

The Igbo-Hebrew

(Excerpts from “Finding Gad...” and “Omenana...”)

By Rabbi Yehudah “Tochukwu” ben Shomeyr



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(Written by Rabbi Yehudah ben Shomeyr and translated by Rabbi Gavriel Ogugua and Evangeline Ngozichukwu; nee Amamgbo)

Greetings and Prayer by Rabbi Yehudah “Tochukwu” ben Shomeyr

Igbo:

Oha na eze ndi Igbo, Igbo gburu gburu bi n’uwa nile, ekele m unu.

Udo nke Chineke diri unu nile. Otito diri Chukwu Abiama, Otito diri Jesu!

Ekperem ekpere ma burukwa n’obi na akwukwo a m dere ga- eweta nnukwu ngozi nke Chineke.

Ana m ayokwu Chineke ka akwukwo a nyere onye Igbo obula aka ighota ihe Chukwu bu n’obi gbasara ndi Igbo.

Ekpere m bu kwu ka uwa nile mata ofuma na Ndi Igbo bu umu Israel.

A na m ayo ka Chukwu Abiama mee ka umu Igbo were onodu ha n’ala Israel. Mgbe nke a mere, Ndi Igbo bu umu Gad na umu nne ha Judah na Levi ebikota ruo mgbe ebighi ebi dika ndi amuma nso siri kwuo, na aha Jesu!

Ya gazie!

Dalu nu, udo diri unu. Ngozi diri Chukwu Abiama!

Chief Odum Biara Ana Igbo - Nwanne Di Uto (Rabbi Yehudah ben Shomeyr)

English:

Igbo people all over the world, greetings.

Shalom, Blessings to Chukwu Abiama! Praise be to Yeshua (Jesus)!

It is my prayer and hope that this book will be a tremendous blessing from God.

I pray that this book will help all Igbos to understand the plans of God concerning them.

I also pray that the true identity of the Igbo People will be made known and solidified in the world.

May God of Abraham help Igbo People to take their prophetic, destiny and rightful place in Israel beside their brothers Judah and Levi as the Tribe of Gad. In Yeshua (Jesus) Name!
Amen!

Dalu and Shalom,
Blessings to Chukwu Abiama!

Chief Odum Biara Ana Igbo - Nwanne Di Uto (Rabbi Yehudah “Tochukwu” ben Shomeyr)

Acknowledgements

I wish to express my gratitude and dedicate this booklet first of all to Chukwu Abiama (The God of Abraham) and to the following people; my wife Pam and my daughter Arianna who understand my calling and fully support this prophetic, ministerial work of revealing Gad in these last days and allowing him to once again take His place among the Tribes of Israel.

I also thank and dedicate this booklet to the Igbo communities and organizers of my 2013 Mission Tour in Germany, London and Ireland as well as all my friends, ministerial associates and partners as well as the staff of Abraham's Descendants International and Kingsley Chibuikwe of Igbo Friends of Israel for helping to raise funds for the 2013 Mission Tour.

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I also thank and dedicate this booklet to all Igbo People, but especially; HRM A.E. Chukwuemeka-Eri the 34th King of the people of Igbo-Gad, Rabbi Gavriel Ogugua and Redeemed Israel Tabernacle, the late Dr. Rabbi Michael Melek-King Ukahson and Abraham's Descendants Nigeria and his successor Reb Uko John, Rev. Basil Okoro from Awka, as well as the Daniel Orah, Nasi Orizu of Redeemed Israel Community of Nigeria, all the Igbo People descendants of Gad through His son Eri.

Finally, I wish to thank and dedicate this online booklet to Evangeline Ngozichukwu (nee Amangbo) residing in Dublin Ireland for helping put this booklet together.

In the Service to YHWH, the Elohim of Israel,


Rabbi Yehudah ben Shomeyr


Kris Shoemaker

www.abrahamsdescendants.com

www.igbohebrew.com

www.igbofriendsofisrael.com

Gad and His Sons

Gen. 46:16 And the sons of Gad; Ziphion, and Haggi, Shuni, and Ezbon, Eri, and Arodi, and Areli.

