

Africans Who Wrote The Bible

Regrettably there is still - in spite of modern communications - a serious lack of insight into the socio-economic-political situation of the African continent, both from outsiders and Africans themselves. This titles addresses this problem.

'A Handbook for African Mother-Tongue Bible Translators' examines key theoretical and practical issues to equip readers with the basic skills required to translate the Bible naturally, accurately, faithfully and clearly into their mother tongues. Since accurate translation enhances the interpretation and application of Scripture, the book will also improve the hermeneutical ability of the reader. The book is divided into two parts: the first part deals with theoretical issues related to Bible translation in general (with the African context in focus), and the second focuses on the key practical matters in translation. This text will appeal to undergraduate and graduate seminary students and students of translation studies at private and public universities in Africa and beyond; Bible translators and consultants will also find the text useful.

The Black Biblical Heritage is the endeavor of over thirty-five years of intensive research exposing many doubts and myths handed down through the centuries by European clergy to Africa, Asia and the Western Hemisphere. Aside from the New and Old Testaments, this remarkable book is the first printed material of its kind to highlight the lineage of Ham, the patriarchal-ancestral father of Africa and sections of Asia. In

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300 A.D., when Rome was just adopting the Christian doctrine, thousands of books, por-traits, and sacred icons portraying the traditional belief that Africa developed the early fundamentals of Judaism and Christianity, were burned, desecrated and hidden through-out the empire. Only recently, following the discovery of the Dead Sea Scrolls of Palestine in 1947, and the tablets of Elba, Syria in 1975, have theologians reluctantly acknowledged the ancestral facts pertaining to Africa and the Bible; there has been an obsession to replace the Jesus of Israel with the one Italy presented to the Northern Hemisphere. The Black Biblical Heritage presents: -Over 170 Biblical characters who were Hamites or of the Hamitic lineage -Over 146 illustrations -Three maps and 2 sketches, which designates the Diaspora of Ham's descendants -The misconceptions of Ham's curse -Comments from the renowned Biblicists and historians concerning Africa's contribution -The concept of the Africans and Hebrews as one people -Essays relating to Africa's theological history -An extensive bibliography with over 700 references throughout the text -An index of Biblical African people

The Africans who Wrote the Bible
Ancient Secrets Africa and Christianity Have Never Told
Africa and the Bible
Baker Academic

In Africa: The Glory, the Curse, the Remedy; the author Anthony Agbo in a spectacular and inspirational detail researched the bible and rare ancient authorities to establish that God through the mouths of His Prophets, pronounced broad and far reaching curses on Africa and Africans, the result of which put the continent and her people in

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the negative side of all indices of human fortune, growth and development. Tracing the African family tree from the patriarch Noah through her phenomenal rise and greatness in ancient time, to her sudden downfall, the author in an amazing inspirational treatise, woven with extra-ordinary suspense unveiled: the character and activities of the enigmatic biblical figure, Nimrod, the great African and first world ruler, who built the Tower of Babel, openly confronted the God of Heaven and originated Idolatry, the worship of the "gods of wood and stone" thereby leading Africans astray; the identity and pioneering works of Tehuti, the great African who laid the foundation for all academic knowledge on earth, and who the ancient Greeks referred to as the "master of all masters" and the "greatest of all greats"; the journey of the biblical Ark of the covenant in the ancient time from Jerusalem to Ethiopia where it resides today; why and how God cursed Africa and how this curse has impacted on the lives and endeavors of the black race; what is it that can return Africa to future world dominion; etc. This is a book of extraordinary revelations about Africa and God, her glory and curse-propelled downfall as well as remedial prescriptions.

The Lemba people regard themselves as Jews or Israelites who migrated southwards into Yemen and later as traders into Africa. Many of their rituals suggest a Semitic influence or resemblances, embedded in an African culture. In 2010, the book was also translated into Venda, an indigenous language within South Africa, and has been reprinted due to popular local demand.

