

CLASS 3 LESSON #3 PART I

SIGNS FOR A GREAT CHANGE TO COME: THREE PRs ON SHABBAT LECH LECHA

PREPARE TO COME NEAR NOW

by

Shemayah Nachman ben Avraham

This lesson is about serious needed changes and developments to come in the so-called “Hebrew Roots Movement.” As the world is going through increasingly many and worsening bad tidings, we can always expect tidings of “good news” from the Almighty who knows the beginning and end of all things. On Shabbat **Lech Lecha / Go for Yourself**¹ this author asked the Almighty to **reveal to us what we need to do in the “Hebrew Roots Movement” in order to prepare ourselves to hear His voice about what we need to know and do, as well and what not do as His servants in His “end-times” work.** On this site that “work” is understood as the regathering of **all** Israel including the so-called “Lost Ten Tribes of Israel.” As such, ReturningTenTribes.org is dedicated to foster the “return” of the Ten Tribes of Israel to their Biblical status as “the people of the Covenant” the Almighty made Israel to be at Mt. Sinai.

Immediately was given the **numbers 587 and 589 as pages in the Artscroll Stone Chumash** in front of me. They cover the last three verses of Parasha Tzav, Lev. 8:34-36 and **the beginning verses of Parasha Shemini:**

“It was on the eighth day Moses summoned Aaron and his sons and the elders of Israel. He said to Aaron, “Take for yourself a young bull for a sin-offering and a ram as an elevation-offering,— unblemished and offer [them] before HaShem. 3 And to the children of Israel speak as follows: saying, ‘Take a he-goat for a sin-offering, and a calf and a sheep, in their first year — unblemished — for an elevation offering. 4 And a bull and a ram for a peace-offering to slaughter before Hashem, and a meal-offering mixed with oil; for today Hashem appears to you.’ 5 They took what Moses commanded to the front of the Tent of Meeting; and the entire assembly approached and stood before Hashem 6 Moses said: “This is the thing that Hashem has commanded you to do; then glory of Hashem will appear to you.” 7 Moses said to Aaron: **“Come near to the altar and perform the service of your sin-offering and your elevation-offering and provide atonement for yourself and for the people; then perform the service of the people’s offering and provide atonement for them, as Hashem has commanded.”**

— Lev. 9:1-7 PR 10-24-2015

These verses are very significant because they frame and reinforce **another PR** (Prophetic Revelation) sent to us five year earlier. It points out especially which verse and which directive we need to look at.

And Moses said unto Aaron: **‘Draw near unto the altar, and offer thy sin-offering, and thy burnt-offering, and make atonement for thyself, and for the people; and present the offering of the people, and make atonement for them; as the LORD commanded.’**

— Lev. 9:7 (TES) PR 4-9-2010

¹ The fact that this question was asked on Shabbat Lech Lecha is an **SE**, i.e. a “**synchronous event**.” It is an event that is governed by forces outside ourselves, whose timing perfectly coincides with other significant signs which together point to a supernaturally appointed convergence to what needs to be noticed.

The 2015 PR was the first of “two witnesses” and the 2010 PR was the second witness of this imperative, “**Draw near.**” It is given twice to get our attention. The two PR references on pages 587 & 589 are NOT something that this author has thought up or made up. Only the analysis of this PR is the author’s, hopefully free of errors by the grace of God. So far, the understanding is as follows.

Background to our status in the Hebrew Roots Movement

At this time, we the Remnant candidates in the Hebrew Roots Movement are among the early risers from the Valley of Dry Bones who have been called, i.e. *drafted* into the Almighty’s “army” of select “servants” to serve in His “end-time Work” of the prophesied regathering of ALL twelve Tribes of Israel ([Isa. 29:14](#)). It is the only game in town to which our attention as God’s servants-to-be is called. This “army” principle is illustrated by another PR sent in 2011. It is a dream in which a fresh recruit is pictured with shorn hair, flies buzzing all around his face and his mouth is taped. It shows that we are recruited, are in a boot camp, to be humbled and to be instructed. The flies indicate our need to be cleaned up. The taped mouth symbolizes that we have nothing worthwhile to say, and are not permitted/empowered to speak with authority. <http://www.shaar-israel.org/Welcome-to-Shaar-Israel/Prayer/A%20Cleansing%20and%20Reorientation%20for%20All%202.pdf>