There is evidence that Gad's sons, or descendants of Gad's sons Eri, Areli and Arodi, prior to the Exodus travelled with members of various other tribes of Israel such as Judah, Levi, Zebulun to Nigeria and became the Igbo people. There is also evidence that even after the Exodus and at different points in history before and after the Babylonian and Assyrian Captivities that Gadites and other Israeli tribes made their way down to Nigeria to join their brothers whom they knew were already there.

What Israel and Others Say About Ndi Igbo

We know since at least 1789 AD that Jews have been interested in the possible Igbo-Israel connection when a former Igbo slave named Olauda Equiano, living in London first proposed the Igbo-Israel relationship in his autobiography. Anglican Missionary G.T. Basden, the first to minister to the Igbo wrote many books which claimed and connected the Igbos to the tribes of Israel. Several editions of the Encyclopaedia Britannica in 1929 connect the Igbo people to Gad. A Torah commentary on Sh'mot in 1922 made the Igbo-Gad connection also. Some Igbos, including Dr. Ikedife recalls Israelis visiting Igboland and investigating such claims during the Biafran War.

Under direction of Israeli Prime minister Yitzhak Rabin, in October of 1995 and in May 1997 under Benjamin Netanyahu, Israeli government sent delegates, looking for a long lost brother Eri. They went to Nigeria, state to state, town to town, tribe to tribe, quietly observed to see if any recognizable Hebraic traits or customs would pop out. When they made it to Obu-Gad their search ended as they saw the Igbo there display Hebraic-ness in their culture. They even saw the ancient stone throne of Gad and immediately recognized the script at the foot of the throne as Paleo-Hebrew. They also visited many sites that have been connected to Eri and the Igbo people. This was documented on film and later shown on Israeli Television. I have been given a DVD copy of this documentary by Eze A.E. Chukuwumeka-Eri.

On March 28th 1996 Israeli Ambassador to Nigeria visited Nri and cried acknowledging that the Igbos was among the Lost Tribes of Israel. Before he left he gave Eze Nri a gift of olives and oil stating that such gifts were only given to Kings of Israel.

In October 23rd 1997 Yitzhaq David, an American Jew and Program Director of King Solomon Sephardic Federation was televised visiting the King in Nwewi (Also a King I have personally visited myself), Igwe Kenneth Orizu III. It was said during that visit by Zagi David, another delegate which came with the K.S.S.F. "After much research work on the origin of the Igbos, the archaeological findings indicate that Israel is the true home and they should make a quick come back for historical reunion."

"The wild landscapes of Africa, its exotic rhythms and mask dances provide the picturesque background for this tribe, who believes itself to be the descendants of the Israelite tribe of Gad.

They interpret their name "Ibo" as a mispronounced "Hebrew" and till today, the members pray to "Chukwu Abiama" - Abraham's God. The Ibos, well known for their struggle for independence in the Biafra war, are now considered the "Jews of Nigeria" and have contributed greatly to the intellectual and economic development in that country." --

<http://www.aranpa.com/Tribes.htm>

"Outreach to Nigerian Jews by the wider Jewish world community gained official status from 1995 – 1997, when Israeli Prime Minister Yitzhak Rabin sent a team to Nigeria in search of the Ten Lost Tribes of Israel. Western rabbis and educators such as Rabbi Gorin have visited the community at times and Jewish communities in the West support those in Nigeria by sending books, computers, and religious articles. However, the State of Israel has, to date, not officially recognized the Igbo as one of the Lost Tribes.

In 2004-2008, Rabbi Yaacov Behrman made numerous trips to Nigeria to help the Israeli community with Jewish community development..." -

http://en.wikipedia.org/wiki/Igbo_Jews

In a White House memo dated Tuesday, January 28, 1969 to President Nixon, former Secretary of State, Henry Kissinger describes the Igbos as “the wandering Jews of West Africa-gifted, aggressive, westernized, at best envied and resented, but mostly despised by their neighbours in the federation”(foreign relations document, volume E-5, documents on Africa 1969-1972).

Israel Today originally reported in 2006 how Chief Rabbinate recognized the Igbos as sons of Israel descended from Gad. And indeed, there is an Igbo-Gad community in Tel Aviv Israel who have their own synagogue.