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Surprisingly, all 5 billion Bibles translated in whole or in part into nearly 3,000 languages sprang from Black African manuscripts. The oldest Hebrew Old Testament manuscripts, the oldest Greek New Testament manuscripts, and the oldest Greek translation of the Hebrew Old Testament (called the Septuagint), are all African documents. After 25 years of preparation, Firpo Carr is releasing the latest in his string of books. He is the only one who could have written it with such ferocity. A number of fragments among the world famous Dead Sea Scrolls are African documents. In fact, the oldest document among the Dead Sea Scrolls is an African manuscript. Carr brings a unique perspective since he personally worked extensively with Prof. Dr. John C. Trever, the late Bible scholar who was the first Westerner to discover the Dead Sea Scrolls and announce their existence to the world. Only a handful of scholars around the world were exposed to what was at the time the 2,000-year-old unpublished Dead Sea Scrolls. Carr was not only one of these, but was the only Black man to have done so. As a Man of Color, he was able to see through a set of lenses different from those of his colleagues. He was accorded the privilege of being in the "inner circle" since he was the first person ever to take color photographs of the oldest most complete version of the Hebrew Old Testament in the form of the 1,000-year-old Codex Leningrad B19a, located at the time in the Soviet Union, now Russian Federation. His daring adventures there made international news. Showing the influence of Black African rulers in the Hebrew Old Testament in the present book, the title "Pharaoh" is mentioned

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approximately 271 times in the first half of the Bible. Five pharaohs are mentioned by name, while eight remain anonymous. This book discusses an African Greek New Testament manuscript that was initially deemed the oldest of its kind until it was "re-dated" so as to lose that distinction. It was also first recognized as the best and most important manuscript in its genre. Scholars with questionable motives have even argued that the impressive Greek New Testament African manuscript is from anywhere but Africa, even though it is fabulously known as the Codex Alexandrinus, named after the Egyptian city of Alexandria from which it came. Amazingly, the Greek New Testament was "officially" cataloged in Africa in the fourth century CE. However, in the early centuries after Christ's death, distinguished African-born Christian historians, writers, and theologians like Origen, Athanasius (who was derisively called a "black dwarf"), and St. Augustine confirmed that the 27 books of the Greek New Testament had already been assembled and collectively recognized by the first-century Christian community at large. Not knowing the above details as presented in this publication by a Black man who was in the "inner circle," some see the Bible as "the White man's book." While the oppressive White European Catholic Church, which sponsored the horrors of the Inquisition and engaged in other unconscionable acts, endeavored to prevent the Bible from being translated into the language of the common people, a handful of brave White European "revolutionary" translators like John Wycliffe, William Tyndale, and Martin Luther confronted the Church head-on and dared to translate the Bible in such a

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way that even a 'plow boy' could read it. Rome responded with a vengeance by hunting some of these down and burning them alive at the stake. These godly, honorable men are descriptively called "Snowballs in Hell" in the third section of this book. And what of the Black Christians who were contemporaries of the Bible translating martyrs? These and other long-overlooked and forgotten persons of African descent--peppering all strata of European society--are discussed in detail in this unparalleled piece of literature, "Black Bible Manuscripts: Why the Bible Isn't the White Man's Book. In a contribution to approaching the ancient texts of the Old testament from contemporary African perspectives and using African experiences to express African concerns, Holter (Old Testament, School of Mission and Theology, Stavanger, Norway) identifies and annotates doctoral dissertations on the Old Testament written by African scholars. He discusses them in sections on bibliographical, institutional, and thematic analysis. Authors, subjects, and Biblical passages are indexed. Annotation copyrighted by Book News, Inc., Portland, OR This book is the first of a three (3) volume collation of Judeo Christian biblical verses alongside the original ancient Egyptian text from which they were plagiarized. It is an original collation done by the author. It clearly and explicitly demonstrates and illustrates, many never before seen obvious plagiarisms to be found between the pages of the Bible. This book is a must for any student of both

comparative religion and research.