This PR-dream shows that as recruits, we are to be very humble because like buck privates, we do not have our act together at all. We are certainly not like the Marines, whose motto is “always faithful” /Semper Fidelis, and we have nothing to be proud about. We are ignorant of what is what in “the service;” we have no discipline, no knowledge nor skills necessary to be servants in “the Divine service” of the regathering of Israel. We certainly have no authority. We are not given any commands to execute. We have not been given a strong “voice” because we are hopelessly splintered into divisive factions rooted in the old lies inherited from our fathers, ([Jer.16:19](#)). While this is “natural” and understandable in our waking up phase, it is not useful nor advisable to be that way if we are to do what the Almighty wants us to say and do in His Work of the regathering of the Ten Tribes. For that to happen we need to “hear His voice now,”² as we are called out of the wilderness of the philosophies, outlooks, isms, religions and the mindsets of the nations. These were our prison houses for many centuries and we have identified with *their ideologies* governed by *their strict hermeneutics*. They were our mind-forged manacles that kept us in darkness, ([Isa. 42:7, 49:8](#)). We were supposed to be God’s “sent” i.e. contracted and commissioned messengers and ambassadors. In our pride we have come to imagine ourselves being smart and wise. However, the Almighty thinks to the contrary. He humors us and tells us that we have neither eyes to see with nor ears to hear with, ([Isa. 42:18](#)). We, as God’s “firstborn” nation, appointed/**contracted** to eventually teach the Torah to the nations, to all of the later-born children of God. Instead

² Hearing His voice is a part of Psalm 85, all of which was a PR given to the author on 4-9-2007, on the 8th (!) day of Pesach, week of Parasha Shemini; **I will hear what God the LORD will speak; for He will speak peace unto His people, and to His saints; but let them not turn back to folly.** — Psalm 85:8 (KJV) PR 4-9-2007. It very much echoes the words of prescribed Psalm 80 PR 4-28-2007 and repeats its central plea: “Turn us again O God,” adding “of our salvation.” It emphasizes who the Savior is, that merciful love /hesed and truth/emet are the liberating forces of His redemption.

we have rejected learning that curriculum and have contemptuously cast away that birthright assignment.

They did not keep God's covenant and refused to walk in His *Torah*.
And they forgot about the wonderful miracles God had done for them and for their fathers in Egypt. —Psalm 78:10-11 (TLB) PR 6-23-20

Therefore in Hosea 4:6 God tells THE TEN TRIBES:

YOU ARE NO PRIEST TO ME!!!

The meaning of the directives in the two Lev. 9 PRs

The two PRs in Lev. 9 are orientations to a **directive**. The direct us to “**come near**” and **prepare ourselves to “hear His voice”** as the time of Jacob’s trouble is looming on the horizon, ([Jeremiah 30:7](#)). To hear His voice, to be in communications with Him is a vital and absolutely necessary preparation for the Remnant to do. Setting up communication lines is one of their initial tasks. The **pattern** of what we are to do is contained in these two passages describing the inauguration of the Levitical priesthood on Israel’s homeward journey in the Wilderness. Though the Remnant is not priesthood as is the LDS church, or the commonly believed “priesthood of all believers” of churchianity, their function is to be in the **pattern of the priesthood set up in Lev. 9**. The pattern tells us, the pioneers of the Returning Ten Tribes, that **at the appointed time**, we are to act likewise on OUR homeward-bound journey in our “wilderness.” We all have made a lot of stops there with learning to be at each station. None of them were to be permanent dwelling places. We can all give thanks for in all of them we learned, were sustained and we were watched over and guided by the Shepherd of Israel.

For, lo, I will command, and I will sift the house of Israel among all nations, like as *corn* is sifted in a sieve, yet shall not the least grain fall upon the earth.
— Amos 9:9 (AKJV) PR 10-31-2010 in Israel

Today these PRs summon us to learn from what we are told to know and do. [Leviticus 8:34-36](#) directs Aaron’s sons to camp out by the Tabernacle’s entrance for seven days as their preparation for their inauguration into the priestly service of the Cohanim of Aaron’s family. They were NOT to go into to the Tabernacle and officiate there in any way. [Leviticus 9:1-8](#) tells us about the EIGHT day, after Aaron’s sons spent seven days by the entrance of the Tabernacle. That 8th day signified a **new beginning**. **At that specified time** Aaron and his sons were summoned and Aaron was told to “**come near**” and offer sacrifices in conjunction with the confession of his own sins, BEFORE offering sacrifices to atone for the sins of the people of Israel. It was only THEN, that the visible glory of the Divine Presence, the Shekhinah was to appear to all Israel to dwell among them and “guide them.”

The understanding of this PR seems to be that we, pioneers in the regathering “**work**” of the Almighty, have camped out for some time at the entrance of the Tent of Meeting for some time. The seven days is a symbolic number for us, signaling that “it is time” to do what we are to do next. Now, we are summoned and **in a concerted effort to come near with our sacrifices of prayers** for the forgiveness of our **personal sin of abandoning the Covenant**. **Only then are we to come near to pray for the forgiveness of the great offence/sin of abandoning**

the Covenant by all Israel. In our case this pertains to the GREAT SIN of the Ten Tribes. This is MOST relevant to “the great offence” of Ephraim (the Ten Tribes), that of casting away the Torah and treacherously leaving the Covenant.