Haaretz magazine in Oct, 12, 2005 article declared the Igbos to be sons of Israel through Gad. Prof. Elisabeth Isichei an Australian historian and Melville Merrskovits, an American writer, all strongly believe there is enough evidence to link the Igbos of Nigeria to the Israeli tribe of Gad.

Among Igbo authorities, Prof. O. Alaezi and Remy Ilona also believed without a doubt that the Igbos are descendants of Gad as well as other Tribes of Israel.

Cultural Evidences Linking the Igbo to Gad

In 1789 Olauda Equiano, an Igbo and former slave who lived in London said in his autobiography that the Igbos were one of the lost tribes of Israel and cited the many identical cultural similarities between them and the Jews.

When the Missionaries came to Nigeria to evangelize, they were dumbfounded to discover that the Igbo People practised many Hebraic/Jewish customs which they could not have learned from anyone else, it had to come from ancient practice of their people from antiquity; for they had no Bibles and met no one with a Bible until the missionaries came along.

They found that the Igbos practised:

- Eating of animals that meet the Biblically clean requirements as well as the complete draining of blood from the animal as well as other laws concerning Kashrut (Kosher Animals).
- Has a concept of clean and unclean, acceptable and abominable or taboo
- Animal sacrifice like unto the Levitical sacrificial system
- Belief in a Supreme, All-Powerful Deity (Chukwu) above all other deities
- Circumcision on the 8th day as well as had the naming ceremony of the 8 day old child
- Giving names that bear the name or title of God within it
- Separation of menstruating women
- The keeping of a lunar calendar
- Shemita and Jubilee years: The annulment of debt and servitude every seven and fifty years
- Burying their dead facing East, the direction of Jerusalem and the Promised Land
- Sitting Shiva (seven day mourning period where one sits on low stools, remains unkempt and shave their head in grief). Belief in resurrection.
- Sending of the bodies home of Igbos who die outside of Igboland to be buried, like Joseph and Jacob desiring not to be buried in a pagan or foreign land.
- Hospitality like unto the traditions and legends known of Abraham offering water, meal and lodging to travellers
- Levirate type marriages, brothers marrying deceased brothers' wives to carry on the

brothers' names.

- Marriage negotiations (Onye-aka-ebe) between families, like unto the story of Isaac and Rebecca.
- A type of, "Cities of Refuge," where an Igbo who has committed a crime can seek refuge in his mother's natal home, known in Igbo as, "Ikwunne".
- Shunning of those who willingly break Igbo laws.
- Laws against sexual perversion, incest and the like, they had to marry among their people but outside their immediate tribal clan.
- A rule of Torah (Law) was developed and was passed down by Eri
- Rite of passage into adulthood
- Governance of the people by a conglomeration of tribal elders and judges prior to the institution of kingship dynasties.
- The coronation of the Kings have rituals and customs that closely remember that of the coronation of Kings of Judah and Israel.

These among many other Jewish laws and customs were found to be kept by the Igbo people and sadly, the Christian missionaries forced them to abandon many of these Hebraic practices because though they resembled Biblical worship of God, they believed many have been done away with due to the advent of Messiah and they believed they practiced these customs unto pagan gods and as such should be abandoned. The Igbos are slowly beginning to return to the pre-missionary practices, desiring to return to their Hebraic roots.

One Igbo man named Avraham, a Cantor of the Natsari Jewish community in Nigeria said,

In a nutshell, "every law as stated in the Torah was being practised by our forefathers before the advent of Christianity. Except that our fathers went into idol worship, but they still kept the tradition as was handed over to them by their forefathers."

Archaeological Evidence

Paleo-Hebrew Script has been found in various places in the Igbo Territories of Nigeria. Drawings like unto the Mogen David, Star of David have been found in various places of Igboland prior to missionary arrival to Nigeria.

There is a Stone Throne at Obu-Gad which confirmed Paleo (Ancient)-Hebrew inscription at the foot of the throne that indicates that the Throne was constructed in honour of Gad. There was also an onyx stone found in Igboland with the Paleo-Hebrew word "Gad" on it.