The "curse of Ham" has been used to legitimize slavery. Both Ethiopians and Arabians claim the queen of Sheba. Could Moses and Jesus have been black? Edwin Yamauchi explores the historical and archaeological background of biblical texts that refer to Africa and traces the results of past interpretations and misinterpretations. He covers such topics as the curse of Ham's son Canaan, Moses' Cushite wife, Simon the Cyrene, and afrocentric biblical interpretation. Along the way, he dispels myths, interacts with current theories, and provides readers with sound judgments as to what the Bible does and does not say. Readers interested in the connections between Africa and the Bible will enjoy this insightful book. More than eighty photos, maps, and charts are included. Africans' prevailing interest in the prosperity gospel is not only connected to the influence of American prosperity teachers reaching a worldwide audience through their imaginative use of the media, but is also related to the African worldview and African traditional religion, and its lasting influence on contemporary Africans and the way they think about prosperity, as well as their interest in prosperity in post-colonial Africa. The research from a classical Pentecostal perspective about the impact of the prosperity message on Africa is necessary, timely, and relevant because of its influence in the African

computer to current world views, in these days of "Speed, Connectivity and Intangibles" as Stan Davis puts it, in "Blur, the speed of change in a connected economy." The power of visionary world views and such intangible forces as globalization and the dominance of the third world commodifiers. FDI, capital, corporations, and the obsolete West and Chinese 200 years old "finder is taker brutish psychology," which has gripped the Third World nations for a century and in the last two decades-barbaric it is. The book is a letter to the youth of Africa and not only Africa and the "Third World Youth" as well. It challenges the youth to realize that the only way to free Africa and the Third World. is to press a Master Reset Button and read "The Riot Act" to the nations and the foreign complex inhibitive forces. To start Africa afresh from African thought leadership-detached from "The dictatorship of the technocrat" and strict African conditions which gives the African business a twenty-year head start. To tell the youth a critical truth, that the AU is not capitalized The youth are given the confidence that it is possible for Africa to map out adequate capital for the rapid modernization of the continent. In the end, the author suddenly realized that all the above, the impediments, and the new way forward applies to all the Third World nations. He decided to call it a third world modernization Bible with Africa as a prototype model. The youth are given the confidence that it is absolutely possible for Africa

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to map out adequate capital for the rapid modernization of the continent. In the end the author suddenly realized that all the above, the impediments and the new way forward applies to all the Third World nations. He decided to call it a thirdworld modernization Bible with Africa as a prototype model. The book is about the total revolution of Africa, the complete emancipation of the African people, once and for all, from "a complex maze of inhibitive forces" from both the West and China. It lays out the imperative science and the processes of a "Fast Track the rapid modernization of Africa Program." An industrialization model that will suffice the third world transformation as well. It establishes the need for African leadership to upgrade their "intellectual software" like a computer to current world views, in these days of "Speed, Connectivity and Intangibles" as Stan Davis puts it, in "Blur, the speed of change in a connected economy." The power of visionary world views and such intangible forces as globalization and the dominance of the third world commodifiers. FDI, capital, corporations, and the obsolete West and Chinese 200 years old "finder is taker brutish psychology," which has gripped the Third World nations for a century and in the last two decades-barbaric it is. The book is a letter to the youth of Africa and not only Africa and the "Third World Youth" as well. It challenges the youth to realize that the only way to free Africa and the Third World. is to press a Master Reset Button and read "The Riot Act" to

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the nations and the foreign complex inhibitive forces. To start Africa afresh from African thought leadership-detached from "The dictatorship of the technocrat" and strict African conditions which gives the African business a twenty-year head start.

According to many theories, the origins of man appear to have begun in the Africa/Asia region. The Bible, which is the oldest historical book of mankind, presents the creation of mankind (Genesis) in a setting (Garden of Eden) theorized to be in Africa. This book will illustrate the Biblical book of Genesis, focusing on the following concepts: making of the world, making of the African Man, the Garden of Eden, the African Edenites, the African Khoisan people, the Biblical Flood, the migration of the African race up and out of Africa, the Trans-Atlantic Slave era, African Americans in the America, and Full Circle-Barack Obama. This book gives an analysis of each of the concepts, based on biblical scripture, historical, archaeological facts, and this authors theories, all from an African perspective. It has been a lifelong belief of this author, that Africa is the cradle of civilization, and the creation of people that the Bible speaks of, is the original race of people, the African race.