I have written for him the great things of my law, [Torah] *but* they were considered a strange thing. — Hosea 8:12 (NKJV)

That Covenant was our “contract” with the Almighty to be His servants, as members of the *mamlechet cohanim*, the *kingdom of priests*. According to the “Contract” the people of Israel were to be the “priests” i.e. the teachers of the Torah to all the other children of “The One God.” That same “Creator One” God tells us that **He will NOT return His Presence to us, till we confess this great SIN, this great treacherous OFFENCE**, of which we are all guilty. We need to **mean this, speak this and do this** in order that our people may **remember** now and in their afflictions to come. The Lev. 9 **PRs** tell us that this is a “**command**” for the Remnant to do. **ONLY THEN, will His manifest Presence return to us**, to guide us and be with us.

I will go and return to my place, till they acknowledge their guilt, and seek my face; in their trouble they will seek me earnestly:
— Hosea 5:15 (KJV)

This PR tells summons us to “**Come near**” in the “latter day” work of Eli-Yah ([Malachi 3:23-24](#)). Here in Hebrew the name *Elijah* is spelled without a vav, meaning “My God Yah.” It is telling us that this is the *great WORK* of God Himself, not necessarily that of just “one” human, like Elijah’s work was. The verse hints that this prophesied WORK will be in the manner of the work of the prophet Elijah among the Northern House of Israel. Then it was a very manifestly strong and visible work, inspired by the “masculine” half, i.e. polarity of God’s Name. This time it will be the “strong arm of YHVH” that will challenge the priests and followers of the latter-day Baal and will gather the Tribes of Israel, <http://www.shaar-israel.org/Welcome-to-Shaar-Israel/Gather-Together/Why-This-Gathering-Place.htm>.

This latter-day restoration will be final and on a gigantic scale; much larger than the first time Eli-Yah through Elijah the Prophet did His work of restoration of the Ten Tribes (I [Kings 18](#)).³

Pictured by Aaron offering sacrifices in Lev. 9, we are to come near as **intercessors to plead for our nations**. But FIRST we are to be cleansed of the stain of the great sin of the Ten Tribes. As returnees of the Ten Tribes we are to plead forgiveness for **our personal share** in “the great **collective** sin” of the Ten Tribes. That GREAT SIN is called the “great offence that God Himself tells the awakening, cast-out *members of* the Ten Tribes at the end of days.

The GREAT SIN of the Ten Tribes is the leaving the Covenant. Only when we have made this confession... in the proper HUMBLE manner... only then can we PLEAD for mercy for the rest of the Ten Tribes. Only when we have realized the enormity of offending the HOLY ONE of ISRAEL, only then can we properly humble ourselves and seek His face... only then can we go out and blow our silver trumpets to gather the Ten Tribes to the Torah and to the Covenant we made with the God of Israel. Only then will our shofars which are to sound the Divine message be decontaminated. (See **PR-dream** on the contaminated shofars we received in the churches <http://www.shaarisrael.org/Welcome-to-Shaar-Israel/Prayer/Worms-in-the-Shofars.pdf>)

³ Then too the Ten Tribes were told to “come near,” I Kings 18:30. See also Isa. [41:1](#), 48:16, 45:20

This need for **decontamination/purification** is hinted in a harmonic of the preamble Jews pray before their Amidah prayer:

“Adonai, sfatai tiftach ufi yagid tehillatecha” “Lord, **open my lips** that I may declare your praise.”

That “opening” implies a prior cleansing and an authorization as we see it in Isaiah’s example **Isa. 6:5-7**. For us to speak the prophetically empowered words of the Almighty God of Jacob, we will need to have our lips cleansed, decontaminated and opened by **Divine forgiveness and authorization upon our humble heartfelt confession of our great sin**. This brings us to the next PR related to our “great sin.”

Third PR: pp. 187-189 in Stone Chumash, Parasha Vayishlach, Gen 35:1-16. PR 10-24-15

This PR was given during Mincha service in an orthodox Jewish congregation. The timing hints that we are nearing the **closing of the day (the time allotted to us to work)** and need to pray about what we are told in the PR. As such it tells us that the time of acting for the Hebrew Roots Movement as it is, is nearing an end. A **new day**, a new phase with a totally “new beginning” is coming and the Remnant within that movement needs to be aware of it. The Remnant has to prepare for what they are slated to know and do in the Almighty’s “service.”

The Parasha Vayishlach / “**And he sent**” tells us that the **PR verses of Gen. 35:1-16** are for those the Almighty is **sending and plans to send** as His servants. Those are His special messengers, “the Remnant” of the Returning Ten Tribes in the latter-days, hinted at in Mal. 3:16-18.