In 1917 the British discovered, about 500 ft below the soil on the palace grounds a solid bronze Star of David indicating the Igbo people may have migrated from the ancient city of David. To commemorate this event, Nigerian kobo coins were minted with a Star of David on it.

Chinua Achebe and Things Fall Apart

This man, the great Igbo story teller wrote fictitious stories based on the facts of Igbo life and custom. I have paralleled such customs to that of the Israelites from his most well-known work, “Things Fall Apart.”

Though fiction, “Things Fall Apart” is full of insightful things regarding Igbo culture. Unoka, Okonkwo’s father said, “That whenever he saw a dead man’s mouth he saw the folly of not eating what one had in one’s lifetime.” Judaism teaches it is a sin not to enjoy what God has given for us to enjoy.

Unoka loves the song the children sang to welcome birds back to the area. This is like the chant, like the blessing Jews pronounce in Judaism over various natural events such as birds returning in the Spring.

Breaking the Kola Nut is like breaking bread in Judaism. Okoye a friend of Unoka said, “He who brings Kola brings life.” And bread in Judaism is regarded in like manner.

Among the Igbos, the art of conversation is regarded very highly and “proverbs are palm oil with which words are eaten.” Jewish Rabbi’s and Sages feel the same way and the Proverbs of Solomon and much of the Talmud, especially the Perkei Avot is virtually all proverbial sayings that teaches us great and essential things.

Fortunately among the Igbo people a man was judged according to his worth and not according to the worth of his father.” This is like Deut. 24:16:

“The fathers shall not be put to death for the children, neither shall the children be put to death for the fathers: every man shall be put to death for his own sin.”

Professor Achebe also said that the Igbo elders wore beards as do Elders in Judaism.

The “Oracle of the Hills and the Caves” is similar to the consultation of the Urim and Thumim of the Levitical Priests.

The seven year locust came and the village of Umuofia was excited because they knew they could eat them and in the Torah it deems such insects as okay to eat and we see Yeshua (Jesus) the Messiah’s cousin John the Baptist who was of the Priestly house of Levi eat locust too. (Lev. 11:22, Matt 3:4).

There is a fine spoken of man whose cow got loose and trampled a neighbour’s crop. This is likewise found in the Torah.

“If anyone grazes their livestock in a field or vineyard and lets them stray and they graze in someone else’s field, the offender must make restitution from the best of their own field or vineyard.” – Exd. 22:5

“A man’s life from birth to death was a series of transition rites which brought him nearer and nearer to his ancestors.” This sentiment is an equally shared belief in Judaism.

Drinking horns are mentioned quite often in the book and it is no coincidence that horns in Judaism were used to drink from and hold oil and at times used to pour out a libation to the LORD.

When Okonkwo came to his mother's land in exile, he was welcomed. Seven years later he departed and the elders blessed him when they broke Kola. We read from Genesis on to today, that in Judaism, children and relatives are blessed when they leave a community and strike out on their own. Likewise if someone is exiled they go to their mother's people as Jacob when to Laban, his mother's brother when running from his brother Esau.

There is also a film adaptation to Things Fall Apart and we see young men and women and children bow in respect to their elders when greeting them especially when Okonkwo brought his family before his uncle. We see in Scripture that Moses bowed before Jethro his father-in-law (Exodus 18:7) Jacob and his children bowed before his elder brother Esau (Gen.33:7) and Joseph bowed before Jacob his father (Gen. 48:12). This is most definitely an ancient Hebraic custom we see demonstrated in the Igbo culture.

Okonkwo, for accidental homicide was exiled for seven years in his mother's homeland which is similar to, as we have previously mentioned, Jacob running to Laban, his mother's people and we see this as similar in concept the cities of refuge (Num. 35).

During a marital ceremony Unchendu's eldest daughter Njide asked the bride-to-be to answer her truthfully or she would suffer or even die in child birth. This time of questioning was to see if she was till a virgin; hence, if she saved herself for her future husband. The Bride-to-be had to swear upon the patriarchal ancestral staff truthfully to answer and then a hen was sacrificed. This is in some ways like unto the bitter water ceremony when a husband suspects his betrothed or wife of unfaithfulness (Numbers 5).

Unchendu mentions a child belonging to his father's family which is Hebraic.

