵה yâqeh yaw-keh' From an unused root probably meaning to obey; obedient; Jakeh, a symbolical name (for Solomon): - Jakeh.

Yiddish: spelled fairly but pronounced incorrectly.

This word is not “from an unused root” because the Hebrew speakers still use the root word to this day. The word is Ya kwe, and the root of the word is [ק kwe] =believe, agree, obey, be willing. It is a common word in Igbo today, [okwukwe] =agreement, belief, faith [ukwe] =assent.

If they were still writing in Hebrew characters they could spell the Hebrew words they speak in Hebrew too. For example, we just went over the root word for H3605 KōLu which is כֹּל [kō] =all, altogether. So the Igbo word [kwekō] = agree together, would be written as קכ or קכו. When Igbo people seek agreement, you will hear them say [קנא---kwenu] =agreement, endorsement, solidarity, unity, bondness, strength, collective will. When Igbos come together they say, “Igbo Kwenu” (Igbos agree!) then the crowd will respond “Yea”, then again the speaker will say “Igbo kwenu” (Igbos agree!!) Then the crowd will say “Yea!” then the speaker will say the third time, which is the number of completion, “Igbo Kwezue nu [קצנא]” (Igbos completely Agree!!!!) then everyone shouts loud “YEA!!!!” ... It’s a common thing among the Igbos and all of it is Hebrew language. [kwe] is from H3348, [zuo] =is from H6697, and [nu] =pleading, suffix that intensifies the word, is from H4994. An everyday saying among the Igbos are pure Hebrew root words in scriptures. [ya kwe] =He agrees/let him agree/ let him obey/ he obeys/ he believes. This is why one can understand words like יָקֵה so easily because it is still understood and used in the Bantu language. The proper spelling and pronunciation of יָקֵה is YaKweH.

109. Quiet: Dumumu

Psa 131:2 Surely H518 H3808 I have behaved H7737 and quieted H1826 myself, H5315 as a child that is weaned H1580 of H5921 his mother: H517 my soul H5315 is even as a weaned child. H1580

Yiddish: H1826 דָּמָם dāmam daw-mam' A primitive root (compare H1724, H1820); to be dumb; by implication to be astonished, to stop; also to perish: - cease, be cut down (off), forbear, hold peace, quiet self, rest, be silent, keep (put to) silence, be (stand), still, tarry, wait.

This word is the true derivative of the word “dumb” today. This word still means its original Hebrew meaning in Igbo to this day. The root word of the primitive root **H1826 דמם** is [ד] = [duu] =still, quiet [doo] =quiet, calm. [delu duu] =stop talking [ebe a di doo] = it is quiet here [dudu] =be in a dull state. The root word [דמ-mumu] still is understood in Bantu as well because it is used as an insult for a person who is not smart. The Yoruba say **mumu**= dumb, a senseless person. This word is still spoken among the Hebrews in the Caribbean because they still use the word ‘mumu’ as an insult to call a person unsmart. The Island accents are actually Hebrew accents and they still speak a few Hebrew words unknowingly down there and among the Hebrews in America. The word דמם [du mumu] =quiet, dumb. **From the Bantu we can see the true pronunciation and spelling of דמם is DuMuMu.**

110. First, One, United: Q kə du/ Q ka Q di

Gen 1:5 And Alahayim^{H430} called^{H7121} the light^{H216} Day,^{H3117} and the darkness^{H2822} he called^{H7121} Night.^{H3915} And the evening^{H6153} and the morning^{H1242} were^{H1961} the **first**^{H259} day.^{H3117}

Yiddish: H259 דאָס 'echâd ekh-awd' A numeral from H258; properly united, that is, one; or (as an ordinal) first: - a, alike, alone, altogether, and, any (-thing), apiece, a certain [dai-] ly, each (one), + eleven, every, few, first, + highway, a man, once, one, only, other, some, together.

Yiddish: The ך makes a sound that is not a Hebrew sound, but comes from its German, Latin, Cyrillic, Coptic, or Slavonic influences. The “Khha” sound Yiddish makes is unnatural and not Hebrew.

The word **דאָד** is a sentence in Igbo, **ד Q ד} Kə ד} Du** [=Q kə du] =it is together; it is united [Q ka Q du] =it is what it is/ It is true/ its right/its alike. [Q ka Q di], you will find some Igbos pronouncing it like this, but the dialect that best describes the meaning is with “du”. It means “it is true or it is so” as well, and [ka o du/ka o di] =let it be.

- [ד=Q/o] =it
- [ד=kə] =together, in company with, united [ka] = is, like
- [ד=du/di] = be, in a state of being, exist, before, first, beforehand, accompany, go with together [wetadu] =bring first
- Amazingly we can see through the Igbo the root word of **דאָד** is [ד]du which makes it mean *first* and [ד] Kə makes it a *whole, united, or complete* day. So we also learn through the Igbo that **H259 דאָד** means “**together/united**” because it takes night and day to make “**one, that is, a complete**” day. Thus we understand it takes the 3 in agreement together, to make, The One True Alahayim, complete as **1 John 5:7** shows us.

The correct spelling and pronunciation is QKəDu.

Isa 65:25 The wolf and the lamb shall feed **together, H259** and the lion shall eat straw like the bullock: and dust shall be the serpent's meat. They shall not hurt nor destroy in all my holy mountain, saith AHAYAH.

You now know why it means together, from the **n=kō** in **אָהַד = Q Kō Du**, and now you understand the 3 that bear witness in Heaven, The Father, Son, and Holy Spirit. They are together as one Alahayim, because each entity is not working on his or her own accord because they agree as **one** working together.

111. Hear O Israel Ahayah our Alahayim is One Ahayah

Deu 6:4 Hear, H8085 O Israel: H3478 Ahayah H1961 **our** Alahayim H430 is **one** H259 Ahayah. H1961

Deu 6:4 **אָהַד** H259 **אֱהִיָּה** H1961 **אֱלֹהֵינוּ** H430 **אֱהִיָּה** H1961 **יִשְׂרָאֵל** H3478 **שְׁמַע** H8085

Yiddish: H259 **אָהַד** 'echâd ekh-awd' A numeral from H258; properly **united, that is, one;** or (as an ordinal) **first: - a, alike, alone, altogether, and, any (-thing), apiece, a certain** [dai-] ly, each (one), + eleven, every, few, first, + highway, a man, once, one, only, other, some, **together**

The verse in Igbo is [**Chema** H8085 **Yechirjala** H3478, **Aha ya** H1961, **Alahaye nuwa** H430 **Aha ya** H1961 **Q kō du** H259] = Harken wisely with your mind and believe, O Yechirjala (He rules with ala), His Name (Ahayah), our Powers that control the earth and the Seas, they are joined together, they are true, they are the first (alahayim) before all, they exist as one Ahayah. **Q kō du** H259 also means= they are true/the are the first before all/They exist.

[**שְׁמַע** chema] [**יִשְׂרָאֵל** Yechirjala][**אֱהִיָּה** Ahayah][**אֱלֹהֵינוּ** Alahaye][**נוּ** nuwa][[**אֱהִיָּה** Ahayah] [**אָהַד** Q kō du].

The word “**our**” in the scriptures is **נוּ**=NuWa. There is no concordance number for this word, yet since **Bantu** is Hebrew we can still get understanding from the meaning. [**נ**] =nu [**ו**] =wa. The natural transitional sound from “n” to “w” is “oo.” The word **nuwa** is composed of the two Bantu root words. In Igbo, [**unu**] =you all (plural), and the Yoruba word [**wa**] =our. The word **נוּ** is a great way to identify that the Bantu speak Hebrew because there was no concordance number for **נוּ**, yet by the meaning and Hebrew letters we could identify the correlating meanings in the Bantu dialects which is evidence that the dialects are Hebrew.

We can see through **H259 אָהַד** definition and the **Bantu**, that the Father, Word, and Holy Spirit are united (**kō**) as one: ^{I John 5:7}, they exist (**du**), ^{Heb11:4} and they are the First (**du**) Alahayim, hence Ahayah is called the Alahayim of alahayims. ^{Duet 10:17} We also know through [**Q kō du**], it took evening and morning together to make one day, so also Moses testified to Israel that Ahayah Alahayim, all 3 powers, though separate powers, are in agreement together as one. **The Hebrew credo is Chema** H8085 **Yechirjala** H3478, **Ahayah** H1961, **Alahaye nuwa** H430 **Ahayah** H1961 **Q kō du** H259

112. Called, Rehearse: Shiyime Name: Shime

Jdg 8:31 And his concubine that was in Shechem, she also bare him a son, whose name he called^{H7760} Abimelech. (She gave him his name by saying it, hence in Igbo today, the root word of H7760 means “say, said, call” in our language.)

Exo 17:14 And AHAYAH said unto Moses, Write this for a memorial in a book, and rehearse^{H7760} it in the ears of Joshua: for I will utterly put out the remembrance of Amalek from under heaven. (He was told to rehearse, that is to “say it again”, in the ears of Joshua, by Joshua hearing it we know it required Moses to say it to him.)

Yiddish: H7760 שׂוּם שׂוּם שׂוּם *śûm śîym soom, seem* A primitive root; **to put** (used in a great variety of applications, literally, figuratively, inferentially and elliptically): - X any wise, **appoint**, **bring**, **call [a name]**, care, cast in, **change**, charge, **commit**, **consider**, **convey**, determine, + disguise, **dispose**, **do**, get, **give**, heap up, hold, **impute**, lay (down, up), leave, look, make (out), mark, + **name**, X on, **ordain**, order, + paint, place, **preserve**, **purpose**, **put (on)**, + regard, **rehearse**, reward, (cause to) set (on, up), **shew**, + stedfastly, **take**, **X tell**, + tread down, ([over-]) turn, X wholly, work.

The word שׂוּם has many meanings, predominantly based on the pronunciation of the root words. **H7760 שׂוּם** means ‘to put, appoint, impute, ordain’ because [שׂ chi] is describing *putting* a title or burden upon someone since a name comes with responsibility like when one has the title of judge [Exo 18:22] or priest [Num 18:1] one has to bear the burden of the people. Similarly, שׂ is describing *ordaining* someone for duty by their name, hence Yache is salvation [Luke 2:27---30] because the name ordains him to be so. [Matt 1:21]. שׂ is also describing *imputing* a title upon someone or appointing a person a name like Jacob was appointed to rule with Ala by the name Israel which the Angel gave him. [Gen 32:28] These things are understood in Bantu still because the Igbos still use the word שׂ in such ways as afore mentioned. In Igbo, [שׂ chi] =make king, crown, take title (hence be named), carry, take many things. Through Igbo one can understand a few of the meanings. For example, **H7760 שׂוּם** also means ‘shew’ because [שׂ chi] =show, present. **H7760 שׂוּם** means ‘dispose’ because of the root words שׂ and [שׂ ים eche] =disposal [שׂ chicho] =disposition, disposed. Also when the [י-y] makes an /i/ or /e/ sound, the word [ים ime/eme] =disposal. On the other hand, in Yoruba, their word for ‘dispose’ is from the root word שׂוּ in **H7760 שׂוּם** because [שׂוּ---sq] is the root word for [sqnu] which means ‘dispose, disposed’ in Yoruba. **H7760 שׂוּם** means ‘preserve’ because in Igbo [שׂ che] =preserve. **H7760 שׂוּם** and שׂוּם means ‘consider’ because of the root words שׂ, שׂוּ, and וּ. [שׂ che] =consider, think [echebara] =considerate [echiche] =consideration [שׂוּ icho/ichq] =think. This is a good root word to see how Hebrew words can describe the same English word in different ways hence the Hebrew language has so many meanings. [che] means *consider* because its describing thinking, but [cho] means *think (consider)* because its describing what you want being on your mind. In Yoruba, the root word [וּ wo] =consider **H7760 שׂוּם** means ‘determine’ because of the root word שׂוּ and ם. [שׂוּ ichq] =think [chqputa] =determine. In Yoruba, [ם mq] =determine, so שׂוּם when meaning *determine* can be pronounced chmq. On the other hand, in Igbo, [ם m] helps us

understand why **H7760** שִׁים means ‘convey, make, do, take, commit’ because [ם m] is the root word in the Igbo word [ime] =convey, make, do [me] =do [ime] =taking, commit, and ש is the root word in Igbo words like [chi] =take. We can also identify why **H7760** שִׁים means ‘call a name, name, bring’ because of the root word [ם m] and [ש chi] in Igbo. ם is the root word in [ime] =introduce. The definition of introduce is “to *present someone by name* to another, insert or *bring into something*. The definition of introduction describes giving someone or calling someone a name. Also, ש is the root word in [chi] =carry, take {many things}, take title [chiechi] =take or bestow a title. One can see how [ש chi] is describing taking, giving, or carrying a title (name) and one has to carry or take the responsibility that comes with the title (name). **H7760** שִׁים also can mean ‘change’ because in Yoruba, the root word [י-y] is [yi] =change. On the other hand, the root word [י-y] helps us understand why **H7760** שִׁים means ‘give’ because in Igbo [י-y] is the root word in [nye] =give. **H7760** שִׁים also can mean ‘purpose’ because your name or title defines your purpose hence names are so important. Moses’ name meant ‘to draw out’ because he was to draw out the children of Israel from Egypt. Yache’s name means ‘saviour’ because he is the salvation of Alahayim and there is no salvation in any other name [Acts 4:12] or person [I Tim 2:5]. We can also see why the Hebrew has different spellings for some of the same meanings because there were different Hebrew dialects among the Hebrews since the days of Judges 12:6 and there are still different dialects of Hebrew among the true Hebrew speakers in Bantu. For example, **H7760** שׂוֹם means ‘tell’ because in Yoruba, the root word שׁו is [so] =tell. On the other hand, in Igbo, which is the root dialect of Bantu’s that has majority of the Hebrew dialect intact, **H7760** שִׁים means ‘tell, call, call a name, name’ because of [ש=chi/si]. This is the spelling of chi/si because **H7760** [שׁי] = [chy/sy], the “y” evidently makes an “/i/ or /e/” sound in this word. The English definition of call is ‘cry out to someone in order to summon them or attract their attention; cry out.’ The synonyms of call are ‘cry out, shout, yell, halloo, scream.’ This is understood in Igbo, [chi] = cry [chia] =scream [si] =say, said, tell; and as we mentioned before, [ime] =introduce. The Bantu dialects still describe what the Hebrew definitions in the concordance give because they are the same language. We deduce the best pronunciation for שִׁים is **chime** because **chi/chi** describes *putting/appointing* a title upon someone and **chi** denotes *crying out* or *calling* someone a name and **ime/ime** denotes introducing or conveying. **One can spell this word H7760 שִׁים ShiYiMe pronounced chiyime and שׂוֹם is ShOMo and can be pronounced chomō.**

Neh 6:13 Therefore *was* he hired, that I should be afraid, and do so, and sin, and *that* they might have *matter* for an evil **report**,^{H8034} that they might reproach me.

Yiddish: H8034 שָׁם shēm shame A primitive word (perhaps rather from **H7760** through the idea of definite and conspicuous position; compare **H8064**); **an appellation**, as a mark or memorial of individuality; by implication **honor**, **authority**, character: - + base, [in-] fame [-ous], name (-d), renown, **report**.

- a) **H7760 שים** helps us understand why the meaning of **H8034 שם ChiMe**, is *appellation* (the action of giving a name to someone or something), name, *honor, authority, report* (to give a spoken or written account of something)' because [**chi**] =carry, take title, crown, report, make report of [**chi echi**] =take or bestow a title [**echichi**] =honor. **H8034 שם ChiMe** is the word for 'name' in the scriptures.

It is always comforting to find the connections of **Bantu** and Hebrew through the meanings and Hebrew characters.

The proper pronunciation and spelling of **H8034 שם** is **ShiMe** and is pronounced **chime**.

113. Blessed, happy: Ashure

Pro 31:28 Her children^{H1121} arise up,^{H6965} and call her blessed;^{H833} her husband^{H1167} also, and he praiseth^{H1984} her.