A landmark volume, The Africana Bible gathers multicultural and interdisciplinary perspectives on every book in the Hebrew Bible. It opens a critical window onto

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the world of interpretation on the African continent and in the multiple diasporas of African peoples, including the African-American experience, with attention to Africana histories, literatures, cultures, and backgrounds for understanding biblical literature. The Africana Bible features a critical commentary on every book of the Hebrew Bible, the Apocrypha, and Pseudepigrapha that are authoritative for many in African and African-diasporan communities worldwide. It highlights issues of concern to the global Black community (such as globalization and the colonial legacy) and the distinctive norms of interpretation in African and African Diasporan settings.

God's Word through African Eyes. The Africa Study Bible brings together 350 contributors from over 50 countries, providing a unique African perspective. It's an all-in-one course in biblical content, theology, history, and culture, with special attention to the African context. Each feature was planned by African leaders to help readers grow strong in Jesus Christ by providing understanding and instruction on how to live a good and righteous life: Over 2400 notes explain the Bible, inspire readers to apply truth to everyday life, teach Christian values and doctrine, and more. "Touchpoints" and "Proverbs and Stories" give African perspective on the Bible and also show parallels with African wisdom. A narrative timeline highlights God's work in Africa. There are over 1.3 million African

immigrants in the US and an additional half million African born people living in the UK.

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Blackness, as a concept, is extremely fluid: it can refer to cultural and ethnic identity, socio-political status, an aesthetic and embodied way of being, a social and political consciousness, or a diasporic kinship. It is used as a description of skin color ranging from the palest cream to the richest chocolate; as a marker of enslavement, marginalization, criminality, filth, or evil; or as a symbol of pride, beauty, elegance, strength, and depth. Despite the fact that it is elusive and difficult to define, blackness serves as one of the most potent and unifying domains of identity. *God and Blackness* offers an ethnographic study of blackness as it is understood within a specific community—that of the First Afrikan Church, a middle-class Afrocentric congregation in Atlanta, Georgia. Drawing on nearly two years of participant observation and in-depth interviews, Andrea C. Abrams examines how this community has employed Afrocentrism and Black theology as a means of negotiating the unreconciled natures of thoughts and ideals that are part of being both black and American. Specifically, Abrams examines the ways in which First Afrikan’s construction of community is influenced by shared understandings of blackness, and probes the means

through which individuals negotiate the tensions created by competing constructions of their black identity. Although Afrocentrism operates as the focal point of this discussion, the book examines questions of political identity, religious expression and gender dynamics through the lens of a unique black church. Do you wish there was a way to save your African violet from inevitable death? Or wonder if there are any tips to encourage them into flowering? Do you know for sure what is happening to them? I know the feeling when you've just acquired your first African violet plant from a well-known garden center with a lovely purple bloom. Or maybe they were sent to you as gifts or you inherited them from a loved one. You really enjoy watching them grow and flower. It's a great sentimental feeling. Until one day, you notice that your African violet looks miserable! The new leaves under the flower's crown seems to dry or they've started losing their color and turning brown. The once lovely classic purple blooms are looking droopy and withering fast - and it looks really bad. Is there any way to save the plants at this point? You wonder: You know you have to do something about it. So, you result to visiting gardening forums for the much-needed advice and encouragement. Sure, you get some suggestions. Some help you save some plants but for the rest, death is inevitable. And it becomes a dreaded vicious cycle before you decide these darn little plants are so

temperamental and quit altogether. It's not your fault. How could you know what is happening? You've done everything right; you've followed all the advice you could get but still no hope for your Saintpaulias. Besides, how could you succeed if the advice you've been receiving has been extremely vague. For instance, you're told to avoid too little or too much light. If you're a flower gardening beginner, what does this really mean? It doesn't have to be this way. Don't get held back again with your gardening passion. And more so, your love for the most popular indoor plant in the world - the African violet. All you have to do right now is get: *The African violet Bible: How to Grow Saintpaulias that Bloom 365 Days a Year (Indoor Flower Gardening Book)* Finally! An African violet book that is in-depth enough to help you keep your indoor plants in top shape. Are you a beginner looking for the basics of growing amazing indoor saintpaulias? Or you're an advanced African violet enthusiast and want to take your game to the next level? Have you been growing these houseplants since you were a child, but they always inevitably died as you didn't keep up the proper care regime? Then you need to get a copy of *The African violet Bible*. This book is not only packed with practical information, but plenty of photos and illustrations to help you understand important concepts. While getting this book is one of the smartest moves you'll make today, it won't solve all your gardening problems neither will it transform

