

BANTU NEWSLETTER

A Warrior's Final Battle

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There was a young man who joined the U.S. Navy and served for 24 years. He married his middle school sweetheart and traveled to many places around the world during his military service. His training helped shape him into a tough, determined man, ready to defend his country, his family, and his honor.

Even in his youth, he was outspoken and strong-minded, willing to say what he believed. He grew up in a private Christian church community founded by a Ghanaian princess and led by a Zulu prince from South Africa. Bantu language and African culture influenced his life from childhood until his final days.

His travels exposed him to different cultures and religions around the world. Years after his military service, he began studying Hebrew Israelite teachings, eventually adopting those beliefs and sharing them with family and friends. By 2020, several cousins from his childhood community had followed a similar spiritual path.

Before the end of 2021, two of the sailor's cousins and one of his younger brothers had passed away while holding Hebrew Israelite beliefs. The surviving relatives continued their spiritual journeys.

Then, on the night of December 31, 2022, another cousin encountered audio and video teachings from Black Reeducation TV. The narrator spoke the name SoNINI NaNINI and explained its meaning in isiXhosa, a Bantu language.

This immediately caught the cousin's attention. IsiXhosa was a language he remembered from their childhood church community. He closely examined the words, maps, scriptures, and songs presented in the recording. Within two and a half hours, he proclaimed his belief in SoNINI NaNINI and embraced a renewed connection with his Bantu heritage.

THE DREAM

Early one morning in the spring of 2024, the sailor called this cousin about a disturbing dream he had experienced several days earlier. Troubled by it, he wanted his cousin's opinion.

In the dream, the sailor and one of his brothers were riding in a car containing a large amount of money. Suddenly, another car, filled with demons, approached from behind and tried to overtake them.

Unable to escape, the sailor and his brother began throwing the money out of their car. When all the money was gone, the demons stopped pursuing them.

As he listened, the cousin believed the Spirit of THE MOST HIGH, SoNINI NaNINI revealed an interpretation. He explained that, in his understanding, the money represented goodness, blessings, grace, and your salvation. He understood the pursuit as a threat intended to frighten the brothers into surrendering what they had received.

The cousin urged the sailor to consider whether fear or spiritual confusion could lead him to turn away from those gifts. The sailor did not accept this interpretation.

A HOSPITAL VISIT

In late fall of 2024, the sailor was hospitalized. Two relatives visited him, including the cousin with whom he had shared the dream.

During their visit, the sailor spoke at length about world events and his Hebrew Israelite beliefs, leaving little opportunity for his visitors to respond. They listened for more than an hour, until a nurse arrived to attend to him.

Before leaving, the cousin said, “I’ll see you later, Cuz.”

By the spring of 2025, the sailor’s health had declined, and he had been hospitalized several times. His sister cared for and comforted him during his final days.

At times, he asked her to contact his cousin and brother. On some visits, other people arrived unexpectedly, and the sailor and his cousin were unable to speak privately.

Those around him also noticed a change in his demeanor. He expressed apologies, forgiveness, and kind words. His previously forceful manner and short temper gave way to greater calm and gentleness.

THE FINAL VISIT

On April 16, 2025, the sailor repeatedly asked his sister to contact his cousin and brother. Sensing urgency in his requests, she contacted them both.

Upon receiving the message, the cousin prayed to SoNINI NaNINI, asking that the sailor be prepared, shown mercy, and received into His kingdom.

When the cousin entered the home, he noticed the sailor’s brother arriving outside. The brother remained outside while the cousin went into the bedroom and began praying beside the sailor.

The cousin asked for a Bible. When he opened it, however, his vision was blurred, and he could not make out the words. This is because his eyes had not dilated to allow more light into his eyes upon entering a dwelling with less bright light.

The cousin touch the sailor and his body felt very warm and sweaty. However, the indoor atmosphere required occupants to wear jackets to remain warm. Remembering his earlier prayer, he believed SoNINI NaNINI was guiding him in what to say. He continued praying and speaking into his cousin’s ears, calling upon the name of SoNINI NaNINI.

For approximately three to four minutes, he offered prayers and words of spiritual encouragement. The sailor remained calm. As the prayers continued, he passed away.

THE MEANING OF THE MOMENT

The sailor knew that his cousin had moved away from Hebrew Israelite teachings and renewed his connection with Bantu heritage and the worship of SoNINI NaNINI. They had grown up in the same community, but their spiritual paths had come to differ.

At the bedside, the cousin encouraged the sailor to remember his Bantu heritage, turn toward SoNINI NaNINI, and seek mercy and forgiveness. Although the account records no spoken response from the sailor during these final moments, the cousin continued praying.

For the cousin, this experience brought the earlier dream back to mind. He understood the final prayers as an appeal to hold fast to the gifts symbolized by the money in that dream. He entrusted the sailor's soul to the mercy of SoNINI NaNINI.

Minutes after the sailor's passing, his brother entered the house and told the cousin, "Something told me not to arrive first, but to wait awhile, and that is why I came after you arrived."

A CALL TO REFLECTION

I am not a prophet, but a servant of SoNINI NaNINI. I offer this account as a personal testimony of what occurred and how I understood its spiritual meaning. Form your own opinion, and examine the scriptures for yourself.

Within our Awakening, we understand the reference to the family brought out of Egypt in Amos 3:1–2 as connected to our Bantu ancestral identity and the House of Akobi. This understanding calls us to examine our lives and our relationship with our Creator.

My cousin's final days remind me of the importance of humility, forgiveness, reconciliation, and spiritual preparation. We cannot know how much time remains or who will be beside us when our lives draw to a close.

If you are Bantu, I encourage you to reflect on your heritage, study, pray, and seek a closer relationship with SoNINI NaNINI by obeying his commandments and observe his Feast days. Make peace where you can, ask forgiveness where it is needed, and use the time you have with purpose.

Peace to the people of THE MOST HIGH So NINI Na NINI!

Scripture References:
Genesis 25:8, 17; 35:29
Ezekiel 18:24–32
Amos 3:1–2