Yiddish: **H833** אָשור אָשור 'âshar 'âshêr aw-shar', aw-share'A primitive root; to be straight (used in the widest sense, especially to be level, **right, happy**); figuratively **to go forward, be honest, prosper**: - (call, be) **ble**ss (-ed, happy), go, guide, lead, relieve.

The word is still understood in Yoruba predominantly. The **ש** is also **Ṣ** in Yoruba which makes a /ʃ/ 'sh' sound. **ש** can also make a /s/ sound, while in Igbo **ש** makes a /tʃ/ /ʃ/ or /s/ sound depending on what one is trying to say. The root words of this word **אשר** are the sources of the multiple definitions. **H833 אשר** means 'right, prosper, honest' because of pronunciation of the root word [**ר-ר**]. In Yoruba [**rere**] =prosper, prosperous, honest [**ire**] =welfare, good, prosper. In Igbo [**nri**] =right. Also **ש** helps describe 'right, be honest' as well in the word [**osu**] =proved true, fulfilled. **H833 אשר** means to "be happy, blessed" because of the root word **ש** and **שר**. In Yoruba, **ש** is [**su**] =blessed. **שר** [**ṣúre**] =happy [**súre/sure**] =blessed, blessings, thanks [**à ṣúre**] = to be happy. **H833 אשר** is [**à ṣúre**] which shows that Yoruba still retained this word in its Hebrew dialect. **à ṣúre** is pronounced **A shure**. **H833 אשר** is spelled **AShúRe** and pronounced **Ashúre** in Hebrew dialect revealed through Bantu. In Igbo, the word is describing what one does to be blessed which is 'to work hard.' **H833 אשר** means 'to go forward, prosper, go' because it is describing perseverance or pursuing one's goals. The root word [**ש ch**] is the root word in the Igbo words that describe persevering or prospering in one's work and/or pursuing one's goal. [**chụ**] =pursue, persevere [**uchu**] =diligent, hard working. It is interesting that proverbs 31 was talking about how a virtuous woman is hard working and we can see why she would be called blessed because the Hebrew word **אשר** means 'to be hard working' when we look at the root words. The proper spelling of **אשר** is **AShúRe**, and is pronounced **Ashúre**.

114. Babel/Babylon :Babalū

Yiddish: H1101 בָּלַל *bâlal* baw-lal' A primitive root; **to overflow** (specifically with oil); by implication **to mix**; also (denominative from H1098) to fodder: - anoint, **confound**, X fade, **minge, mix** (self), give provender, temper.

Igbo: the root word ב is [gba/ba] =flow or overturn, mix, change, pollute, spoil ("gba" is pronounced with the "g" almost silent, thus making the "b" sound). [gbasa] =overflow [ogbara/ogbala] =**confounded** [gbalū] in Igbo means "to foul, defile, be defiled, be polluted (as when water containing sediment sitting in a jar is stirred.)" [Gbato] =to foul by treading on or stirring. . Thus showing H1101 בָּלַל is actually "gbalū/Balū" The [lū] is a suffix that indicates an intensification of the action of the root word "gba." So the word gbalū means "a great mixture." It is amazing it still means the same thing in Igbo today as it did in Hebrew at the tower of Babel. H1101 gbalū is the root word for H894 **Babel/Babylon** בָּבֶל which means "confusion" which is described the mixing (gba) and polluting (gba) the languages of the earth into numerous (ba) the languages, which overturned (gba) the plans of the wicked and brought great confusion on the people because they could no longer understand each other. As we can also see, the word hasn't lost its original meaning of old in today's Hebrew dialects **known as Bantu**.

[gba/ba] =flow or overturn, mix, change, pollute, spoil

[ba] =numerous, multiply , change, pollute, spoil

[lū] is a suffix that indicates an intensification of the action.

[Gbalū or Babalū] =an intense and numerous mixture or pollution, hence it means confusion.

It is pronounced Gbalū or Babalū. gb sound is pronounced by forming the back of your mouth to say "ga" but only start to say it, then pronounce "ba"...it takes some practice". **The proper spelling of בָּלַל is BaBaLū and is pronounced Gbalū or Babalū**

Yiddish: H894 בָּבֶל *bâbel* baw-bel' From H1101; **confusion; Babel (that is, Babylon)**, including Babylonia and the Babylonian empire: - Babel, Babylon.

115. Shinar: Shinorō

Yiddish: H8152 שִׁנְאָר *shin'âr* shin---awr' **Probably of foreign derivation**; *Shinar*, a plain in Babylon: --- Shinar.

Igbo: As one can see the Strong's Concordance does not have an actual definition of this word, but through Igbo we can denote what it means.

Gen 11:2 And it came to pass, as they journeyed from the east, that they found a plain in the land of **Shinar**; and they dwelt there.

Jasher 9:23 And all the families assembled consisting of about six hundred thousand men, and they went to seek an extensive piece of ground to build the city and the tower, and they

sought in the whole earth and they found none like one valley at the east of the land of Shinar, about two days' walk, and they journeyed there and they dwelt there.

From the story, **All** men were looking for a place to dwell right? In Igbo, **Shinoro** means “ **All rested/dwelt/inhabited.**” Hence we can see why they called the place **Shinoro**.

ש [shi] =all/let all, everything

נע [no] =rest, dwell, inhabit

ר [ro/ro] =suffix denoting a completed action

Examples: [nno] = inhabited [unno] =house, room, that is, the place you rest. [nnoro] =welcome, that is, come in rest. They named the land after the fact that they all came and rested there.

****This word is a token that Bantu is Hebrew because you can find out definitions that are not in the Hebrew dictionaries through Bantu. Ahayah is gracious to reveal his language in these last days according to his prophecies in Isaiah 19:18, Zephaniah 3:9.**

The proper spelling and pronunciation of שנוער is **ShiNoRo**

116. Peleg: Puloḡo Fologo

Gen 10:25 And unto Eber^{H5677} were born^{H3205} two^{H8147} sons: ^{H1121} the name^{H8034} of one^{H259} was **Peleg;**^{H6389} for^{H3588} in his days^{H3117} was the earth^{H776} **divided;**^{H6385} and his brother's^{H251} name^{H8034} was Joktan.^{H3355}

Jasher 7:19 These are the generations of Shem; Shem begat Arpachshad and Arpachshad begat Shelach, and Shelach begat Eber and to Eber were born two children, the name of one was Peleg, **for in his days the sons of men were divided, and in the latter days, the earth was divided.**

Jubilee 8:8 And in the sixth year thereof, she bore him a son, and called his name Peleg; for in the days when he was born the children of Noah **began to divide the earth amongst themselves:** for this reason he called his name Peleg.

Yiddish: H6389 פֶּלֶג peleg peh'---leg BDB definition: Peleg=division. Strong's Definition: The same as H6388; **earthquake**; Peleg, a son of Shem: --- Peleg.

H6388 פֶּלֶג peleg peh'---leg Strong's Definition: From H6385; a rill (that is, small channel of water, as in irrigation:--river, stream

Yiddish: H6385 פֿלג *pâlag paw---lag'* **Strong's Definition:** A primitive root; **to split** (literally or figuratively): --- **divide**. **BDB Definition:** to divide, split, cleave.

The name Peleg was given because the sons of men started separating themselves from each other and eventually divided the portions of the earth. In Peleg's days, Noah gave Shem, Japheth, and Ham their portions. Jubilees 8:8-30;9:1-15

The people were sent forth from the mountains of Ararat to be dispersed into their divisions on the face of the earth. We can understand why the name **H6389 פֿלג** was given to describe the events of the division and scattering of the people in those times by the root words in **H6389 פֿלג**. The root word [פ -p/f] is the main root word to describe the meanings of **H6389 פֿלג**. In Igbo, פ---p is the root word of [pu/puḡ/puo] =go out, go off, leave out, which denotes them going out or going away from each other into their own lands. We can see the root word פ, is why **H6385 פֿלג** means 'to divide, split, cleave' because in Igbo, [פ ---p/f] is the root word in [fo] =break, split which is describing divide, splitting or cleaving something. [kpowa] =split. The root word [ל-L] also denotes that there was a dispersion of the people because in Yoruba ל-L is [lo] =go, went, away. So [fo lo] can mean "break away, split away" which is describing the dividing of the lands of the sons of Noah. **H6389 פֿלג** meant 'earthquake' because the root word [פ ---p/f] can describe an earthquake too. In Yoruba, [fa] =crack [fo] =break, broken [fe] =blow. ל is [lu] =strike, hit, a blow. And in Igbo, [efufe] =shake [fo] =break, split [kpḡ] =break. One can see that the root word פ describes the shaking and breaking up of the earth that a earthquake would cause. In truth, the word was merely describing a breaking forth like when a plant sprouts out of the ground because the ground is split up and the shoot of the plant goes out. The scriptures did not say there was an actual earthquake that split up the continents in the days of Peleg, the word **פֿלג** was just describing a breaking forth. In fact, In Igbo the word [puoro/puolo] =sprout, denoting the breaking forth out of the ground. The word פל, shows men split up (fo) the land between themselves and went out (lo) across the face of the earth. **H6389 פֿלג** means 'a rill (a small channel of water)' because the word is describing a split in the ground where water has broken forth and went out creating a small channel of water. The root word ל helps understand it in the Yoruba dialect where [ל---g] is the root word in [ogodo] =puddle, which is a small area of water. The Root word **H6385 פֿלג** **Folugo** describes splitting/dividing something by striking through it. With the understanding of the root words we can see how different pronunciations give the multiple meanings of the word. **H6389 פֿלג** **Puḡologo** is a sentence:

- [pu/Puḡ] =leave out [fo] =beak, split [lo] =went, away [lu] =strike, hit, blow [go/go] =is a suffix in Igbo denoting an already completed action. So [puḡogo/Puḡologo] describes the sons of men being divided and scattering upon the earth when they left and went away from each other, while [fo lu go] describes a blow that broke up or split up something like an earthquake or a plant shooting forth out of the ground. **Puḡogo/Puḡogo** are the best spellings and pronunciations of **H6389 פֿלג** because they describe the

divisions according to scripture. Also, folugo describes an earthquake according to the BDB Definiton.

H6385 פלג Fəloḡo is best defined by the root words in Yoruba. The best pronunciations seems to be as follows **Puḡoḡo** or **Fəloḡo** depending on what one is trying to say. **The proper spelling and pronunciation of H6389 פלג is PuḡLoḡo or PuLoḡo.**

117. **Dan: Dəno**

Yiddish: H1777 דין dīn dūn deen, doon A primitive root (compare **H113**); to rule; by implication **to judge (as umpire); also to strive (as at law): - contend**, execute (judgment), judge, minister judgment, plead (the cause), at strife, strive.

דין is [ד=D][נ=N] The proper spelling and pronunciation is **DəNo** and it still holds its meaning in the **Igbo** today.

- a) ד [də/dəo] =pull, draw, **contend**, like tug of war. [dogbo] =disputer
- b) נ [o] = this is where the vowel sound comes from in this word. As we discussed already,
Hebrew has natural vowel sounds.
- c) ד [no] = there are different dialects of Igbo, hence some dialects say **ro** or **no**. We know from the
Hebrew letters that the proper pronunciation for this word is with an n.
- d) [də no] =persist, haggle, bargain, tug of war [adə] =drawing attention [do no] =wrangle
[dondo] =dispute, quarrel
- e) [də ndudə] =argumentative, draw out a discussion.
- f) [ndoro/ndono] =political party
- g) [ndoro ndoro] =politician.

The meaning is interesting because politics is based on striving for power or control at law just as **H1777** means 'to strive as at law.' In politics they contend for rulership. The word [dəo] shows the pulling or contending of politicians for the voter's affinity. The politician strives at law, making promises to the voters, in hopes of [adə] drawing their attention to vote for them, so that they may judge the people hence we see that **Dəno** still holds the correlating description of its ancient meaning today in **Igbo** because it's actually describing what a judge does, that is strive.

Thus we conclude the proper spelling and pronunciation of דין is DəNo.

118. Master: Adonō

Yiddish: H113 אָדוֹן 'ādôn 'ādôn aw-done', aw-done' From an unused root (meaning to rule); sovereign, that is, controller (human or divine): - Lord, master, owner. Compare also names beginning with “Adoni-”.

אָדוֹן [א=A][ד=D][ו=O][ן=N] is properly spelled ADONō and pronounced as such still to this day in Igbo. The root word is DONō from H1777.

a) [adō] =draw, as it trying to draw favor or attention

ADONō is the spelling and pronunciation of אָדוֹן.

119. My Master: Adonōye

Yiddish: H136 אָדוֹנָי 'ādônây ad-o-noy' An emphatic form of H113; **the Lord** (used as a proper name of Alahayim only): - **(my) Lord**.

a) ADONōYe is the correct spelling and pronunciation. [ye/ya] =’my’ among the Bantu dialects, like **yam**, in Xhosa; [ya] =the, in Swahili. My Master/the Master is Adonōye, the Master is Adonōya. The pronunciations are interchangeable in honesty.

120. Oxen/Strength: EYila

Yiddish: H352 אַיִל 'ayil ah'-yil From the same as H193; properly **strength**; hence anything strong; specifically a chief (politically); **also a ram (from his strength)**; a pilaster (as a strong support); an oak or other strong tree: - mighty (man), lintel, oak, post, ram, tree

אַיִל [א=E][י=Y][ל=L] The proper spelling is EyiLa. The root words are still used in Igbo today for the same meaning for anything strong and oxen. א is [ehi] =oxen, cattle, cow, bull [ehi ahu/ enyi] =elephant due to his strength. Ehi sounds like e---yi when pronounced so the Hebrew letters א are still represented in their pronunciation. Also, ל is in [ebule] =ram. As one can see, Igbo has the ancient Hebrew in their dialect and one can pronounce אַיִל as EYiLe. Now the ל is still in the Yoruba dialect. אַיִל means ‘chief,(politically)’ because ל and י are the root words in [oloye] =chief, knight, emperor [olori] =chief, president, leaders, hence one could reconcile the Bantu root words and pronounce as EYiLo when denoting other meanings. אַיִל means ‘strength, strong, mighty(man)’ because א and ל are the root words in [alagbara] =mighty, powerful, strong, intense, valiant, [aládé] =prince. [alade] =administrators, princes. [alàgba] =rulers, elders. [lagbara] =strong, powerful, solid, hence we can see that ל is the root word to denote ‘pilaster, oak or other strong tree’ in אַיִל because they are solid, strong and powerful. Since strength, strong was the main definition of אַיִל, we confirm the original spelling of אַיִל is EYiLa

121. Deity: Ala

Yiddish: H410 אֱלֹאֵל ale Shortened from H352; **strength**; as adjective **mighty**;

especially the *Almighty* (but used also of any deity): - Deity (deity), X goodly, X great, idol, might (-y one), power, strong. Compare names in “-el.”

Yiddish: El is not the correct spelling or pronunciation.

The Igbo dialect helps us understand the full meaning of this word. [א=a] = Power, the letter itself is a word **H441/H504** אֶלֶף and it is a picture of an oxhead and it signifies strength or power from its root word **H352** אָלַל. [ל=L] = teach, control, instruct, because ל represents a staff in **H3925** לָמַד. In Igbo and Yoruba, [א=a]+[ל=l]= [Ala] =land, earth. In Yoruba ‘אֶלֶף ala’ is a root word in [alagbara] =mighty, powerful, strong, intense, valiant, [aládé] =prince. [alade] =administrator. [alàgba] =rulers. ל in [lagbara] =strong, powerful, so we can understand why **H410** אֶל means ‘strength, mighty, power, strong’ because it still is in the Bantu language today. Through Bantu we can understand that Ala is the power, ruler, or mighty one, and we can understand that He is the power that controls the Earth (ala) as well. The Hebrews understood that Alahayim controlled the land hence it seems to show why they called the land [ala] among the Bantus like Yoruba and Igbo. You can find this word used for land among the Gadites too in words like ‘alabama’ in America where ala meant ‘land’ as well. The word ALa, (when understanding the meanings of the letters א and ל along with the Hebrew meanings retained among the true Hebrews) means the Controlling (ל) Power (א ala) of the Earth (ala). The fact that the fullness of this word **H410** אֶל is understood in the Bantu dialects helps understand that the ancient Hebrew dialect is still in the Bantu today.