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you into an overnight green thumb. How much you succeed will depend on how much you're willing to do. Still with me? Here's a brief overview of what's covered in the book: All the growing basics (this alone is enough to transform your craft) How to force blooming by using a framework I developed called the Ball Rolling Technique (No more 'too little or too much light stuff' - you'll know exactly how much light is required to trigger Florigen (a hormone responsible for flowering). Watering African violets is a controversial subject - the facts and watering techniques have been covered. How to save your indoor plants from inevitable death by mastering the 'Pest and Disease Triangle,' and much more. By purchasing this book, you're on your way to achieving phenomenal results in houseplants gardening. Scroll up to the top of the page and hit the BUY NOW

Biblical Interpretation in African Perspective examines the history of biblical interpretation in Africa- specifically with interpretation of the passages using African cultural hermeneutics. This work maintains that all these various interpretations of the Bible have their origin in Africa.

The purpose of The Original African Heritage Study Bible is to interpret the Bible as it relates specifically to persons of African descent and thereby to foster an appreciation of the multiculturalism inherent in the Bible. The Original African Heritage Study Bible offers a number of unique features which reveal the African/Edenic contribution to

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Judaism and Christianity, including: 1) Highlighted verses about Africa and Biblical characters of African descent; 2) 48 pages of reference to African/Edenic persons, places and events; 3) Original art reproductions taken from the Mafa tribe collection of Cameroon, Africa; 4) Full-color maps showing where important African/Edenic events and places occurred in the ancient world; 5) 101 favorite Bible verses from people of the African diaspora; 6) Specially selected articles by outstanding national Bible scholars; and 7) Words and music to famous slave songs.

Animosity in its various forms, including enmity, war, homicide, domestic violence, religious hostility, and retaliation, is a perennial problem that has plagued every form of interpersonal and international relationship since the dawn of human existence. The essays in this volume, offering perspectives from three continents, examine how animosity is understood and presented in the biblical text and its historical and literary contexts. The authors recognize at the same time that the Bible itself and how it has been used have sometimes contributed to the problem of animosity and thus seek to glean any insights that might address this problem in the contemporary world, which today is a pressing global concern.

Fachbuch aus dem Jahr 2012 im Fachbereich Theologie - Sonstiges, , Sprache: Deutsch, Abstract: Since the 1960s African theology has been a locus of debate on the relevance of the Christian God in African societies. Pioneer African theologians felt the need to protest against what was considered as the disregard or even denial of African

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religions cultures by Western missionaries. They called for a theology that would take seriously African religious values. The Christological inquiry, that is, the question about how to present Christ meaningfully to Africans has dominated this debate for more than 30 years. This enquiry is based on the assumption that missionary Christianity did not bring God to Africa, rather it brought Christ. Hence presenting Christ through African symbols will help Africans to become Christians without losing their identity. However, there seem to be a shift in the recent times. Young African theologians see the need to move away from a cultural nostalgic anti-missionary theology to a free expression of the Christian faith in such a way that it responds to the Africans' present search for meaning as well as the necessary healthy tension between the Gospel and Cultures. This theology is more critical and kerygmatic. While prolonging the intuition of pioneer African theologians, it seeks to offer broader scriptural and dogmatic bases to faith interpretation in Africa. The book, *Jesus in Post-Missionary Africa-Questions and Issues in African Contextual Christology*, proposed here by the Claretian theologian, Nicholas Mbogu takes its place in this refreshing shift of emphasis. The author states clearly that our proclamation of God in Africa will be seriously deficient without an adequate Christology. The book is presented in ten chapters. Chapters 1-3 present the origin and development of theology in Africa. It is shown clearly that since the seminal gestures of Black priests who wrote the famous book, *Des pretres noirs s'interrogant*, 1956, asking whether and how catholicity can integrate the Negritude, African theology

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has affirmed and consolidated itself as a contextual theology that is mindful of orthodoxy. With dexterity, the author shows the interpretation of theology and historical events, as well as historical science and literature. Political and economic developments, especially the search for independence and distorted systems of post-colonial government also affected theology in Africa. [...]