In many of the blessings said in Things Fall Apart, during the blessing of the Kola, one is to ask for good health and children and not monetary wealth. If one has children, wealth will come naturally. This is a very Hebraic concept as more importance is placed on family and not riches. We see the Biblical Patriarchs naturally prosper when one obeyed God and put family first. Abraham, Isaac and Jacob were rich but greater emphasis was placed on family and the continuance of the family line.

The Igbo Dress

The traditional Igbo way of dressing is more Hebraically authentic than that of the Orthodox Jews in the West who adopted their dress from 17th and 18th century Europe.

I firmly believe and have encouraged Igbos to reclaim their cultural dress as it is more authentic than that of the modern Jew today. The robes are like the types Israelites used to wear in ancient times, the red chieftain cap and the red and black stripped stocking cap serves as ones kippah (yarmulke) or head covering and the ojo, the fringed shawl of the Igbo carries the same weight and meaning as the Jewish Tallit (prayer shawl Num. 15:37-41).

Remy Ilona in his book "The Igbos: Jews in Africa" pg.73 tells us that the Igbos have always worn a tallit like garment and have always worn caps and that Igbo women, unlike those of

others tribes have always been very modest and covered themselves, specifically their chests with a wrap.

Linguistic Evidence

A Linguistic/Cultural evidence of the Israel/Gad/Eri-Igbo connection is the names which people bear which honour God.

<u>Hebrew:</u>	<u>Igbo:</u>
<p>Names/Titles of God: YHWH, Yah, El, Elohim</p> <ul style="list-style-type: none"> • <u>ELiYAH</u>hu (Elijah) = Yah is my God • <u>YEH</u>oshua (Joshua) = Yehovah Saves • Sh'mu<u>EL</u> (Samuel) = God Hears. • Ari<u>EL</u> = Lion of God 	<p>Names/Titles of God: Chi, Chukwu, Chineke</p> <ul style="list-style-type: none"> • <u>Chidi/Chuwudi</u> = There is a God, God Exists. • <u>Chizoba</u> = God Saves • <u>Chidinma</u> = God is Good • <u>Chibueze</u> = God is King • <u>Chukwuemeka</u> = God has done Great things

This as well as many words which are still in the Igbo Language can be traced back to the Hebrew Language.

Historical Parallels

Jews underwent the infamous persecution of the Jews during the many pogroms and holocaust of World War II. Igbo underwent a type of holocaust during the Nigerian Biafran War (6th of July 1967–15th of January 1970) where many Igbos were slaughtered by the surrounding peoples of Nigeria.

The Igbos history uncannily parallels much of Jewish history in so many ways. Coincidence? I don't think so.

The late, great General Emeka Ojukwu himself compared the Biafrans (Igbos), to Israelites.

“The Israelites are hardworking people. So are we. They suffered from pogroms. So have we. In many ways, we share the same promises and the same problems.”

I will compare Moses the leader of the Israelites in the Wilderness and General Emeka Ojukwu, the Biafran leader. The parallels are most striking.

Moses

- Egyptian Royal Prince
- Killed and Egyptian - Defended Igbo woman's honor at King's College
- Royal Education
- Refused Royalty
- Consulting Pharaoh

Ojukwu

- Nigerian Royalty/Prince
- Royal Education Oxford
- Went into Civil Service
- Aburi Summit

- | | |
|--|-----------------------------------|
| • Exodus/Nation | Declaration of Biafra |
| • First Leader of the Nation of Israel | First and only leader of Biafra |
| • Was a Law Giver | Was a Law Giver |
| • Was a General | Was a General |
| • Exiled prior to the Exodus | Exiled after the War |
| • Died outside of Promised Land | Died outside of Igboland (Biafra) |
| • Had 2 Wives | Had 3 Wives |
| • Failed Meetings with Pharaoh | Ojukwu and Gowon's failed talks |

I would also like to compare other events regarding Israel and the Igbo.

- The first and second coup of the Biafran war is comparable to pogroms suffered by Jews in the Diaspora.
- As mentioned before the Biafra war is in many ways like WWII and the Nazi regime against the Jews.
- 1 million Igbos were murdered in the Biafra war and 6 million Jews died in the Holocaust.
- The Israelites had the Promised Land of Canaan and Biafra was like the Igbo's Promised Land.