The proper spelling of אֶל is ALa, and it is pronounced as it is written.

122. Plural of Ala: Alaha/ Alōha

Yiddish: **H433** אֱלֹהִים 'ēlōahh 'ēlōahh el-o'-ah, el-o'-ah (The second form is rare); **probably prolonged (emphatically) from H410**; a deity or the deity: - Alaha, alōha. See **H430**.

This word is not “*probably prolonged from H410*”. Only by Ahayah’s grace in preserving the Hebrew language, and being merciful to show it in these last days is this word understood today. May He be magnified. This word is actually showing the plurality of when referring to the true Deities or any deities. As was discussed in **H410**, [Ala] =the Controlling Power of the land. Here in **H433** אֱלֹהִים, the only addition to the word is [ה=ha]. Through Igbo we can understand what this word really means. [ha] =they, them as we learned in **H1931**. **Thus making the word אֱלֹהִים AlaHa=the Powers that control the Earth or The Powers them that control the Earth.** אֶל is a singular word, while אֱלֹהִים is the plural word. **Thus we conclude the proper spelling and pronunciation of אֱלֹהִים is AlaHa.** Also, **H433** אֱלֹהִים also helps understand that ה they, the 3 that bear witness, truly control all according to their counsel, they consult together because they are united, and they advise all that transpires in the earth. This understanding can be seen in the root word אֱלֹהִים in Igbo which is אֱלֹ [alō] =counsel, advise, consult. אֱלֹהִים [alō ha] =their counsel, their advise, their consultation. This word really lets us know that Ahayah Alahayim really controls

everything because nothing can happen without their counsel, advising or consultation. This is why they really are the Alahayim that bear witness {I John 5:7} and there is none beside them {Isaiah 45:21} because nothing is done without their advising {Isaiah 45:7; Duet 32:39; Amos 3:6} and even the Wicked and evil spirits have to consult with them for permission to hurt. {Job 2:2-7; I Ki 22:20-22} The Bantu language helps us know that the Father, Son, and Holy Spirit are truly united because they (ha) consult (alo) together. **H433 אלוה is ALoHa**
It is amazing that Hebrew words like these are descriptive sentences in Bantu that help us understand the law and the testimony better, even as Sirach said in his prologue:

Ecclesiasticus 1:1

"the same thing uttered in Hebrew, and translated into another tongue, have not the same force in them: not only these things, but the law itself, the prophets, and the rest of the books have no small difference." The Bantu language still being so descriptive confirms it is the same Hebrew language of creation.

123. Deities: (Alahayim)

Yiddish: H430 אֱלֹהִים 'elôhîm el-o-heem' Plural of H433; **deities** in the ordinary sense; but specifically used (in the plural thus, especially with the article) of the supreme Deity; occasionally applied by way of deference to magistrates; and sometimes as a superlative: - angels, X exceeding, Alahayim (alahayims) (-female alahayim, -alahayimly), X (very) great, judges, X mighty.

Yiddish: At this point, the reader understands that Yiddish pronunciation is not correct due to the vowel signs to accommodate the Germanic, Slavonic, east European accents and dialects.

This word is easy to understand with the foundation of H352, H410, and H433, which are all root words to H430. אֱלֹהִים, we already understand אלוה, so we will focus on ים.

Yiddish: H3220 יָם yām yawm From an unused root meaning to roar; **a sea** (as breaking in noisy surf) or **large body of water**; specifically (with the article) the Mediterranean; sometimes **a large river**, or an artificial basin; locally, the west, or (rarely) the south: - sea (X -faring man, [-shore]), south, west (-ern, side, -ward).

In Igbo,

- a) ׀ [miri/mini] =water.
- b) י [iyi] =water spring, spring, stream, source.
- c) [iyi miri] =stream of water. ים = [iYi Miri]. The Hebrew letters and sounds are still represented in the Igbo words with correlating meanings. **A stream of water is a large body of water.** Now just take out the Hebrew root words from the Igbo to get spelling and pronunciation of ׀ which is [YiM], thus we have the correct spelling and pronunciation of this word and

know that it is right by the root word breakdown which denotes the right correlating meaning from the concordance.

With the Spirit guiding us through the Bantu dialects, we can understand the word אֱלֹהִים, is actually a sentence. It is ALaHaYiM, the PowersH352 themH1931 controllingH3935 the earth (ala) and the waters.H3220 Thus we have the proper pronunciation and spelling of אֱלֹהִים, which is ALaHaYiM.

124. Almighty: Shodaye

Gen 17:1 And when Abram was ninety years old and nine, AHAYAH appeared to Abram, and said unto him, I am the AlmightyH7706 Ala; walk before me, and be thou perfect.

Yiddish: H7703 שׁדָּד shâdad shaw-dad' A primitive root; properly to be burly, that is, (figuratively) powerful (passively impregnable); by implication to ravage: - dead, destroy (-er), oppress, robber, spoil (-er), X utterly, (lay) waste.

Yiddish: H7706 שׁדַּי shadday shad-dah'ee From H7703; the Almighty: - Almighty

This words meaning is still prevalent in the Igbo today. As the root words of H7703 shows, it means to destroy, ravage, or lay waste. All these meanings denote the power to crush or beat down. In Bantu the root word of שׁדָּד is [ד d]. In Yoruba, ד is the root of [דָּ/ dá] =drought ravaged [ida] =sword (violence) [idaloro] =scourge, torture. In Igbo the root word of ד is [ד=daa] = to break, crush, דד is [odada] =break [dada] =to bring down with force. [da de] = perpetual bringing down. For example, when a person wants to fight someone in Igbo they can say [Ana m ga shoda gi] = I am going to crush you. [sho daa] = all crushing. [ש=sho/so] =can be used as a prefix denoting all or everything. Also, [ש שֹׁ] =make a quarel, noise, tumultuous noise. It is like [sho dada] is describing the noise and tumult of destruction when something is being brought down or [sho da de] is describing the tumultuous noise of continual destruction. Now [ye] =he, him, the one, so [shoda ye] =the one who crushes all or crushes with a tumultuous noise, Hence Ahayah is the Almighty (shoda ye). These studies show the reader that Bantu meanings today still correlate to their ancient definitions in the concordance to help understand it is actually Hebrew. The proper pronunciation and spelling for this word is שׁדַּי ShōDaDe. H7706 שׁדַּי is ShōDaYe, the Almighty.

125. The Most High: Eluyaonō

Isa 14:14 I will ascend above the heights of the clouds; I will be like the most High.H5945

Yiddish: H5945 עֲלִיּוֹן 'elyôn el-yone' From H5927; an elevation, that is, (adjectively) lofty (comparatively); as title, the Supreme: - (Most, on) high (-er, -est), upper (-most).

[עֲל=elu] =up, high, higher, height.

[י=ya] He, him, the one,

[וּ=unō/ono] =sit, inhabit.

H	Y	H	A			R	Sh	A			H	Y	H	A
ה	י	ה	א			ר	ש	א			ה	י	ה	א

Exo 3:14 תאמר **H559**כה**H3541**ויאמר**H559**אהיה**H1961**אשר**H834**אהיה**H1961**משה**H4872**אל**H413**
H430אלהים**H559**ויאמר

H112 לבני ישראל H1961 אהיה H7971 לחניש H413 אליכם:

Yiddish: Ehyeh Asher Ehyeh; This is not the correct pronunciation of The Name given to Moses. The Masoretic scholars have sought to hide his name from the world. As can be seen in the definition, they give H1961 היה, but they do not give us a concordance number for his whole name היה אהיה AHYH. They only give the root word, so that they can continue to claim his real name is YHWH. We thank Ahayah for the awakening out of slumber. Ahayah showed that we can use H165 אהי AHY to get confirmation that “Ahayah” means “I will be”, to ensure that Ahayah is the right name given to Moses, because He is the one who “was,” “is” and “will be”.

Hos 13:10 מלכך אפוא ויושיעך בכל- עריך- ושפטיך אשר אמרת תנה לי מלך ושרים

Hos 13:10 I will be **H1961** thy king: where is any other that may save thee in all thy cities?
and thy judges of whom thou sadist, Give me a king and princes?

Yiddish: H165 ^{ה'הי} 'ehfey e-hee' Apparently an orthographical variation for H346; where. (Used in Hos 13:10, Hos 13:14). “I will be” is often the rendering of the same Hebrew form from H1961: - I will be (Hos 13:10, Hos 13:14) [which is often the rendering of the same Hebrew form from H1961].

Yiddish: H1961 אָהַיָּא *haw-yaw'* A primitive root (compare **H1933**); to *exist*, that is, **be or become, come to pass (always emphatic, and not a mere copula or auxiliary)**; - beacon, X altogether, be (-come, accomplished, committed, like), break, **cause**, come (to pass), continue, do, faint, fall, + **follow, happen**, X have, last, pertain, quit (one-) self, require, X use.

The name [א A] [ה H] [י Y] [ה H] אהיה means **I AM**. The [א /A] = I [היה/Hayah] =Am, Be, Exist, will be. In Igbo, [haa ya] = let it be.... They still have the root word היה from אהיה in their language. The Northern kingdom, particularly the children of Naphtali in Hawaii, have retained the root word ה ha in their dialect for many of the meanings of **H1961 היה** like 'become, accomplished, committed, happen, cause, follow' as well. In Hawaii [hana] =become, accomplished, committed, happen (-s, -ing), cause [hahai] =follow. They also retained the sound of 'aya' in hayah and the meaning 'exist' in the word [aia] =exist, existing (pronounced like a-ey-ah), so we have comfort to know the Hebrews can still understand היה Hayah among the dialects because we see the Igbo say [haa ya] =let it be, and the Hawaiians have [aia] =exist, along with the root word ha still in their dialect. Ahayah is still spoken in everyday language among the Igbo as well. [Aha ya] = His name. The meaning in Igbo "His Name" is still powerful because there is no name that can be given to the Father besides Ahaya which is His Name. Seeing as though the original pronunciation has not changed as is evident in the Igbo, we need only to add the "h/ה" that is missing in the Bantu spelling to reconcile the Bantu to its original Hebrew spelling because the h/ה is a suffix that intensifies the word, which makes **H1961 היה** "always emphatic". We have confirmation from the ancient records and the true Hebrew dialects spoken by the Bantu's that the name of the Father is Ahayah. It is amazing that we still can understand his name by the root word hayah because [haa ya] means "let it be" in Igbo and [aia] =exist, existing in Hawaiian. It is interesting how Ahayah means "I am/I will be/I was" since in Hebrew culture, **names are appointed for particular positions, functions, or relationships, and/or they express hopes or prophecy**. For example, Moses, his name means "to draw out," which was according to the hope that he would draw the Israelites out of Egypt, as his sister prophesied he would do in **Jasher 68:1**, thus making his name prophetic as well because he did deliver them. The name was also denoting his position and function (purpose) as the one who would draw them out. This gives us an idea of how powerful a name is. Hence it is striking that the Father's name is Ahayah. It describes his position that he always was in existence, meaning he was before anything else ever was, even time itself. **Daniel 7:9** His name describes his function/purpose in that he is, has been, and will be in existence for ever. **Revelations 1:8** His name is also prophetic of the fact that he will indeed always exist and this prophecy is always being fulfilled because he is always in existence. In regards to the Father, there is no name fitting enough to encompass the omnipotence and righteous characteristics of The Father besides Ahayah אהיה seeing as though that is the name the Angel gave directly to Moses, who was the only person to ask for the name and receive the

direct answer in the Hebrew records. Also, Ahayah is the only word that describes his position as him that was, is, and, shall be.

Rev 4:8 And the four beasts had each of them six wings about {him}; and {they were} full of eyes within: and they rest not day and night, saying, Holy, holy, holy, Ahayah Ala Almighty, **which was, and is, and is to come.** (We see his position is declared to be that he was, is {am}, and is to come {i.e. will be}.)

When one searches the Hebrew records, the word Ahayah (אהיה) denotes I was, I am, I will be, which is the position of the Father.

Job 17:6 He hath made me also a byword of the people; and aforetime **I was**^{H1961} as a tabret.

Job 12:4 **I am**^{H1961} {as} one mocked of his neighbour, who calleth upon God, and he answereth him: the just upright {man is} laughed to scorn.

Exo 3:12 And he said, Certainly **I will be**^{H1961} with thee; and this {shall be} a token unto thee, that I have sent thee: When thou hast brought forth the people out of Egypt, ye shall serve God upon this mountain.

So we understand אהיה is spelled **AHaYaH** and pronounced **Aha ya** /aħa ja/ .

Now let's look at אשר.

Yiddish: H834 אשר 'āsher ash-er' A primitive relative **pronoun** (of every gender and number); **who, which, what, that;** also (as adverb and conjunction) **when,** where, how, because, in order that, etc.: - X after, X alike, **as** (soon as), because, X every, for, + forasmuch, + from whence, + how (-soever), X if, (so) that ([thing] which, wherein), X **though,** + until, + whatsoever, when, where (+ -as, -in, -of, -on, -soever, with), which, whilst, + whither (-soever), who (-m, -soever, -se). As it is indeclinable, it is often accompanied by the personal pronoun expletively, used to show the connection.

The Bantu's still use the root word ש as a relative pronoun. In Igbo, [sɪ na] =that. In Ewe dialect, [si] =which, who, that, [ési] =as, when [sia] =this [siwo] =who (plural). In the Shona dialect of Zimbabwe, [chii] =what. In Yoruba, [śá] =however, though. So one can see how ש gets pronounced in different ways among the Bantus like /tʃ/ (ch) or /s/ or /ʃ/ (sh).

Now to edify on **H834** אשר, in the name, אהיה אשר אהיה =I AM **THAT** I AM. **H834** אשר [א=A][ש=Sh][ר=R] would be spelled **Asiri** today in Igbo. Some dialects pronounce ש as shi instead of si as well and shi is a better pronunciation of ש. All the Hebrew characters are still represented in the word to this day, so with the Bantu dialect we can get the proper pronunciation. The root word of אשר is [ש]. ש can make a few sounds like some of the former words we went over that are correlated to “ש” in #112,113,124. One can deduce

the right pronunciation of אשר by the dialogue Moses had with the angel in the burning bush. In Igbo, the root word of אשר is [ש] = [si].

- a) [si/shi] =said, say,call. [shi]
- b) [siri/shiri] =said [asiri/ashiri] =gossip (casual talk or reports about other people), called
- c) [si na] =that, just like H834 אשר=THAT
- d) [asi/ashi] =say.