“1 God said to Jacob, “Arise — go to Beth-el and dwell there, and make an altar there to God Who appeared to you when you fled from Esau your brother.” 2 So Jacob said to his household and to all who were with him, “**discard the alien gods that are in your midst**; cleanse yourselves and change your clothes.” 3 Then come. Let us go up to Beth-El; I will make there an altar to God Who answered me in my time of distress, and was with me on the road that I traveled.” 4 So **they gave to Jacob all the alien gods that were in their possession**, as well as the rings that were in their ears, and Jacob buried them underneath the terebinth near Shechem. 5 They set out, and there fell a Godly terror on the cities which were around them, so they did not pursue Jacob’s sons. 6 Thus Jacob came to LUZ in the land of Canaan — it is Beth El — he and all the people who were with him. 7 And he built an altar there and called the place El-Beth-El, for it was there that **God had been revealed** to him during his flight from his brother. 8 Deborah, the wet nurse of Rebecca died and she was buried below Beth-el, below the plateau; and he named it Allon-bachut [Oak of **weeping**]. 9 And God appeared to Jacob again, when he came from Padan-aram, and He blessed him. 10 Then God said to him, “your name is Jacob. Your name shall not always be called Jacob, but Israel shall be your name.” Thus He called his name Israel. 11 And God said to him, “I am **El Shaddai**. Be fruitful and multiply; a nation and a congregation of nations shall descend from you; and kings shall issue from your loins. 12 The land that I gave to Abraham and to Isaac, I will give to you and to your offspring after you I will give the land.” 13 then God ascended from upon him in the place where He had spoken with him.

14 Jacob had set up a pillar at the place where God had spoken with him — a pillar of stone — and he poured a libation upon it, and poured oil upon it. 15 Then Jacob called the name of the

place where God had spoken with him Beth-el.

That stone pillar, i.e. monument may not be still standing in the Land. However, it is standing as a reminder for his descendants in the “testimony,” the Torah the Almighty has preserved for us. The Almighty tells the Returning Ten Tribes through His prophet Hosea:

Yes, he had power over the Angel [of the Lord] and prevailed; he wept and sought His favor. He met Him in Bethel, and **there [God] spoke with [him and through him with] us** — Hosea 12:4 (AMPC)

The Almighty is telling us to “remember” what Jacob commanded his children then and that now he is telling us the same words engraved in El Shaddai’s Torah.

GET RID OF YOUR FALSE GODS!!!

If we, descendants of Jacob (and those with him) are to become “Israel” again and be empowered by the Creator God of Israel, **then we will have to get rid of our false gods.**

It is important to note, that Jacob and his household of children and others, believed in the God of Abraham, Isaac and Jacob. Yet, due to the spirit of the times, they also believed in other gods and the ideas, delusions, tenets, etc. associated with them in their cultural setting. They may have been sincere, but they were wrong. Today we are called to recognize the same kind of time-honored lies and errors dominating our cultural settings. We are to be decontaminated of them and all their influence. Our Father with His name El Shaddai tells us, that He is the Sufficient One and we do not need to go through and with other gods for success on the Road of Life. True, we may have leaders who point to that Road and to who the TRUE GOD is; He makes sure that he sends us those “sent-ones.” We need to listen to those teachers. However we are not to worship them and equate those teachers and messengers with the TRUE ONE AND ONLY GOD, regardless of their office in THE TRUE GOD’s service. He has hidden the grave of Moses; so that it is not made into a “holy” place of idolatry. There is another most significant directive to “draw near” for us to note:

Assemble yourselves and come; **draw near together**, ye that are escaped of the nations: they have no knowledge that carry the wood of their graven image, and pray unto a god that cannot save. — Isa. 45:20 (ASV)

We are the ones who by God’s grace have escaped from our prison houses among the nations’ ideologies, religions and various idols. Unlike our mother Rachel, we are not to take those idols with us on our homeward journey to Beth El. Our Creator Father and our father Jacob command so.

Further, we are to note that Jacob buried the idols near Shechem. Why is that place recorded for us? Could it be that when the “bones of Joseph” signifying the northern Ten Tribes House of Israel are awakened they will find themselves among a setting of a plethora of false gods? As candidates for the “Remnant Service” in the latter-days, we will not be able to do what we are to do if we are not fully cleansed, with **new clothes of restored identity** and not fully returned to the God of Jacob. We will not become “Israel” and we will not have the communications lines to Him set up in our Mishkan/Tent of Meeting. All those pointers tell us

to get ready and “be processed” by the Almighty’s new directives for His recruits into His new “Remnant Service.”

End of PART I



[GO TO PART II](#)

[STUDY PAGE](#)

[LIST OF ALL CLASSES](#)