It is a curious and interesting thing to acknowledge that the arms used by Biafra were supplied by Israel from arms confiscated from Israel's enemies during the 1967 Israeli 6 Day War.

Also the following African countries that recognized and supported Biafra has/had a Jewish population as well as African peoples who believed they were Hebrews from the Lost Tribes. These countries were: Tanzania, Ivory Coast, Gabon and Zambia. Countries of the world to recognize and support and or gave aide to Biafra are countries believed to contain Lost Israeli Tribes, some of which were believed to be of Gad: Scandinavia (Gad, Asher, Dan, Benjamin) West Germany (Gad), Israel (Judah, Levi), France (Reuben, Gad), Switzerland (Gad, Issachar), Haiti (Gad).

The Testimony of Revelation of an Igbo Messianic Rabbi by Rabbi Gavriel Ogugua

A Messianic Igbo Rabbi, Rabbi Gavriel Ogugua from Nigeria and founder of Key of David Ministries who now resides in Florida wrote:

"I was doing my morning devotion; the Lord led me to read from the book of Genesis: "The sons of Gad *were* Ziphion, Haggi, Shuni, Ezbon, Eri, Arodi, and Areli" (Genesis 46:16). As I read this verse, the name Eri *literally jumped out of the book and hit me in the face!*

I thought, what if this whole dream, and the accompanied Torah verse of Genesis 46:16, which confirmed it, were all *a figment of my imagination?* Who will believe my report since there is no so called "empirical evidence?" Could any other human being still alive *ever* corroborate this finding? These questions, and many others, ran through my mind even as I felt a tingling of excitement in my heart. When I arrived at my office that morning, I telephoned two Nigerian friends of mine. First, I called Attorney Innocent Chinweze (from

Aguleri) and inquired of him if the name Eri meant anything to him and his town folks. He informed me that Eri was the first Hebrew man to settle in Nigeria. Eri was the father of Aguleri and other sons who together became great ancestors of the Ibos. The compound where Eri settled in Aguleri is called Obu Gad and has become a historic site in Aguleri. Obu Gad when translated from Ibo language means, “The Compound of Gad.” Attorney Innocent Chinweze shared a great multitude of facts with me concerning His Royal Majesty, Eze A.E Chukwuemeka-Eri, Ezeora 34th & Aka Ji Ofor Igbo the Traditional Ruler of Aguleri who was ordained king at 21 years of age. To my amazement, he informed me that in 1995, *a number of Jewish Rabbis came to Nigeria in search of their lost brother, Eri.* Their search took them to Aguleri where there was a very emotional ceremony and reunion of kindred.

Secondly, I contacted my other friend born in Umueri, a neighbouring town of Aguleri in Nigeria. Felix Eziagulu confirmed much of what Attorney Innocent Chinweze narrated to me. *“Out of the mouth of two or three witnesses, the Counsel of the Lord is established.”* I wondered why no one ever told me about Eri while I lived in Nigeria. In fact, I wondered why throughout my entire educational career in Nigeria, achieving to the master’s level, I never came across any literature or individual who knew about this and why the information was never shared with me from the time of my birth to the writing of my testimony. Also, I pondered whether my father (Late) Gabriel Udeorah Ogugua (O-goo-gwa) knew about this, and why he never shared the information with his son. Astonished by the account of Eri and the Ancestral Hebrew Heritage of the Ibos, I decided to visit my Dad and the people of Aguleri in December of 2003. Sadly, on October 2, 2003, just a few days after I received the revelation and made plans, I was devastated when I received a call from Nigeria. My father had moved on to be with God *on October 1, 2003!!* Grieved by the loss of my father because of who he was in my life, and the lost opportunity *to explore the one question that meant everything* – Eri. I asked the Lord why he chose to take my father home at the time He did. To my greatest astonishment, the Lord impressed upon my heart that the business concerning Eri and the Heritage of the Ibos is between Him and me and *not* between me and my earthly father. I “sucked it up” and went home on November 23, 2003 to bury my father. On the night of November 24, 2003, my first night in Nigeria, the Lord spoke to me in the following words,

“Reveal My name to My people according to the Tabernacle of David and you shall declare the Year of Jubilee in the land.”