In Igbo, [אשר] =Asiri and the ש helps us know to pronounce it as Ashiri. [Ashiri] =called, said (as if you're telling someone something that you heard from someone else i.e. gossip). This lets us know that Yache {the Angel of Ahayah} told Moses the name that He himself heard from the Father, even as he said 'all things that I have heard of my Father I have made known unto you' {John 15:15} and it validates that Yache did not speak of Himself, but he spoke according to what the Father spoke unto him even as he said 'For I have not spoken of myself; but the Father which sent me, he gave me a commandment, what I should say, and what I should speak. And I know that his commandment is life everlasting: whatsoever I speak therefore, even as the Father said unto me, so I speak.' {John 12:49-50} The name Ahayah Ashiri Ahayah is life everlasting indeed, even the seal of truth. {Gad the Seer 1:54} So if we read Exo 3:13-14 with the Igbo meanings of אהיה אשר אהיה, [Aha yah Ashiri Aha yah], it would mean:

1. "His Name is called His Name (His name is called Ahayah)" Thus shalt thou say unto the children of Israel, Ahayah, hath sent me unto you. (The Angel's response to Moses' question, "what is his name?" would naturally be "His name is....." The same way we answer today when someone asks us "what is his name," we can say "His name is called....." He merely relayed to Moses what He himself heard of the Father because whatsoever the Father told him to say, he speaks. [John 12:49-50;15:15] Hence in Igbo, one can still understand that the Angel was casually talking(asiri) with Moses about the Name of the Father)
2. "His Name is His Name (His name is Ahayah)" Thus shalt thou say unto the children of Israel, Ahayah, hath sent me unto you. (if you type "Aha ya Asiri Aha ya" in google translate from Igbo to English this is the translation you will get. Of course google tries to hide the truth from us as well, but they can't hide it all. When someone asks us "what is his name," we can also say "His name is.....")
3. "His Name said His Name (Ahayah said Ahayah)" Thus shalt thou say unto the children of Israel, Ahayah, hath sent me unto you. (this is interesting because The Angel is speaking on Behalf of the Father, so it would be the Angel telling Moses what the Father, Ahayah, said, which was "Ahayah ". So Moses asked "what is his name?" and the Angel, the messenger of Ahayah, responded on behalf of Ahayah to tell Moses exactly what Ahayah said, hence it could be interpreted that he said "Ahayah

said Ahayah.” One can even understand this because He literally told Moses, ‘thus shalt thou say unto the Children of Israel, Ahayah, hath sent me unto you.’ So he told Moses what Ahayah said, which was “Ahayah,” and then told him to go tell the children of Israel the same thing.)

The fact that, “Ahayah” is what was told to Moses, and “Ahaya” is still in the Bantu dialects to this day is amazing. If one applies the Bantu meaning to what transpired in **Exodus 3:13-14**, essentially the same understanding is given.

Exo 3:2 And the angel **H4397** of **AHAYAH** appeared unto him in a flame of fire out of the midst of a bush: and he looked, and, behold, the bush burned with fire, and the bush was not consumed. (An angel, by definition is ‘to dispatch as a deputy, a messenger.’ Hence, the Angel was dispatched to speak on behalf of Ahayah the Father. This Angel is Yache, the Voice of Alahayim **1 Cor 10:1-4; Acts 22:14-15**)

Exo 3:6 Moreover he said, I am the Alahayim of thy father, the Alahayim of Abraham, the Alahayim of

Isaac, and the Alahayim of Jacob. And Moses hid his face; for he was afraid to look upon Alahayim. (This is Yache speaking, Jacob knew the Angel was who was delivering him, **Genesis 48:15-16** hence the Angel is speaking as one with authority because the Father gave him authority **John 5:27; Luke 4:32; Matt 7:29**, and he is speaking the words of the Father) **John 12:49-50**

Exo 3:13 And Moses said unto Alahayim, Behold, when I come unto the children of Israel, and shall say unto them, The Alahayim of your fathers hath sent me unto you; and they shall say to me, **What is his name? what shall I say unto them?** (Moses asked the Angel he was speaking with, what shall he say the name of Alahayim is when they ask him. Remember names have major significance. It is interesting that the Same Angel Yache testified to the true name in his time on the earth just as he did to Moses) **John 8:58**

Joh 8:56 Your father Abraham rejoiced to see my day: and he saw it, and was glad.

Joh 8:57 Then said the Jews unto him, Thou art not yet fifty years old, and hast thou seen Abraham?

Joh 8:58 Yache said unto them, **Verily, verily, I say unto you, Before Abraham was, I am.** **G1510** (In the Hebrew he said “Ahayah”. You can confirm this fact by the definition of the Greek word that is written in the New Testament. Keep mind, **H1961** **הָיָה** is the only words that means “to exist, be, become **emphatically**” so only **אֲנִי** can mean “I exist (**emphatically**)” and the Greek word **G1510** denotes the same meaning in Greek. There is no other word in the Hebrew language to denote the same thing. Neither **H1933** **הָיָה** nor **H1934** **הָיָה** is emphatic existence.)

G1510 **ἐγώ** **ἐμί** **eimi** i-mee' First person singular present indicative; a prolonged form of a primary and defective verb; **I exist (used only when emphatic):** - am, have been, X it is I, was.

Yddish: **H1961** **הָיָה** **hâyâh** haw-yaw' A primitive root (compare **H1933**); **to exist, that is, be or become, come to pass (always emphatic, and not a mere copula or**

auxiliary): (The definitions shows that Ahayah is the word that was spoken because the Greek definition said 'used only when emphatic' and hayah is 'always emphatic.')

Joh 8:58 Yache said unto them, **Verily, verily, I say unto you, Before Abraham was, I am.** ^{G1510} (This exchange of words between Yache and the Israelites also confirms that Moses went and told the Children of Israel, that Ahayah sent him (not any other name) as he was commanded in **Exo 3:14** by the fact that the Israelites understood the name of Alahayim was Ahayah in the New testament and took great offense at Yache because he testified that he was the Alahayim of their fathers.)

Exo 3:13 And Moses said unto Alahayim, Behold, when I come unto the children of Israel, and shall say unto them, The Alahayim of your fathers hath sent me unto you; and they shall say to me, **What is his name? what shall I say unto them?**

Exo 3:14 And Alahayim said unto Moses, **His name is His Name** (Ahayah Ashīrī Ahayah): and he said, Thus shalt thou say unto the children of Israel, **His Name (Ahayah)** hath sent me unto you. (Moses asked what is the name of the Alahayim of the fathers so he would have an answer for the Israelites. The Angel, a messenger of Ahayah, told him "His Name is Ahayah" or Ahayah said Ahayah" or "Ahayah is called Ahayah" or "His Name is called Ahayah." Thus answering Moses' question because his name was not revealed unto Abraham, Isaac, and Jacob) **Exo 6:3**

Lastly, a third witness of the true name given in the Book of Gad the seer when the angel is sent and testifies that the seal of truth is אֱהִיָּה אֲשֶׁר אֱהִיָּה.

The Words of the Book of Gad the Seer 1:54 the one dressed in linen came down to me and touched me, saying "Write these words and seal with the seal of truth for אֱהִיָּה אֲשֶׁר אֱהִיָּה is my name, and with my name though shalt bless all the house of Israel, for they are of a true seed.

So, In conclusion, The Father is named **AHaYaH ASHīRī AHaYaH** (pronounced by the phonetic alphabet notations /aħa ja ašīrī aħa ja/). The true name was confirmed 3 times:

- 1) When it was asked of by Moses by the Angel
- 2) When the Angel testified his name is the seal of truth to bless the true seed of the house of Israel.
- 3) When Yache testified of it in the Gospel.

There are 3 witness, the Law (Moses) the prophets (Gad) and the Gospel (Yache) which establishes the matter.

127. H1934 הוּוָה הוּא: HUwaH

Though it's a **Chaldean** word, we can understand it because Chaldean is derived from Hebrew since Hebrew is the first language in the world. This word helps to show that the Bantu's speak the language of creation to this day because through their root words a person can understand other languages that derive from it.

Hebrew: **H1933** הוּא **Hūwa** means “to be/to exist in this visible world/physical existence”.

(Click on **H1933** to reference back to the breakdown of the word)

This section is to cover the misconception that **H1934** הוּה means “to be, to exist, become” like **H1961** הִיָּה in Hebrew. Thankfully, Ahayah's Spirit has revealed much understanding and used the concordance by showing **H1934** הוּה is corresponded to **H1933** הוּא, which makes it clear that **H1934** הוּה and **H1961** הִיָּה are not the same words nor do they have the same meaning, but in fact, it is **H1934** הוּה and **H1933** הוּא that have the correlating meanings with each other. As we discussed prior in **#104 H1933** הוּא means to exist in this physical world of things that are visible to us. **H1934** הוּה is corresponding to **H1933** הוּא because הוּה really means “to see, look, or behold things that exist in this physical world” hence it relates to things that physically exist too. The root words are in Bantu, Let's look at the definition of **H1934** הוּה and then look at the root words so we can see the correlations.

Chaldee/Aramaic: **H1934**

Original: הוּה הוּא

Transliteration: **hâvâ' hâvâh**

Phonetic: *hav---aw'*

Strong's Definition: (Chaldee); corresponding to **H1933**; to exist ; used in a great variety of applications (especially in connection with other words): --- **be**, become, + **behold**, + **came** (to pass), + cease, + **cleave**, + **consider**, + do, + give, + **have** + judge, + keep, + **labour**, + mingle (self), + put, + **see**, + **seek**, + set, + **slay**, + take heed, tremble, + walk, + would.

The root words הוּ and ו will help us understand the meaning of **H1934** הוּה. **H1934** הוּה means “behold, see” because of the root word [הו---Hu] which is in the Igbo word [hɔ] =see, saw, behold. Also **H1934** הוּה means “, ‘see, seek, came, be, consider” because of the root word [ו-wa] is in the Yoruba word [wa] =seek, look up, trace, came, come [wo] =look, see, watch, view, consider [wà] =be. Also **H1934** הוּה means “cleave, slay” because the root word [ו-wa] in the Igbo is [wa] =cut, split; and in Yoruba the root word הוּ is [hu] =kill [ho] =broke, like when you cleave something in two. **H1934** הוּה means “walk” because the root word [ו-wa] in the Igbo is [wa] =wander, explore. **H1934** הוּה means “labour” because the root word [ו-we] is in the Igbo word [iwe] =Hire, and [ו] in Yoruba [owẹ] =hired [owo] =business, so one can see how both dialects correlate to labour. Also the root word הוּ is the root word in the Igbo word [ohu] =slave, servant, which is the person

who does labour. **H1934 הוה** means “*tremble*” because the root word [ו-**wu**] is in the Igbo word [egwu] =frighten, afraid. . **H1934 הוה** also means ‘*have*’ from the word [nwe] =have. As you the reader can see, the Hebrew root words are still in the Bantu dialects. Now concerning the comparison of the words **H1934 הוה** and **H1933 הוא** , the meaning of the root words help understand that they both mean *to exist* but merely in this physical world, not the spiritual. The root word [ו-**wa**] is the key. [wa] is the root word for both **H1934 הוה** and **H1933 הוא**. In Igbo, [wa] =the world, space, earth [uwa] =visible world (as oppose to spiritual world), physical existence, earth, space, nature. Now the same root word [ו-**wa**] is in Yoruba and helps us understand why **H1934 הוה** means “*to exist*” because [wà] =existence, be [wíwà] =existence, being [wa laaye] =exist. Also, הו-Hu is in the Igbo word [hụ] =see, saw, behold. So by understanding the root words, it is evident that [hụwa] is describing what one can see (hụ) that exists (wa) in this world, (wa/uwa) not the spiritual world. Ahayah is gracious to give the Hebrew root words to see the correlation between **H1934 הוה** and **H1933 הוא** to truly understand them. It is even interesting because the Bantu can help you understand what Daniel was saying in his book, like **Daniel 2:28**, he was telling the king that Alaha had made known “what shall be (wà) seen (hụ/wo),” which means what shall come (wa) into existence (wa) in the latter days in this visible world (uwa).” And in **Dan 2:31**, we can understand why the word is used for “sawest” because Igbo [hụ] means “to see, saw” and Yoruba [wo] =see. The Bantu’s can understand the Chaldean words because Chaldean derives from Hebrew even though Chaldean is a different accent and dialect.

Dan 2:28 But there is a Alaha in heaven that revealeth secrets, and maketh known to the king Nebuchadnezzar what shall be **H1934** in the latter days. Thy dream, and the visions of thy head upon thy bed, are these;

Dan 2:31 Thou, O king, sawest, **H1934** and behold a great image. This great image, whose brightness was excellent, stood before thee; and the form thereof was terrible.

According to scriptures, Chaldean (neo Aramaic) is a different language than Hebrew, which is why the Chaldean speakers today sound so different from the Bantu, the true Hebrew Speakers. The Hebrews learned the language of the Chaldeans in captivity, **[Dan 1:3-4]** but they didn’t stop speaking Hebrew by evidence of Sirach knowing Hebrew after the Babylonian captivity [Ecclesiasticus 1:1 prologue], Yache speaking Hebrew in the gospels [Mark 5:41] then speaking Hebrew to Paul from heaven **[Acts 26:14-15]**, Paul speaking Hebrew to the Jews who understood Hebrew **[Acts 21:40;22:1-2]**, and John who spoke Hebrew in the gospel **[John 5:2; 19:17]** and after Jerusalem was destroyed in 70 A.D., he still spoke Hebrew in the book of Revelations.**[Rev 16:16]** John is a good example of how the Hebrews retained their language even though they learned other languages because John was writing and understood Greek while retaining his own Hebrew language, **[Rev 9:11]** even as in the ancient times some men of Judah knew Syriac (Aramaic) as well as Hebrew (the Jews language). **[II Kings 18:18-26]** Now one can understand why the Bantu’s still speak Hebrew because they never stopped speaking it

when they fled Jerusalem. Even Daniel still spoke and wrote Hebrew though he was learned in the learnings and tongue of the Chaldeans because in his book, chapter 2-7 are Chaldean, which majority of the book from chapter 1, 8-12 are all Hebrew, which shows He still spoke and understood the Hebrew language, so one can see that he could speak both languages. Chaldean, known as Neo-Aramaic today, actually sound more similar to Yiddish than it does to Bantu, which helps you see, it was a concerted effort to make it seem that the Israelites started only speaking Chaldean (Aramaic) in the New Testament, to keep us from knowing what real Hebrew sounded like so that we would believe Yiddish is Hebrew due to its similarity to the Chaldean dialect, but now you know Yiddish isn't Hebrew. We will also see according to the Hebrew records that Hebrew is not the same as Chaldean because Chaldean is one of the 70 languages of the Gentiles, not Hebrew, which is the holy language.

Gen 11:1 And the whole earth was of one language, and of one speech. (All spoke Hebrew before the languages were confounded. You have evidence of the fact by the name of the tower being Hebrew, **Babalū/gBabalū**.)

Gen 11:2 And it came to pass, as they journeyed from the east, that they found a plain in the land of Shinar; and they dwelt there.

Gen 11:3 And they said one to another, Go to, let us make brick, and burn them thoroughly. And they had brick for stone, and slime had they for mortar.

Gen 11:4 And they said, Go to, let us build us a city and a tower, whose top may reach unto heaven; and let us make us a name, lest we be scattered abroad upon the face of the whole earth.

Gen 11:5 And AHAYAH came down to see the city and the tower, which the children of men builded.

Gen 11:6 And AHAYAH said, Behold, the people is one, and they have all one language; and this they begin to do: and now nothing will be restrained from them, which they have imagined to do.

Gen 11:7 Go to, let **us** go down, and there confound their language, that they may not understand one another's speech. (That "us" he was speaking to was 70 angels, of whom came the 70 languages of the 70 nations.)

Jasher 9:32. And Alahayim said to **the seventy angels** who stood foremost before him, to those who were near to him, saying, **Come let us descend and confuse their tongues**, that one man shall not understand the language of his neighbor, and they did so unto them.

Jasher 9:33. And from that day following, they forgot each man his neighbor's tongue, and they could not understand to speak in one tongue, and when the builder took from the hands of his neighbor lime or stone which he did not order, the builder would cast it away and throw it upon his neighbor, that he would die.

Gen 11:8 So AHAYAH scattered them abroad from thence upon the face of all the earth: and they left off to build the city.

Gen 11:9 Therefore is the name of it called **Babel**; because **AHAYAH** did there confound the language of all the earth: and from thence did **AHAYAH** scatter them abroad upon the face of all the earth.

After every nations language was confounded, All nations were given a choice of who they will serve, and out of all the Nations from the loins of Noah, only Shem, Eber, and Abraham preserved the Hebrew language. The precepts are {**Deuteronomy 32:7-9**; **Sirach 17:17**; **Genesis 11:6-8**; **Jasher 9:32-37**; **Testament of Naphtali appendix 1 ch. 8-10**}. The precepts tell of the 70 angels being sent with Michael at their head over them, but Michael was not numbered among the 70. The 70 nations from Noah's loins all had to choose who they will serve, and all the nations chose to serve each his individual angel out of the 70 angels which taught him the language of his nation. For example, wicked Nimrod was first to choose the angel that taught him the language of Cush in 1 hour, then all the other nations followed his decision to worship the angels of their own language. On the other hand, the Hebrew language, the language of creation, (**Jubilee 12:24-27**) only remained in the house of Shem, Eber, and Abraham.