Africa and Africans in the New Testament is a survey of references to Africa and Africans in the New Testament Bible. It describes in detail the various biblical terminologies and incidents referring to Africa and Africans, including the significant role of Africans in the spreading of Christianity to Jerusalem, Corinth, Rome, and other parts of the world in the biblical Period.

Western interpretations of poverty proverbs in the Old Testament Book of Proverbs have tended to see a status quo acceptance in the ancient texts, thus neglecting existential challenges of the poverty issue. In contrast, Lechion Peter Kimilike argues that African proverbial material on poverty may - when used comparatively to interpret the corresponding Old Testament poverty proverbs - create a more dynamic analysis. The author's new and thought-provoking interpretation suggests «an African transformational hermeneutic» that balances between the questions and methodology of the «global [i.e., western] guild» and the concerns of the African interpretative context.

Africa has made the Bible its own. This comprehensive volume explores the many ways

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in which this took place. Essays by a range of African scholars provide access to resources not readily available outside of the African continent. This publication has also been published in paperback, please click [here](#) for details.

Africa and the Bible is a collection of essays about the African influence on and presence in the Old Testament, written over Gene Rice's more than fifty years of scholarly service at Howard University School of Divinity. They focus on characters with African heritage such as Ebed-melech and Jehudi in Jeremiah, and the prophet Zephaniah himself, as well as dealing with texts that have been misinterpreted to the detriment of African-Americans such as the story of the curse of Canaan, in which Ham and all his dark-skinned descendants are the ones viewed as cursed. One article provides evidence that the original worshippers of YHWH may have been from the land of Kush! One of Rice's earliest articles deals with the story of Joseph and relates it to Jim Crow; Rice finds in the story a model for racial reconciliation that is still relevant today. With a foreword by his colleague of many years, Cain Hope Felder, Professor of New Testament at Howard University School of Divinity, now retired, and a preface by Jonathan Rice, Gene Rice's son, the book is a treasure-trove of carefully researched, thought-provoking articles, and a perfect supplement to be used alongside a Hebrew Bible textbook.

The world today regards the Europeans as the fathers of Science and Technology and those who brought Light to the Black race. But if history says

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that civilization began in Africa, is it not correct to say that it was the Black race that taught the world Science and Technology? - Were the Blacks not the first Emperors of the world? - Is it not on record that at a point in human history, Africans were the most intelligent and the best instructed people in the world? - When the Europeans came to Africa, did they not see the Al-Azhur University in Egypt, University of Fez in Morocco and the University of Timbuktu in Mali? These and many more are the salient questions that this book bring to bare scientifically, historically and biblically.

This book is critically important for Bible translation theorists, postcolonial scholars, church leaders, and the general public interested in the history, politics, and nature of Bible translation work in Africa. It is also useful to students of gender studies, political science, biblical studies, and history-of-colonization studies. The book catalogs the major work that has been undertaken by African scholars. This work critiques and contests colonial Bible translation narratives by privileging the importance African oral vitality in rewriting the meaning of biblical texts in the African sociopolitical, political, and cultural contexts.

Seeking to evaluate African traditional religion in biblical perspective, this book is a must have for pastors and Bible students alike. With great knowledge of both African traditional religions and the Bible, Dr. Gehman explores the issues of the

supreme being, divinities, ancestral spirits, witchcraft and sorcery in the light of God's Word. If you are struggling with knowing the truth and error of African Traditional Religion and need to know the biblical view, then this is the book for you!

The twentieth century made the Old Testament an African book. As the ancient texts have been translated into numerous languages and cultures throughout the continent, grass-root readers have found them to reflect their own experience of life, and the growing number of African Old Testament scholars have made various studies where the texts are read in the light of the African religio- and socio-cultural tradition. The present essay collection presents and analyses different aspects of the Old Testament readings in Africa. In particular, their socio-intellectual context is emphasized, and it is argued that Western Old Testament scholarship would benefit from acquainting itself with African readings of the Old Testament.

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