The God of Abraham, Isaac and Jacob wanted to reveal Himself to the Ibos afresh as ‘*Chukwu Abiama*’ (God of Abraham) through a renewed revelation of Yeshua ben David (*Jesus, son of David*).” – Rabbi Gavriel Ogugua.



Eze Chukwuemeka-Eri of Obu-Gad in Aguleri



Igwe Kenneth Orizu III of Enugu

Testimony by Evangeline Ngozichukwu (nee Amamgbo)

I wish to thank God Almighty for giving me the grace to be part of this ministry of Rabbi Yehudah “Toochukwu” ben Shomeyr. Our God is a covenant keeping God and I believe he will finish and perfect the work he started in Jesus Name!

Ndi Igbo na-ekwu si na-ebe nwata na-aruru aka, nne ya anoghi ya, nna ya anoro ya.

(An Igbo adage says that when a child is crying and pointing finger at a place, either his mother or his father will be found there).

I was a post primary school teacher and a newspaper columnist in Anambra State of Nigeria when God called me in 1992. On that blessed day; 2nd of Jan. 1992, our good God chose a filthy rag like me to work for him. He told me to resign from my jobs and travel to places I will work for him. At initial stage, I hesitated as I felt unworthy to work for Almighty God but due to the confirmation and encouragement of my prophetic father Ezeana Patrick Irunweze Amamgbo and other men and women of God that I am one the vessels God will use in the last days, I answered the call. I then separated myself to work for him all the days of my life.

Since 1992, despite all odds, God has kept his promise that he will be with me in all things and always and has revealed so much to me including where I am and what I am doing now.

Ndi Igbo na-ekwu si na obughi ihe nile diochi huru n'elu nkwu ka O na-kocha/ (an Igbo adage says that it is not all that a palm wine tapper sees on top of the palm tree that he reveals).

However, I kept a record of some of what God told me in a book entitled ***God's Love Prevails*** and started running with it according to Habakkuk 2:2. In the course of running with my vision, God connected me to Rabbi Yehudah, the hidden treasure God is using to fulfil his end time prophecies.

May God Continue to bless Rabbi Yehudah, his family and the entire people working for God to see that the Igbos take the place God has planned for them.

In Jesus Name I have prayed, Amen!

Evangeline Ngozi Chukwu (nee Amamgbo).

Director, Christ Vineyard Bible School (CVBS) Int'l.

Conclusion

As we can see, the Igbo claim of being a part of the Lost Tribes of Israel is not a groundless claim. This booklet is by no means an exhaustive documentation of such evidence. There are much more Biblical, Historical, Linguistic, Cultural, and Archaeological evidence connecting the Igbo people to that of Israel in my book, "Finding Gad: The Quest for the Lost Tribe of Gad"

About the Author



Rabbi Yehudah "Tochukwu" ben Shomeyr (Kris Shoemaker) whose title in Igboland is Chief Odum Biara Ana Igbo Nwanne Di Uto, was raised in a Christian Home and accepted the Messiah Yeshua (Jesus) at the tender age of six, and dedicated his life the full service for Him at age thirteen. From that point on Rabbi Yehudah has been involved in a multitude of various ministries from Churches and Synagogues to youth, street, camp, jail and nursing home ministries to name a few.

He is a graduate of the Free Will Baptist Bible College in Nashville Tennessee and has received his B.A. in Bible and Missions (1996), had his Hatafat Dam Brit (Jewish Conversion) preformed on him in 2004. He was trained under three separate Rabbis and ordained in Ordination (Shmicah) as a Natsari (Messianic) Rabbi by A.D. International in October of 2010.

Rabbi Yehudah "Tochukwu" is a Israeli-Igbo researcher, linking the Igbos to the Lost Tribes of Israel and has been to Igboland twice, was given a title in 2010 which was confirmed by Eze Chukwuemeka-Eri in Obu-Gad, During the 2011 Ovala Festival. He has also attended and spoke at the 2011, 2012 World Igbo Congress in Toronto Canada and Orlando Florida.

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