The Appendix of the Testament of Naphtali App 1 8-10

8:3 And do not forget Ahayah your Alahayim, the Alahayim of your fathers; who was chosen by our father Abraham when the nations were divided in the time of Peleg.

8:4 For at that time Ahayah, blessed be He, came down from His highest heavens, and brought down with Him seventy ministering angels, Michael at their head.

8:5 He commanded them to teach the seventy families which sprang from the loins of Noah seventy languages.

8:6 forthwith the angels 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 in the house of Abraham our father, who is one of their descendants.**

9:1 And on that day Michael took a message from Ahayah, and said to the seventy nations, to each nation separately:

9:2 "You know the rebellion you undertook, and the confederacy into which you entered against Ahayah of heaven and earth, and **now choose today whom you will worship, and who shall be your intercessor in the height of heaven.**" (Yache is the only mediator between Alahayim and men I Tim 2:5)

9:3 Nimrod the wicked answered and said, "For me there is none greater than he who taught me and my people in one hour the language of Kush."

9:4 In like manner also answered Put, and Mizraim, and Tubal, and Javan, and Mesech, and Tiras; and every nation chose its own angel, and none of them mentioned the name of Ahayah, blessed be He.

9:5 But when Michael said unto Abraham our father, "Abram, whom doest thou choose, and whom wilt thou worship?" Abram answered, "I choose and select only Him who said, and the world was created; Who formed me in the womb of my mother, body within body; Who placed in me spirit and soul; Him I choose, and to Him I will cleave, I and my seed, all the days of the world."

10:1 Then the Most High dispersed the nations, and apportioned and allotted to every nation its share and lot

10:2 And from that time all the nations of the earth separated themselves from Ahayah, blessed be He; only the house of Abraham remained with his Creator to worship Him; and after him Isaac and Jacob.

10:3 Therefore, my sons, I conjure you not to go astray and worship any other alahayims than Him whom your fathers have chosen. "

This account is validated if we look at **I Chronicles 1:4-23**. The sons of Noah were 70 nations when excluding Shem and Eber because they kept the Hebrew tongue by choosing Yache as their intercessor, just as the scriptures explained. Highlighted **Hebrew Speakers**
Chaldean/Aramaic Speakers

The 70 nations of the Children of Noah that received the 70 languages at the tower of Babel

(Noah, Shem & Eber excluded as Hebrew Speakers) App Naphtali 8-10

Gen 10:1-32, 1 Chronicles 1:4-23 (Jasher 9:32)

Noah

Shem	1. Ham	2. Japheth	3. Gomer	4. Magog	5. Madai	6. Javan	7. Tubal	8. Meshech	9. Tiras	10. Ashchenaz	11. Riphath	12. Togarmah	
13. Elishah	14. Tarshish	15. Kittim	16. Dodanim	17. Cush	18. Mizraim	19. Put	20. Canaan	21. Seba	22. Havilah	23. Sabta	24. Raamah	25. Sabtechah	
26. Sheba	27. Dedan	28. Ludim	29. Anamim	30. Lehabim	31. Naphtuhim	32. Pathrusim	33. Casluhim (of whom came the Philistine)	34. Caphthor	35. Zidon	36. Heth	37. Jebusite	38. Amorite	
39. Girsah	40. Hivite	41. Arkite	42. Sinite	43. Arvadite	44. Zemarite	45. Hamathite	46. Elam	47. Arphaxad (Chaldean)	48. Aram (Aramaic)	49. Asshur	50. Lud	51. Uz	
52. Hul	53. Gether	Eber	54. Mash (Meshech)	55. Salah	56. Peleg	57. Joktan	58. Almodad	59. Sheleph	60. Hazarmaveth	61. Jerah	62. Hadoram	63. Uzal	64. Diklah
65. Ebal	66. Abimael	67. Sheba	68. Ophir	69. Havilah	70. Jobab	Naphtali 8:4 For at that time Ahayah, blessed be He, came down from His highest heavens, and brought down with Him seventy ministering angels, Michael at their head. 8:5 He commanded them to teach the seventy families which sprang from the loins of Noah seventy languages. 8:6 forthwith the angels 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 in the house of Abraham our father, who is one of their descendants.							

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We see thru precepts that in the split of the languages, **(47) Arphaxad's** language was one of the 70, which is known to us today as **Chaldean** (Neo Aramaic), and **(48) Aram's** language is known today as **Syriac/Aramaic**. **Both the language of Chaldaea and Aram are not Hebrew according to precepts**. Rather, Chaldean and Aramaic are tongues of 2 out of the 70 Angels, who are the spirits of authority over the Gentiles.

Jubilee 15:30 For Ishmael and his sons and his brothers and Esau, Ahayah did not cause to approach Him, and he chose them not because they are the children of Abraham, because He knew them, but He chose Israel to be His people.

Jubilee 15:31 And He sanctified it, and gathered it from amongst all the children of men; for there are many nations and many peoples, and all are His, **and over all hath He placed spirits in authority to lead them astray from Him.**

Jubilee 15:32 **But over Israel He did not appoint any angel or spirit**, for He alone is their ruler, and He will preserve them and require them at the hand of His angels and His spirits, and at the hand of all His powers in order that He may preserve them and bless them, and that they may be His and He may be theirs from henceforth for ever.

Sirach 17:17 **For in the division of the nations of the whole earth he set a ruler over every people; but Israel is Ahayah's portion:**

The evidence of the seventy languages is also found in **Jasher 48:43-47**. The Egyptians had a custom that in order to speak to the king face to face one had to know all 70 languages.

Jasher 48:43. And the throne upon which the king sat was covered with gold and silver, and with onyx stones, and it had seventy steps. 44. And it was their custom throughout the land of Egypt, that every man who came to speak to the king, if he was a prince or one that was estimable in the sight of the king, he ascended to the king's throne as far as the thirty first step, and the king would descend to the thirty sixth step, and speak with him. 45. If he was one of the common people, he ascended the third step upwards, and the king descended the fourth downwards and speak to him. Their custom was, moreover, that any man who understood to speak **in all the seventy languages, he ascended the seventy steps**, and went up and spoke till he reached the king. 46. And any man who could not complete the seventy, he ascended as many steps as the languages which he knew to speak in. 47. And it was customary in those days in Egypt that no one should reign over them, but who understood to speak in the seventy languages.”

It is also shown in the Old Testament, that Syrian and Hebrew are not the same language because the Hebrew speakers of Judah could not understand it, but the learned people of the land understood both Hebrew and Syrian.

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**; for we understand it: **and talk**

not with us in the Jews' language in the ears of the people that are on the wall. (They asked him to speak Aramaic (Syrian) so that the rest of the Hebrew speakers wouldn't be able to understand him. Aramaic was a different language than the Jew's language, Hebrew.)

2Ki 18:27 But Rabshakeh said unto them, Hath my master sent me to thy master, and to thee, to speak these words? hath he not sent me to the men which sit on the wall, that they may eat their own dung, and drink their own piss with you?

2Ki 18:28 Then Rabshakeh stood **and cried with a loud voice in the Jews' language**, and spake, saying, Hear the word of the great king, the king of Assyria:

Dan 2:4 Then spake **the Chaldeans to the king in Syriack**, O king, live for ever: tell thy servants the dream, and we will shew the interpretation. (Syriack was also a language spoken among the Chaldeans according to scripture.)

----- The deception of thinking Hebrew and Chaldean/Aramaic are the same is the key to this misleading of the people, because Chaldean sounds like Yiddish and hides the fact that Bantus speak Hebrew. It also is a means to promote the false names of Christ and hide the identity of the Hebrews.

In conclusion **H1934 הוה** is Chaldean and in their language its meaning is derived from the Hebrew **H1933 הוה\הוא Huwa** which denotes physical existence in this visible world, not the eternal emphatic existence as **H1961 היה Hayah**.

128. Holy Spirit: the Spirit of Alahayim/The Spirit of Wisdom/Wisdom.

Isa 63:10 והמה מרו ועצבו את- ---רוח H7307 קדש H6944 ויהפך להם אויב הוא נלחם במ

Isa 63:10 But they rebelled, and vexed his holy Spirit: therefore he was turned to be their enemy, and he fought against them.

Yiddish: H7307 רוח rūach roo'-akh From H7306; wind; by resemblance breath, that is, a sensible

(or even violent) exhalation; figuratively life, anger, unsubstantiality; by extension a region of the sky; by resemblance spirit, but only of a rational being (including its expression and functions): - air, anger, blast, breath, X cool, courage, mind, X quarter, X side, spirit ([ual]), tempest, X vain, ([whirl-]) wind (-y)

Yiddish: H6944 קדש qôdesh ko'-desh From H6942; a sacred place or thing; rarely abstractly sanctity: - consecrated (thing), dedicated (thing), hallowed (thing), holiness, (X most) holy (X day, portion, thing), saint, sanctuary.

Yiddish: Ruakh Kodesh. This is incorrect pronunciation of the words קדש and רוח, its sound does not denote the true Hebrew meaning. The American Hebrew 'Ruwak Kadesh/Rawak Kadash' is the incorrect pronunciation of the words as well.

The proper pronunciation of רוח קדש is RuWaKa KwaDoShi, and is spelled [RuWaCha KwaDoShi] As one can see the Hebrew letters are still represented in the Igbo, now we will see the meanings of the words are also still retained in the Bantu dialects because Bantu is Hebrew.

Yiddish: H7307 רוח means wind, violent wind according to the definition and this is exactly what it means in Bantu still to this day when you look at the root words. We will look at some Igbo words.

- e) רו [rū] =wind [rū] =blow [fūrū] =blast [nerūghari] =moving wind(you can see the root of the word is ru). In Yoruba we can understand why H7307 רוח means a region of the sky because רו is the root word in [ofurufu] =sky [orun] =sky, air. Also [ro] =think thought, meditate [ero] =mind, so we can understand why H7307 רוח means 'mind.'
- f) ו [wa] =break through, burst out, burst on, Force out. [iwe] =anger, so we can understand why H7307 רוח can mean 'anger' if you change the pronunciation of ו. In Yoruba [iwa] =violent, hence the definition is also a 'violent exhalation.'
- g) ה [ka] =break (this is a "ch," but it makes a "k" sound in this word) [kū] =blow, air, blow of wind, breathe

[ikuku] =wind breaze, so we can understand why **H7307 רוּחַ** can mean 'breath, air' when the pronunciation of ר is changed.

h) **[Ru wa ka]** = breaking wind, violent breaking wind.

The True spelling of the word, רוּחַ is RuWaCha, and the pronunciation is Ruwaka /ruwaka/.

The word for spirit has remants of the root words and pronunciations among the Israelites in the Pacific and Indian Ocean. One can find the root word [ru], [ku] and [wa] being pronounced /va/ in some of the languages of the tribes of Polynesians islands. **Tahiti** tribe [va-ru-ra] **Hawaiian** tribe [u-ha-ne] **Marquesan** tribe [ku-ani] **Astrailian islands** [varua] **New Zealand** [wairua]. So one can see the remnants of Hebrew still amongs their dialects as well.

Yiddish: H6944 קדש means something sacred, sanctity, a consecrated or dedicated thing.

All these signify being seperated or set apart unto holiness. This meaning still holds true in the **Igbo** dialect. g) ק [kwa] =to make something

- h) ד [do] =keep, set up, place, make, sanctify [doo] pull, take, sanctified [dota] drawn [dote] place, put [dobe] keep, put [edo] =consecrated, sanctify. In Yoruba [dodo] =righteousness [ododo] =truth
- i) קד [kwado] = prepare [akwado m ije afia] I'm prepared/ready to go the market [kwadebe] prepared..[kwa doo] =to make sanctified. From the root words we know that the thing that has been made (kwa/do) or prepared (kwado) is sanctified (doo), through righteousness (dodo), and truth (ododo) and that thing is kept (do) consecrated (edo).
- j) דש [dosi/doshi] =to keep consecrated/ to keep sanctified. "do" means to keep and "shi" is a suffix making it continuous, hence "doshi" means to keep consecrated because it is continuously kept sanctified and apart. k)
- k) ש [si/shi]-suffix making the action continuous
- l) **[Kwadoshi]** =something prepared, and set apart (consecrated/sanctified) in righteousness and truth and kept consecrated/apart. When something is holy it is kept separated from everything else, hence the phrase **Kwadoshi** still has the same meaning in Bantu as it does in the Hebrew text and we get further understanding of the word through the Bantu dialects. One cannot be holy without being separated from wickedness by walking in righteousness and truth to be sanctified.

Thus we confirmed the true spelling is RuWaCha KwaDoShi and pronunciation of קדש רוּחַ is [RuWaka KwaDoShi] and it is represented in the phonetic alphabet as /ruwaka kwadoʃi/. This is the Holy Spirit, the Mother, one of the 3 that bare witness in the heavens.

Wisdom/The Spirit of Wisdom

Exo 28:3 And thou^{H859} shalt speak^{H1696} unto^{H413} all^{H3605} that are wise^{H2450} hearted,^{H3820} whom^{H834} I have filled with^{H4390} the spirit^{H7307} of wisdom,^{H2451} that they may make^{H6213} (H853) Aaron's^{H175} garments^{H899} to consecrate^{H6942} him, that he may minister unto me in the priest's office.^{H3547}

Exo 28:3 ... חכמה^{H2451} רוח^{H7307} ואתה תדבר אל כל חכמי לב אשר מלאתי

Yiddish: H2451 חֲכָמָה *chokmâh* khok-maw' From H2449; wisdom (in a good sense): - skillful, wisdom, wisely, wit.

Yiddish: H2449 חָכַם *châkam* khaw-kam' A primitive root, to be wise (in mind, word or act): - X exceeding, teach wisdom, be (make self, shew self) wise, deal (never so) wisely, make wiser.

This word is still understood when looking at the root words via the Bantu language, particularly Igbo for this word.

- ח** [che/chee] =think, mind [uche] =mind. In the Shona dialect, they still have this root word for wisdom in the word [uchenjeri] =wisdom
- כ** [ko/ka] =surpass. Exceed, be more than, be superior to [ako] =wisdom, prudence [akọ] sense
- מ** [ma] =knowledge, know, wise [ima] =to know [amamihe] wisdom, wise [maara] wise [mara/mata] know. [nwe akọ] =be intelligent [nwe akọ na uche] =be sensible, intelligent. In Yoruba [imọ] =knowledge
- ה** =makes the word feminine.
- [CheKoMa(h)] =to think (che) with surpassing (ka) knowledge(ma), in one's mind (che) which gives one sense (kọ) and wisdom (kọ) and thus one becomes wise (ma). The word has not lost its meaning in the Igbo dialect from its Hebrew origin.

The true spelling and pronunciation of חכם is **CheKọMa**, and חכמה is **CheKọMah**. The Spirit of Wisdom is **RuWaCha CheKọMaH**.

The Spirit of Alahayim

Exo 31:3 And I have filled^{H4390} him with **the spirit^{H7307} of Alahayim,**^{H430} in wisdom,^{H2451}
and in understanding,^{H8394} and in knowledge,^{H1847} and in all manner^{H3605} of
workmanship,^{H4399}
אלהים^{H430} רוח^{H7307}

The Spirit of Alahayim is, **Ruwach Alahayim**.

The name of the Holy Spirit is attested in the records as well.

Sir 24:1

Wisdom shall praise herself, and shall glory in the midst of her people.

Sir 24:2

In the congregation of the most High shall she open her mouth, and triumph before his power.

Sir 24:3

I came out of the mouth of the most High, and covered the earth as a cloud. (She is the Spirit of Alahayim that was on the face of the waters in Gen 1:2)

Sir 24:4

I dwelt in high places, and my throne is in a cloudy pillar.

Isa 57:15

For thus saith the high and lofty One that inhabiteth eternity, **whose name is Holy H6918**; I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones.

H6918

קדוש קדוש

Transliteration: Kwadoshi Kwadoshi

Phonetic: /kʷadoʃi/ /kʷadoʃi/

From H6942; sacred (ceremonially or morally); (as noun) Alahayim (by eminence), an angel, a saint, a sanctuary: - holy (One), saint.

Through precept, the Holy Spirit's name is "**Kwadoshi**" /kʷadoʃi/.

THE NAME OF SALVATION FOR THE WORLD

Shepard of Hermas: Parable 9

12[89]:1 "First of all, Sir," say I, "explain this to me. The rock and the gate, what is it?" "This rock," saith he, "and gate is the Son of Alahayim." "How, Sir," say I, "is the rock ancient, but the gate recent?" "Listen," saith he, "and understand, foolish man.

12[89]:2 The Son of Alahayim is older than all His creation, so that He became the Father's adviser in His creation. Therefore also He is ancient." "But the gate, why is it recent, Sir?" say I.

12[89]:3 "Because," saith he, "He was made manifest in the last days of the consummation; therefore the gate was made recent, that they which are to be saved may enter through it into the kingdom of Alahayim.

12[89]:4 Didst thou see," saith he, "that the stones which came through the gate have gone to the building of the tower, but those which came not through it were cast away again to their own place?" "I saw, Sir,"

say I. "Thus," saith he, "no one shall enter into the kingdom of Alahayim, except he receive the name of His

Son. (It is impossible to enter the Kingdom without the true, One and Only name of the Son.)

12[89]:5 For if thou wishest to enter into any city, and that city is walled all round and has one gate only, canst thou enter into that city except through the gate which it hath?" "Why, how, Sir," say I, "is it possible otherwise?" "If then thou canst not enter into the city except through the gate itself, even so," saith he, "a man cannot enter into the kingdom of Alahayim except by the name of His Son that is beloved by Him.

Joh 1:12 But as many as received him, to them gave he power to become the sons of Alahayim, even to them that believe on his name: (In order to receive the power to be sons of Alahayim, we must believe on the One and Only name of the Son.)

Joh 20:31 But these are written, that ye might believe that Yache is the Meshiyacha, the Son of Alahayim; and that believing ye might have life through his name.

Php 2:9 Wherefore Alahayim also hath highly exalted him, and given him a name which is above every name: (He has been given a name above every name because no one else in the scriptures has the same name as him, because if they did, his name wouldn't be above every name because there would be others with the same name.)

Php 2:10 That at the name of Yache every knee should bow, of things in heaven, and things in earth, and things under the earth;

Php 2:11 And that every tongue should confess that Yache Meshiyacha is Adono, to the glory of Alahayim the Father.

Act 4:12 Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved.

Brothers and sisters, according to the scriptures there is no other name by which we can be saved and the Saviour of the world was given a name above every name. Both these facts help us understand that His name would not be the same as anyone else's name in the Hebrew records because it is above them all, and it would make the scripture untrue that "there is none other name under heaven given" if others were given the same name in the Hebrew records. Therefore the precepts show His name is not Joshua or Jeshua because those are names of other Israelites as well, which would be against the scriptures that state his name was above every name. His name was not any rendition of יהושע ישוע or יהושע in any language. His name is not Jesus in English because that is merely an English word that etymologically derives from the Aramaic ܝܫܘܥ Yešū' through Greek and Latin. The Aramaic ܝܫܘܥ Yešū' was not a true transliteration of the Hebrew ישוע either. Also, ישוע, is the name of a few Israelites, thus showing that the name where Jesus derived from is not the name of the Saviour. Please visit the website and view the tab "where does the name Jesus come from?" for further edification. His name is not any rendition of ישעי in any language. ישעי is Jeshi or Ishi in English and it is the name of 4 israelites in the Old Testament. ישעי is what some israelite groups refer to as Yashaya/Yashiya, neither of which is his name. Nor is his name any rendition of ישעיה because that is Isaiah's name and another Israelite. **All the Hebrew names afore mentioned cannot be the Saviour's name according to precept. The truth is, His name is the primitive root word for Salvation in the Hebrew records according to the concordance, which is the ONLY word that means Saviour in the Hebrew text in the Old Testament. He said himself in Rev 22:16 "I am the Root" and that root word is H3467 ישע Yache.**

Psa 132:16 I will also clothe her priests with **salvation:H3467** and her saints shall shout aloud for joy.

Psa 132:16 וכהניה אלביש ישע וחסידיה רנן ירננו:

Hebrew: H3467 ישע

Transliteration: **yache**

Phonetic: /jatʃe/

Strong's Definition: A primitive root;

We will look at the other names that are called upon to understand what they mean to see how they are actually calling on Yah Ahayah's salvation, which is Yache, to save them.

129. Shout: Showa Cry: Chiwe

Lam 3:8 Also when I cry and **shout,**^{H7768} he shutteth out my prayer.

Psa 5:2 Hearken unto the voice of my **cry, H7773** my King, and my Alahayim: for unto thee will I pray.

Psa 34:15 The eyes of AHAYAH are upon the righteous, and his ears are open unto their **cry. H7775** **H7775** שָׁוַע shav'âh shav-aw' Feminine of **H7773**; a hallooming: - crying.

Yiddish: H7773 שְׂוַע sheva' sheh'-vah From **H7768**; **a halloo: - cry.**

Yiddish: H7768 שָׁוַע shâva' shaw-vah' A primitive root; **properly to be free; but used only causatively and reflexively to halloo (for help, that is, freedom from some trouble): - cry (aloud, out), shout**

H7775 and **H7773** comes from the primitive root word **H7768**. You can also see that the Hebrew spelling שוּע is the same for each word except **H7775** שוּעָ because the ה/h makes the word feminine. The [ש] makes a /ch/ or /sh/ sound, the [ו] makes /w/ sound, and [ע] makes an /e/ or /a/ sound. This word is still used and understood in Bantu to this day. Through the Igbo dialect, we know why the meaning of **H7768** is "to cry or shout for help." The root word that makes it mean to cry aloud/shout is [ש] = [chi] =cry [chi] =make sound with effort. This is why **H7768** שוּע means to halloo, because the person is crying out hard with effort. Also in Yoruba, שוּ is the root word that helps understand why the meanings of שוּע is 'to be free, cry' because [שוּ] is the root word in Yoruba words like [sofo] =mourn, saving, free. The root word [so] =guard, safeguard, hence that mourning or crying for help will lead to being set free, saved and guarded from future danger. Also in Yoruba, ו can be [wa] =seek, look up, so through the root words, [so wa] can mean seeking for safeguarding [so wa] =seek saving or seeking to get free. Remember the ש in Yoruba makes an /sh/ sound. So we can see how the word has different meanings based on the pronunciations. In the Yoruba dialect, pronouncing **H7768** שוּע as [sowa] or [sowa] seems to correlate best to the ancient meaning. Through the Bantu we can identify the different pronunciations of שוּע very well, which are chiwe/chîwa and showa/showa. The Igbo words chiwe/chîwa seems to explain the word **H7773** שוּע best in some respects.

- f) [ש] = [chi] =cry [chi] =make sound with effort [chîa] =scream [ochîchî] =hard sobbing
- g) [וע] = [we/wa] =suffix making the action continuous
- h) [שוּע][chiwe/chîwa] =Continuous hard crying out or shouting, which is directly correlated to **H7773** שוּע "a halloo"
- i) **H7768** שוּע is called the primitive root, and means to be free, so the Yoruba [sowa] which is pronounced showa, best describes the meaning because [so wa] can mean seeking for safeguarding [so wa] =seek saving or seeking to get free.
- j) **So through Bantu we get the pronunciations H7773 שוּע chiwe and H7768 שוּע showa.**

These words are great examples of the true Hebrew dialect, because Bantu can break down שוּע by the letters and sounds to get the same or correlating meanings as it is in the Hebrew

concordance to confirm Bantu is the true dialect. **H7768** שׁוּעַ means to be free because you cried out for help and you were delivered from trouble. שׁוּעַ is the root word in a rendition of Joshua יְהוֹשֻׁעַ and Yeshua יֵשׁוּעַ. Keep in mind that these names are crying to or shouting out to “Yah/Ya” for deliverance from trouble. It will help for understanding the true name of the savior in this document.

130. Oshea H1954: H̱ushe

Num 13:16 These are the names of the men which Moses sent to spy out the land. And Moses called **Oshea**^{H1954} the son of Nun **Jehoshua**.^{H3091}

(It is shown here that Joshua's original name was Oshea, which means “Deliverer,” prophetic of him being a judge and leading Israel in battle as he did with Amalek.) ^{Exo 17:8---9}

Yiddish: H1954 הוֹשֶׁעַ *hōshêa'* ho-shay'-ah **From H3467**; **deliverer**; Hoshea, the name of five Israelites: - Hosea, Hoshea, Oshea.

- Notice his name comes from the root word **H3467** יָשַׁע but we do not see יָשַׁע spelled in הוֹשַׁע. This is because the root word of הוֹשַׁע is really the verb שַׁע (che) which is still a verb in Bantu and is also the root verb in the root word in שַׁע.יָשַׁע (che) is where הוֹשַׁע gets verb “deliver” in the meaning “deliverer.” It's a great word to help us understand that Hebrew words in the scriptures are actually sentences and phrases with verbs and etc as is seen in the fact that through Bantu dialects one could identify the common verb root between **H3467** יָשַׁע and **H1954** הוֹשַׁע. The proper meaning of **H1954** הוֹשַׁע is “The deliverer.” **H1931** [הוּ=חַ] =The [שַׁע=Che] =protect, safeguard, shelter, guard, preserve. As one can see “che” still has a meaning correlating to deliverance to this day. The שַׁע is written as che in Igbo today because ש can make a /ch/ sound in Hebrew, which they still speak while using a modern alphabet to denote their ancient accents and dialect. Of course we can reconcile the Igbo dialect back to the modern character the Hebrew letter ש represents spelling wise by changing “che” to “she,” but we must retain the true Hebrew sound of “che” like the sound in “**cherry**.” As one can see [שַׁע] when pronounced [che] still has the same meaning today in Igbo as it did in the ancient writings. **The proper spelling of הוֹשַׁע is H̱ushe** [ה=H] [ו=̱] [ש=sh] [ע=e]. **The Pronunciation is H̱ushe**. **This not the name of the savior because it is the name of more than one Israelite.**

131. Jehoshua & Joshua H3091: Yaẖoshe & Yahoshowa

The change from H̱ushe to Yahoshe, was prophetic of future events to come. Let us take a look at what his new name prophesied.

(Please understand, the Masoretic scholars and modern theologians have ascribed the names of Satan, YHWH/JHVH to everything they can put their hands, so please understand that Joshua's name in Hebrew is no homage to Any devil.)

Num 13:16 These are the names of the men which Moses sent to spy out the land. And Moses called Oshea^{H1954} the son of Nun **Jehoshua**.^{H3091}

Num 13:16 אלה שמות האנשים אשר שלח משה לתור את הארץ ויקרא משה להושע בן נון יהושע:

Yiddish: H3091 יהושע yehôshûa' yehôshûa' yeh-ho-shoo'-ah, yeh-ho-shoo'-ah From **H3068** and **H3467**; Yah-saved; Jehoshua (that is, Joshua), the Jewish leader: - Jehoshua, Jehoshuah, Joshua. Compare **H1954**, **H3442**.

BDB Definition: Joshua or Jehoshua = "Yah is salvation"

Thankfully we have looked at **Yah H3050** יה in #71 and understand it means "the Most Forceful One/The Most Intense One," hence, the English meaning given is the Lord, but we have seen the actual Hebrew word for Lord is **H113**, so we know the concordance gave a meaning contrary to the true meaning that we have learned through the true Hebrew dialect. With understanding the true meaning, we know **Yah** is speaking of **Ahayah** because He is "the One" who sent his salvation [**Luke 2:30**] to answer the screaming cry for deliverance in the world. [**John 3:16**] His salvation is the same Angel that came to deliver the Israelites at Jericho, to bring them into the land of Canaan as was promised in **Exodus 23:20-23**.

H3091 יהושע when broken into root words is:

- a) [יה yah] =The One
- b) [ו o] =he [פ p] =is
- c) [שע Che] =protect, guard, rescue, save.
- d) [Yah o che] =The One he protects/The One, he saves.
- e) [Yah p che] =The One is protection/The One is salvation.
- f) One can also translate יהושע as [יה yah] =The One [ו wà] =is (in Yoruba) [שע Che] =protect, guard, preserve. [Yah wà che] =Yah is protection (salvation).

The **Bantu** definitions still correlate to the **יהושע H3091** meaning "Yah is salvation/Yah saved."

On the other hand, the other rendition of **H3091** יהושע is more correlated to **H7768** שוע because **H3091** יהושע can be:

- a) [י ya] =He
- b) [הו ho] =shouting (Yoruba) [hu] =howl (Yoruba)
- c) [שוע][chìwe/chìwa] =Continuous hard crying out or shouting, which is **H7773** שוע "a halloo"
- d) [שוע=sowa] =seeking saving/freedom (Yoruba)
- e) [Ya ho sowa] =He shouted seeking saving. [Ya hu sowa] =He howled seeking saving.

Thus we know Joshua's name is still understood in either rendition of **H3091** in Bantu dialects by the root words. יהושע is properly spelled **Yahqshe**, but pronounced **Yahqche**, while יהושע is spelled and pronounced **Yahoshowa/Yahushowa**. יהושע can also be pronounced **Yahochìwe**, **Yahochìwa** in the Hebrew dialect because the Igbo words 'chìwe and chìwa.' The name Moses gave to Joshua was יהושע **Yahqche** in Numbers 13:16. **H3467** [ישע Yache] is the root phrase that connects the words pertaining to

salvation and the answer to the crying for salvation in **H1954 יהושע**, **H3469 ישעי**, and **H3091 יהושע**. It further helps us know that Yahōche/Yahoshowa is not the name of the Saviour for a few reasons. First, the meaning of **יהושע**, is prophesying of Yache, the salvation of Alahayim, coming to save Israel in the wilderness when they were about to enter Canaan. **Joshua 5:13-14** Secondly, the meaning of **יהושע** was calling out for help to Ahayah. Also, neither rendition of **H3091** means 'saviour' in the Strong's Concordance. Lastly, **H3091** is the name of other Israelites as well. We can also look through the scriptures and See how Yache, the Angel of Ahayah, fulfilled the prophecy of Joshua's name.

Exo 23:20 Behold, I send **an Angel before thee, to keep thee in the way, and to bring thee into the place** which I have prepared. (Ahayah promised an Angel would lead the people before Joshua was given the charge to carry Israel over Jordan.)

Deu 31:3 AHAYAH thy Alahayim, **he will go over before thee, and he will destroy these nations from before thee**, and thou shalt possess them: and Joshua, he shall go over before thee, as AHAYAH hath said. (As we see it is Ahayah who is going over in front of Israel to deliver them, THEN Joshua, thus we see that even Joshua is being delivered by someone himself.)

Deu 31:7 And Moses called unto Joshua, and said unto him in the sight of all Israel, Be strong and of a good courage: for thou must go with this people unto the land which AHAYAH hath sworn unto their fathers to give them; **and thou shalt cause them to inherit it.**

Deu 31:8 And **AHAYAH, he it is that doth go before thee; he will be with thee, he will not fail thee, neither forsake thee:** fear not, neither be dismayed. (Notice, Joshua is the leader of the people who will cause them to inherit the land, but It is Ahayah who is actually delivering the children of Israel because he is going before Joshua and He is with Joshua. It is The Angel of AHAYAH that was sent down from the first time Moses was sent to draw out the Israelites that is delivering the Israelites, which is Christ [II Cor 10:1-4])

- The Angel was prophesied to lead them into the land. He was the One that saved Israel as he testified he came to Deliver them in Exodus 3:8.

Exo 3:2 And **the angel of AHAYAH** appeared unto him in a flame of fire out of the midst of a bush: and he looked, and, behold, the bush burned with fire, and the bush was not consumed. (This is the Angel of Ahayah, this is the Saviour.)

Exo 3:4 And when AHAYAH saw that he turned aside to see, Alahayim called unto him out of the midst of the bush, and said, Moses, Moses. And he said, Here am I.

Exo 3:5 And he said, Draw not nigh hither: put off thy shoes from off thy feet, for the place whereon thou standest is holy ground.

Exo 3:8 And **I am come down to deliver them out of the hand of the Egyptians, and to bring them up out of that land** unto a good land and a large, unto a land flowing with milk and honey; unto the place of the Canaanites, and the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebusites. (The Angel is the saviour)

- Now Joshua, meets the Angel as the time came to enter the land of Jericho, and Joshua understood that the Angel was actually the Saviour, the Christ, the Adōnō. **Luke 2:11**

Jos 5:13 And it came to pass, when Joshua was by Jericho, that he lifted up his eyes and looked, and, behold, there stood **a man over against him with his sword drawn in his hand:** and Joshua went unto him, and said unto him, Art thou for us, or for our adversaries?

Jos 5:14 And he said, Nay; but **as captain of the host of AHAYAH am I now come.** And Joshua fell on his face to the earth, and **did worship**, and said unto him, What saith **my Adonai** unto his servant? (Joshua understood clearly it was the Son of Alahayim standing before him and worshipped just as Moses bowed himself in ^{Exodus 3:2-6} before him. This was not a regular angel because if it was, he would have stopped Joshua from worshipping him just like the angel stopped John from worshipping him in ^{Revelations 19:10})

Jos 5:15 And the captain of AHAYAH'S host said unto Joshua, **Loose thy shoe from off thy foot; for the place whereon thou standest is holy.** And Joshua did so. (When in the presence of the Son of Alahayim, one must take off the shoes just as Moses did because shoes are naturally unclean.)

Now, we have understanding on what transpired according to the prophecy of the name change from Oshea to Jehoshua in **Numbers 13:16**. It was denoting that Yah Ahayah, would send his salvation, which is the Adonai and the Son of Alahayim, who would save his people and bring them into the land. So we can see those names are in homage to the Son of Alahayim, and neither one could be his name for the multiple reasons afore mentioned. **יהושע** is properly spelled **Yahoshe**, but pronounced **Yahoche**, while **יהושוע** is spelled and pronounced **Yahoshowa**. It can also be pronounced **Yahochiwe** or **Yohuchiwa** among the Bantu dialects.

132. Jeshua H3442: Yashowa

Yiddish: H3442 **ישוע** *yêshûa'* For **H3091**; **he will save**; Jeshua, the name of two Israelites, also of a place in Palestine: - Jeshua

BDB Definition: Jeshua = **“he is saved”**

This is actually just another rendition of Joshua's name and has the same root word **H7768** **שוע** *šowa*, thus we can understand that **Yašowa (Yashowa)** is also crying out for help from **Yache** as well and it is not the Saviour's name because there are 2 Israelites with this name as well which automatically cancels out the possibility of it being the Saviour's name because his name has to be a name that no one else in the Hebrew records has since it is the **ONLY** name under heaven given on which men can be saved and the name above all names. **The proper pronunciation of H3442** **ישוע** **is Yashowa**. (There are other pronunciations that can vary in meaning like **Yachiwa** or **Yachiwe** in the Hebrew dialect)

It is of most importance to remember the precepts shown that the name of the Son of Alahayim would be different from all the other names in the Hebrew records, which would make his name unique because no one else had the same name.

Php 2:9 Wherefore Alahayim also hath highly exalted him, and **given him a name which is above every name**: (He has been given a name above every name because No one else has the same name as him, because if they did, his name wouldn't be above every name, since there would be others with the same name in the Hebrew records.)

Act 4:12 Neither is there salvation in any other: **for there is none other name under heaven given among men, whereby we must be saved.** No other person in the Hebrew records could have been given the same name under heaven or else these scriptures would be false.

133. Ishi H3469: Yasheya

I Chron 2:31 And the sons of Appaim; **Ishi. H3469** And the sons of Ishi; Sheshan. And the children of Sheshan; Ahlai.

I Chron 4:20 And the sons of Shimon {were}, Amnon, and Rinnah, Benhanan, and Tilon. And the sons of **Ishi. H3469** were, Zoheth, and Benzoheth.

Yiddish: H3469

Original: ישעי

Transliteration: yishiy

Phonetic: Yish---ee

BDB Definition: Ishi = "He saves me"

1. son of Appaim, one of the line of Jerahmeel of the house of Hezron
2. a chief of Manasseh and head of a family on the east of Jordan
3. a chief of Judah, father of Zoheth
4. a chief of Simeon and head of a family

Origin: **from H3467**

Strong's Definition: From H3467; **saving**; Jishi, the name of four Israelites: --- Ishi.

H3469 ישעי is pronounced "**Yacheya**" in the true Hebrew, and also means "my saviour" according to the Hebrew text in II Sam 22:3. This word ישעי means 'he saves me or saving' and we can get the correlating meanings from the Bantu root words. This word is easiest to be understood in Igbo. The root word for saving is [שע che] =save, defend, guard, protect. [י ya] =He, him. So ישעי is [ya che ya] =He saves him/let him save him, which correlates to "he saves me" since we know the 'ya' also means 'me' in the ancient meaning. The root word [שע che] also helps correlate to 'saving' as well because it's the root word in [ichebe] =saving, protecting, guarding, preservation. We can also understand ישעי can mean 'my saviour' because י in Xhosa is [yam] =my, so the י at the end of ישעי causes it to mean that. ישעי is spelled **YaSheYa** and pronounced **Yacheya**.

ישעי , regardless of how one pronounces it, is also the name 4 other Israelites, not the name of the saviour. If it were the Saviour's name, it would contradict **Philippians 2:9** and **acts 4:12** which would make the word of Alahayim a lie. For the scripture in Php 2:9 shows **his name is above every name**, which shows that since the name ישעי was already four other people's names, it can't be the Saviour's name because that would not give him a name above every name. Instead he would have a name like other names, which is contrary to the scriptures regarding him. The Saviour's name had to be separate from all others and above all names because when his name is spoken, every knee shall bow because he only had the name in the Hebrew records.

Philippians 2:9---10

[9]Wherefore Alahayim also hath highly exalted him, **and given him a name which is above every name:**

[10] That at the name of ישעי every knee should bow, of things in heaven, and things in earth, and things under the earth;

Hence it is of a surety that there is none other person in the Hebrew records or under heaven at the time of the disciples, given his same name because **his name is the only name by which we may be saved.**

Acts 4:12

[12]Neither is there salvation in any other: **for there is none other name under heaven given among men**, whereby we must be saved.

134. יָשַׁע Yache: (ישע) The Son of Alahayim, the Messiah

There are 5 words that denote salvation:

- H8668 תְּשׁוּעָה תשועה** (denotes saving of some sort 52 times) used to denote saving of some **(does not mean Saviour)** **H7768 שׁוּעַ שוע** is the root word. Also **H3467 יֵשַׁע ישע** is a root word because there are two different spellings.
- H3444 יְשׁוּעָה ישועה** (denotes saving of some sort 143 times) **(does not mean Saviour)** root word in the concordance is **H3467 יֵשַׁע ישע** but the word literally has **H7768 שׁוּעַ שוע** in it as the root word.
- H4190 מוֹשַׁע מושעה** (denotes saving of some sort 1 time) **(does not mean saviour)** the root word is **H3467 יֵשַׁע ישע**
- H3468 יֵשַׁע ישע** (denotes salvation 68 times), it is the same word as **H3467 יֵשַׁע ישע**, the concordance tries to make it seem **H3467** and **H3468** are different but as you can see by the spelling, they are the same.
- H3467 יֵשַׁע ישע** (**occurs 207 times** denoting saving of some sort) **The only word that denotes "saviour" throughout the entire Hebrew Concordance and the only root word for saviour in the Hebrew text. All 15 times the word saviour is mention in the Hebrew text, H3467 יֵשַׁע ישע is the concordance number.** This word is the most used word to denote saving of some sort, and it is the root word of every other word pertaining to salvation. This is the name of the Saviour, the Son of Alahayim, because he said "I am the Root" [Rev 22:16] and the only "Root word" in the scriptures for salvation is **Yache** in Psalms 132:16.

Psa 132:16 I will also clothe her priests with **salvation:H3467** and her saints shall shout aloud for joy.

Psa 132:16 וְכִהְיֶה אֱלֹהֵי יֵשַׁע וְחִסְדֵּיהָ רִנָּן יִרְנְנוּ:

ישע is the only word in the whole ancient Hebrew text that means "saviour," which is the name that describes the Son of Alahayim directly. Also, this name was not given to any person in the Hebrew records, except Yache himself, the Son of Alahayim, fulfilling the scriptures of Phi 2:9. One can confirm this to be the name according to the scriptures because **ישע** is the only word that exemplifies all the characteristics of the salvation of Alahayim, which is his Son. As we search the precepts, we can look at what Ahayah has given us for instruction.

Pro 30:4 Who hath ascended up into heaven, or descended? who hath gathered the wind in his fists? who hath bound the waters in a garment? who hath established all the ends of the earth? what is his name, and **what is his son's name, if thou canst tell?** (It was prophetic that the name of the Father and the Son's name would be hid in these last days, hence Solomon by inspiration of the Spirit, posed the question and said if you can tell, because one would have to

seek it out to find it. The devil knows there is no other name on which we can be saved, so he sought to turn us away from the true names.) **Acts 4:12**

Pro 30:5 Every word of Alahayim is pure: he is a shield unto them that put their trust in him. (The original records were pure, but the heathen have gotten their hands on the records and sought to place their idols in the books since the ancient times. Also wicked Israelites sought to promote baal worship)

1Ma 1:56 And when they had rent in pieces the books of the Law which they found, they burnt them with fire. (We see where the bible burnings originated with the Grecian Empire under Antiochus and picked back up in the Dark ages.)

1Ma 3:48 And laid open the book of the Law, wherein the heathen had sought to paint the likeness of their images. (Now we know why bibles and book are full of graven images today, it is a custom of the heathen who relished in idolatry.)

Jer 23:26 How long shall this be in the heart of the prophets that prophesy lies? yea, they are prophets of the deceit of their own heart;

Jer 23:27 Which think to cause my people to forget my name by their dreams which they tell every man to his neighbour, as their fathers have forgotten my name for Baal. (The wicked Israelites have played a part in the endeavor to hide Ahayah's name as well.)

Pro 30:6 Add thou not unto his words, lest he reprove thee, and thou be found a liar. (The spirit of Christ in Solomon has warned not to add anything to the word, but the wicked did not take heed, and they will be found liars for setting a stumbling block before the world through the false names.)

We have been taught by modern theology that the Son's name is a rendition of Joshua/Jeshua, but these are both false. From our study of the words in **#131-134** we know they are both names that are calling upon Yah Ahayah for his salvation and neither of them mean "Saviour." Also, from the precepts of Acts 4:12; Php 2:9, we know the Saviour's name cannot be a name that anyone else has since it is above all names and the Only name by which we may be saved.

This fact cancels out all the following names:

- a) **H3091 Joshua/Yahoche** יהושע (the name of at least 4 israelites) of which **H3467** is the root word.
- b) **H3442 Yeshua** ישוע (the name of at least 2 Israelites), of which **H3467** is the root word
- c) **H3469 Jeshi/Ishi/Yashaya/Yashiya/Yacheya** ישעי (the name of at least 4 Israelites) of which **H3467** is the root word.. ישעי does not mean "Saviour" and it does not describe all the attributes of Meshiyacha.
- d) **H3470 Isaiah/Jeshiah/Yashayah/Yacheyah** ישעיה (the name of Isaiah and at least 6 other Israelites) of which **H3467** ישע is the root word. This word is [ya che yah] =the One protected it/him. The concordance meaning is "Yah has saved", this name is in homage to Yah Ahayah and his salvation as well because Yah Ahayah's salvation, which is His Son, will save his people. The Saviour's name is the root word of Isaiah as well.

- e) **G2424 Jesus**, this is a English version of the Latin transliteration of the Greek rendition of the Aramaic יֵשׁוּעַ **Yešū'** which is an Aramaic rendition of the Hebrew יֵשׁוּעַ **Yashowa**, not the name of the Saviour יֵשׁוּעַ **Yache**. Jesus is not a transliteration of יֵשׁוּעַ **Yache**, nor is it derived from the true name יֵשׁוּעַ **Yache**. The Greek word for savior is **G4990** "soter" and save is **G4982** "sozo" so Jesus is not a translation of the name יֵשׁוּעַ **Yache**. Jesus was a English rendition for the name of a few Israelites in the scriptures, which shows it could not have been the Saviour's name seeing as though the Saviour's name was above all names and none other was given that name under heaven among men in the Hebrew records. Once multiple people have the name, it is an indication that it was not the saviour's name by precept. (Col 4:11, 1 Esdras 5:5;24, Sir 1:1;46:1)

All the Hebrew names we just went over had one thing in common, "**the root word יֵשׁוּעַ**." The Son of Alahayim knew what the wicked would seek to do seeing as though he is the spirit of prophecy [Rev 19:10] hence he was particular in his words to leave us a clue to know what his name is when he said "I am the Root." [Rev 22:16] Therefore one can be assured that his name is the Root, "**יֵשׁוּעַ Yache**," the only word in the Hebrew Concordance that actually means saviour.

Hebrew names *are appointed for particular positions, functions, or relationships, and/or they express hopes or prophecy*. For example, Levi [לֵוִי=LaWaYe] means "joined to him." [LaWa= to continue to go toward] + [Ye=Him]. His name prophesied of Leah's hope that Jacob would be joined to her ^{Gen 29:34} and the fact that Lawaye would prophetically be joined unto AHAYAH of Hosts by being separated from the children of Israel as his priest and ministers. Let us look at the position, function, relationship, hopes, and prophecy of the Son of Alahayim to understand his name.

Luk 2:10 And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people.

Luk 2:11 For unto you is born this day in the city of David a **Saviour**, which is Christ **the Lord**.

Luk 1:67 And his father Zacharias was filled with the Holy Spirit, and prophesied, saying,

Luk 1:68 Blessed be Ahayah Alahayim of Israel; for he hath visited and **redeemed** his people,

Luk 1:69 And hath raised up an horn of **salvation** for us in the house of his servant David;

Luk 1:70 As he spake by the mouth of his holy prophets, which have been since the world began:

Luk 1:71 That we should **be saved** from our enemies, and from the hand of all that hate us;

Luk 1:72 To perform the mercy promised to our fathers, and to remember his holy covenant;

Luk 1:73 The oath which he sware to our father Abraham,

Luk 1:74 That he would grant unto us, that we being **delivered** out of the hand of our enemies might serve him without fear,

Luk 1:75 In holiness and righteousness before him, all the days of our life.

Joh 4:42 And said unto the woman, Now we believe, not because of thy saying: for we have heard him ourselves, and know that this is indeed the Christ, **the Saviour of the world**.

Gen 49:18 I have waited for thy **salvation, H3444** O AHAYAH. (Everyone was waiting on salvation to be brought. According to precept, Yache is the salvation of Alahayim that everyone was waiting for.)

Luk 2:26 And it was revealed unto him by the Holy Spirit, that he should not see death, before he had seen the **Ahayah's Christ**.

Luk 2:27 And he came by the Spirit into the temple: and when the parents brought in the child Yache, to do for him after the custom of the law,

Luk 2:28 Then took he him up in his arms, and blessed Alahayim, and said,

Luk 2:29 Ahayah, now lettest thou thy servant depart in peace, according to thy word:

Luk 2:30 **For mine eyes have seen thy salvation.** (He is the Saviour, that is his purpose because he is the salvation of Alahayim, hence his name is Yache because it is the only word that means "saviour and salvation" by definition.)

We learn from the prophecies that The Son of Alahayim's position is to be **the Saviour of the world**. His function (purpose) is to save, redeem, deliver, and **bring salvation** to the world. According to prophecy, His name is suppose to signify "**Saviour, save, ,salvation, redeem, Deliver.**" The hope **in him is to rescue, save, deliver, and redeem us from sin and death and the hand of our enemies**. Take notice, that according to **John 4:42**, He himself is ascribed as **the Saviour**. In the Hebrew writing of the Old Testament, The word [H3467 יָשַׁע] is the **only Hebrew root word used to denote Saviour**. יָשַׁע is used as a root word 205 times to say "save," which is **the most** of any other Hebrew word in the Hebrew writings.

Yiddish: H3467 יָשַׁע yâsha' yaw-shah'

BDB Definition: to save, be saved, be delivered, to be liberated, to save from moral troubles.

Origin: a primitive root

Part(s) of speech: Verb

Strong's Definition: **A primitive root**; properly to *be open, wide or free*, that is, (by implication) **to be safe**; causatively to *free or succor*: - X at all, avenging, defend, deliver (-er), **help, preserve, rescue, be safe, bring (having) salvation, save (-iour), get victory.**

This word, יָשַׁע, fully encompasses the prophecy, position, function (purpose), and hope that all men who believe have in the Son of Alahayim. This is one of the facts that show his true name is יָשַׁע. He has **opened** the eyes of the blind and **freed** prisoners **Isaiah 42:7** He will **avenge** the blood of his servants **Duet 32:43**, **Defend** the city of Jerusalem **Isa 31:5**, He

delivers all men from fear of death Heb 2:15, because he has gotten the victory over death 1 Cor 15:54-57, He brought salvation to them in who cried for salvation H3444 through by his blood Luke 1:77; 1 Thess 5:9, and He is the Saviour of the world John 4:42.

This word is still used in the Bantu dialects and is well understood. As you have seen throughout the document, the root words of the Hebrew written in the scriptures are still prevalent in the true Hebrew dialect of the Bantus. The name of the saviour is no different because his name is Hebrew too, so one can understand the word better through the Bantu root words. This is important because it will help us ensure we are pronouncing his name correctly so that we get the full power of his name over us because pronunciation is essential in Hebrew because a change in pronunciation can change the meaning as well.

The concordance says the word **ישע** is used as a verb, but it is more than a verb in truth. It's a actual sentence in Hebrew comprised of root words. The sentence **ישע** has a subject [**י**] and a verb [**שע**] actually, so through the Bantu dialects, we can identify what the actual verb in the Hebrew text actually is. The concordance claims **ישע** is a primitive root, but in truth, there are two primitive roots in this word, [**י**] and [**שע**], and **שע** is the true primitive root verb. One can validate that these are actual root words when one reads the Hebrew text because variations of [**י**] and [**שע**] are used in the text. For example:

1. Exodus 14:30 'saved H3467' is written **ישע**.
2. Numbers 10:9 'saved H3467' is written **ונישעתם**.
3. Deut 33:29 'saved H3467' is written **ונישע**.

So you can see the root verb **שע** is what actually means save. This is understood through Bantu. The verb, [**שע**] is in Igbo words still being used as a verb in Bantu and is pronounced [**che**] which means "save, rescue, deliver, guard, protect, preserve, defend." [**ichebeego**] = save [**chebe**] = defend, preserve. The verb hasn't lost its meaning up to this day and it shows why **H3467** means 'defend, deliver, preserve, save, safe.' A verb is a singular word used to describe an action, state, or occurrence, and forming the main part of a predicate or sentence, so one can understand why **שע** is the verb in the sentence **ישע** because it is the action word. The pronunciation of **ישע** is **Ya che**. The 'e' in **che** comes from the **ע**, which can make an 'e' sound as in other words like **H5921 elu על**. So the verb **Che** is the actual verb and a primitive root word in the sentence **ישע** while **י** [**ya**] is actually the subject of the sentence. **Ya** means "he, she, it" in Igbo and in the Hebrew records as was discussed before. You will find the Bantu's saying "**Ya, ye, onye, nye**" in different Bantu dialects. Now the sentence **ישע** is interesting because the concordance doesn't give the full meaning of the actual sentence since Hebrew wasn't the Yiddish speakers original language, but seeing as though the Bantus still speak the Hebrew dialect which is seen in their root words, it can be understood. The sentence "**ya che**" is an Igbo sentence that means "let him save/let him defend/let him protect/let him preserve." It's amazing because, the fact that Bantus still speak ancient Hebrew, confirms the name of the Son

in the Bantu dialects according to the meanings Ahayah let them retain. This is a part of the times we are in where Ahayah said he would turn unto the people a pure language that they may call upon the name of Ahayah and serve him with one consent. The revelations of the language are guiding us to ensure we are calling on the true name in the true dialect by his Spirit as he prophesied he would do in Zeph 3:9.

Zeph 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.

He also, by his Spirit is starting to fulfill his word that the language of Canaan will be spoken in Egypt as he is continuing to open the understanding of the language step by step.

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; one shall be called, The city of destruction.

The Bantu language already confirmed Ahayah's name in #126. Ahayah also confirmed his Son's name through Bantu. This is seen when one takes the definition of the sentence [ישע] Ya che, and apply it to what was said in the scriptures concerning the saviour:

Matthew 1:21

[21]And she shall bring forth a son, and thou shalt call his name Yache: for he shall save his people from their sins

- Now let's apply the Bantu meaning "let him save" to see if it aligns with the meaning of his name and what the angel said.

Matthew 1:21

[21]And she shall bring forth a son, and thou shalt call his name Let Him Save: for he shall save his people from their sins.

The Bantu language shows that his name is truly ישע Yache because it meant the same thing when the angel Gabriel said it to Joseph because the angel in the Gospel was speaking Hebrew, and it is the same language Ahayah suffered the Bantu's to understand to this day. Even the Concordance definition confirms the true name when applied to the scripture.

Matthew 1:21

[21]And she shall bring forth a son, and thou shalt call his name ישע: for he shall save his people from their sins Matthew 1:21

[21]And she shall bring forth a son, and thou shalt call his name Saviour: for he shall save his people from their sins

Now that you know the true name through the definitions and true Hebrew dialect, we have to be sure to keep the proper pronunciation of Yache, so the word does not lose its power or meaning in the Hebrew language. Pronouncing H3467 ישע Yache differently does not mean the

same thing the angel said in Matt 1:21 **H3467** יֵשׁע. Remember pronunciation makes a difference. If one changes the pronunciation it changes the meaning of the word because Hebrew is a descriptive language based on pitch, tone, and pronunciation. This is why you will see different definitions like "to be open" in the concordance for **H3467** יֵשׁע because if you pronounce שׁע as **ṣi** (**shi**) that's what it means. In Yoruba שׁע [**ṣi**] =open, opening, unlock, [**si/ṣi**] =to [**ṣi ṣi**] =to open. [**ye**] =be. [**si ye ṣi**] =to be open. The Yoruba root words can denote the same meaning as the concordance and this helps us see if one pronounces this word differently it does not mean the same thing. Another example of how pronunciation causes the different meanings is **H3467** יֵשׁע means 'rescue, to be free' which can be identified in Yoruba by the root word [**ṣ**], which is the root word [**yo/yo**] =remove [**yó yo**] =rescue. שׁ is [**ṣofo**] =free [**yó ṣo**] =rescue free. **H3467** יֵשׁע means 'help, victory' and in Yoruba that root word שׁע is present in verbs like [**ṣojuuse**] =help, or nouns like [**ṣegun**] =victory, win. Remember **ṣe** is pronounced **she** in Yoruba, which correlates to **che** in Igbo because the sounds are almost the same. Now you have further understanding of why pronunciation is so important because it can change the meaning. According to what Gabriel told Joseph, the proper pronunciation of the Saviour's name is **Ya che**, "Let Him Save," because the angel said 'he shall save.' He didn't say he 'shall open' (**yēṣi {Yeshi}**) nor did he say 'rescue free' (**yó ṣo {Yósho}**) hence we know the proper pronunciation is **Yache**, which directly correlates to what the angel said to Joseph.

The true phonetic transliteration of the name of the Saviour of the world יֵשׁע, is YaChE, and is pronounced /ja tʃe/. This is the only name on which men may be saved, and it must be pronounced in the true Hebrew tongue, Yache because his name is Hebrew and it cannot be spoken in another language since it is his name. (In the past we had transcribed the name as Yashe in order to represent the Hebrew characters, yet we seek to do all things unto further edification, so we do transliterate the name יֵשׁע as Yache for those new to the Hebrew language, letters, and pronunciations to help transition to the truth since Yache is a true phonetic transliteration because the שׁ can express a few sounds like [s=/s/] or [sh /ʃ/] and [ch /tʃ/] in the Hebrew language, but the proper pronunciation of the name of the Saviour is pronounced Yache /yatʃe/. So to avoid confusion and to help all grow in the faith, we do all things unto edification and spell the name Yache and we have always pronounced it as such and teach others to pronounce the name correctly as Yache.)

Bonus section:

- a) **H1984 הלל halul** means “*sing praise, sing, shine, give light, give in marriage*” among other meanings.

The root words help us understand the meaning of the word. The root word ה is still in the Ewe dialect because [ha] =song, [dzi ha] =to sing. which denotes praise. Also in Igbo [ihe] =light and the root word ל is [lu] = marriage, to marry [luru/lulu] =married. The rest of the root words in **H1984** are suffixes that intensify the song and praise, because in Igbo, [lu] = a suffix that intensifies the action. And [lu] also means to point toward, so the praise is toward him, that is Yah Ahayah. [Ya] =him in Igbo. So if one is saying “praise him” like the scriptures say in **Psalms 105:45 הלילה one would say Haluluyah**, which still means essentially the same thing in Bantu because Bantu is Hebrew.

- b) **H251 אח Ache** means brother, another, other” among other meanings. This word is still retained among the Hebrews. The root word is ה and is pronounced / tʃ/ like **cherry** or **chilly**. In the Ewe dialect [tse] =brother [tse] =younger brother. The ‘ts’ is pronounced /ch/ so the word sounds like **che**, which is the ancient pronunciation of ה in אח though the Ewe dialect use modern European characters that do not properly denote their Hebrew dialect. Also, ה is the root word that describes “another, other” which is just someone different or similar to you. In Igbo ה is [iche] =other, different [chi/chi] =can mean *other* too. **So the word for brother H251 אח in ancient Hebrew is still Ache** and it is retained among the Bantus where the root word still means brother and other.

- c) **H269 אחות Acheuto** means “*sister, beloved, intimate connection (an-) other*” among other meanings. You already know from **H251 אח** why this word means another. The same root word ה also means sister in Ewe dialect [tse] =sister, brother. The other root word ות helps us understand why אחות means “*beloved, intimate connection.*” In Igbo, [uto] is a root word that denotes something one has delight and pleasure in as one does love one’s sister. [uto] =happy, delight, sweet, pleased, pleasure, so we can understand why one would have an intimate connection with one’s beloved sister because one delights and is happy to have her. **The ancient Hebrew pronunciation of אחות is Acheuto** and can be understood through the Bantu.

- d) **H2318/H23209 חדש Chodoshi** means “*to repair, rebuild, to be new, to renew, new moon*” among other meanings. This is the word for New Moon and it is actually describing how the 4 seasons are renewed every year, hence it means rebuild, renew, etc’ because each season builds up to the next season until the new one comes in, then it builds up to the next season and so on. **H2318 חדש** means ‘to rebuild’ because of the root word ה in the Yoruba word [ko] =build, construct [tunko] =rebuild. Also the root word ש is in the Igbo word [chi] =in place of (as if replacing something in repair) [wughachi] =rebuild. **H2318 חדש** means ‘to repair’ because of the root word ט in the

Igbo word [do] = to make right (hence repairing), set up, make, arrange [dozi] =repair (which is describing making something right). Also the root word ו in [kwachi] =repair. Also the root word ו in [idochi] =to repair, replace, substitute (as each season is set up (do) at its appointed time, they build (kq) up to the next season that replaces (idochi) them.) [dochi/dochie] =repair, replace. So we can see from the root words that ו is [kq do chi] =build repair in place of, which is correlated to ו in the concordance because it is describing the process of making something new buy building, rebuilding, repairing, or replacing it. [shi/si] = is also a suffix that denotes continuation of an action. [do] =set up, arrange, so that shows us that the 4 seasons are arranged (do) and set up (do) in order and they continuously (shi) build (kq) from season to season in that set order all year long and they will not change their order of arrangement because Ahayah made it right (do) according to his good pleasure. H2318 ו is spelled ChqDoShi and pronounced Kqdochi.

e) H4886 משה

Transliteration: Meshecha

Phonetic: Mesheka

BDB Definition: to smear, anoint, spread a liquid, consecrate. **Strong's Definition:** A primitive root; to rub with oil, that is, to anoint; by implication to consecrate; also to paint:-anoint, paint. This word is describing anointing someone with oil and what it looks like when anointed with oil. It can be understood by the root words. H4886 משה means 'to smear, paint' because of the root word, ו because it is the root word in the Yoruba word [eʃe] =smear [ʃe kun] =paint. The root word ו is in the Igbo dialect, and it is why H4886 משה means 'anoint' because it still means the same thing in the Igbo word [ka] =anoint, dedicate, appoint. Manu also means oil and anoint, which shows the Bantu's understand the connection of anointing a person with oil. The root word מ is also describing how it looks when one rubs oil all over someone or something, which is shiny and slippery. In Yoruba [danmeremere] =shiny. H4886 משה is MeSheCha, and pronounced Mesheka.

f) H4899 משיח

Transliteration: Meshiyacha

Phonetic: Mechiyaka

Strong's Definition: From H4886; anointed; usually a consecrated person (as a king, priest, or saint); specifically the Messiah:-anointed, Messiah.

The word is describing anointing someone with oil to consecrate them to a position of leadership, even as David was anointed with a horn of oil to be king and Aaron was anointed with oil to be priest. The word is making a person consecrated for an appointed position. Through the root words of משיח one can understand it in Bantu as well. In Igbo, מ is [me] =make, [ime] =to make, introduce. ו is [chi] =make king, make minister, crown,

take title. י is [yà] =consecrate, separate (in Yoruba). כ is [ka] =anoint, dedicate, appoint, and what it looks like when they are anointed with oil. There is actually a ceremony among the Igbo's for newborn children in which they name them, anoint them, and introduce them to the family, which is called "imeshiyaka manu." It is the same word משיח, Meshiyaka. H4899 משיח is MeShiYaCha and is pronounced Meshiyaka or Mechiyaka.

We hope this document has been edifying for you, we thank Ahayah for the opportunity and would have liked to put more words and even more scriptures in the true Hebrew pronunciation. May this work from our hearts suffice for now. Please tune into the lessons online where we, Ahayah willing, will go into some of these words live! Please remember, though we speak with the tongue of Angels and have not charity we are as a tinkling cymbal, which means if we don't have the fruits of the Spirit, knowing the whole Hebrew language would profit us nothing. Please seek after the fruits that will attain unto life everlasting. The Purpose of the Document was to edify the reader that Bantu is Hebrew for the purpose of giving assurance that the true names of the Alahayim are:

Ahayah Ashirj Ahayah The Father , Yache The Son , and Kwadoshi The Holy Spirit. We hope Ahayah be pleased with the work of our hands. These are the most important names for us to remember. Anything outside of these are not the true Names and it will not lead to salvation. May Ahayah keep us that believe in his Son Yache.

Co 13:1 Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal.

1Co 13:2 And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing.

1Co 13:3 And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing.

1Co 13:4 Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up,

1Co 13:5 Doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil;

1Co 13:6 Rejoiceth not in iniquity, but rejoiceth in the truth;

1Co 13:7 Beareth all things, believeth all things, hopeth all things, endureth all things.

1Co 13:8 Charity never faileth: but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away.

1Co 13:13 And now abideth faith, hope, charity, these three; but the greatest of these is charity.