

## CLASS 1 LESSON #4

## THREE SIGNS FOR A NEW BEGINNING AND A GREAT CHANGE TO COME<sup>1</sup>

### PREPARE TO COME NEAR NOW

by

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This article is about the timely and needed changes and developments to come in the so-called “Hebrew Roots Movement.” As the world is going through many converging and increasing 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, this writer asked the Almighty to reveal to us in the “Hebrew Roots Movement” what we need to do in order to prepare ourselves to hear His voice about what we need to know and do as well as what not do as His servants in His end-time Work. That “Work” is understood on this site as the regathering of the exiled tribes of Israel. This site understands this as the “return” of the so-called “Lost” Ten Tribes of Israel to their biblical status as “the people of the Covenant” the Almighty made Israel to be at Mt. Sinai. The Almighty has answered with two PRs:

Upon asking we were immediately given the numbers 587 and 589 as pages in the Artscroll Stone Chumash in front of this writer. They cover the last three verses of Parasha Tzav, Lev. 8:34-36 and the beginning verses of Parasha Shemini, Lev. 9:1-8. These verses tell of the consecration of Aaron’s sons for the priesthood on the **eight day which signifies a “new beginning”** which is intrinsically connected to “drawing near.”

*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)*

These verses are extremely important because they repeat **the same PR** (Prophetic Revelation) from another person sent to us by someone on April 9<sup>th</sup> 2010:

*Assemble yourselves and come, draw near together, you 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 (TES)*

The above Stone Chumash PR was the first of “three witnesses” and the Isa. 45:20 PR was the second witness of this same imperative. The command to “draw near” 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. So far, the understanding is as follows. At this time we 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 “Remnant servants” to serve in His “end-time Work” of the regathering of ALL twelve Tribes of Israel (Isa. 29:14). It is the only game in

<sup>1</sup> PR on Shabbat Lech Lecha, October 24th, 2015

town to which our attention as God's servants-to-be is called. This "army/service" principle is illustrated by another's PR of 2011. It is a dream in which a fresh recruit is pictured with shorn hair, with maggots crawling and flies buzzing all around his face and his mouth is taped. It shows that we are recruited and are in a boot camp, to be humbled and to be instructed. The flies and maggots indicate our need to be cleaned up. The taped mouth symbolizes that we have nothing worthwhile to say, and are not permitted to speak with authority <http://www.shaar-israel.org>Welcome-to-Shaar-Israel/Prayer/A%20Cleansing%20and%20Reorientation%20for%20All%202.pdf>

This dream-PR shows that as potential recruits into the Almighty's army of servants, 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 command to execute. We have not been given a strong "voice" because we are hopelessly splintered into divisive factions based on the old lies inherited from our fathers, ([Jer. 16:19](#)). While this is "natural" and understandable in our waking up phase from the Valley of Dry Bones, it is not sustainable 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,"<sup>2</sup> 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" /contracted messengers, and we think of ourselves as being smart. 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](#)). As a people we have rejected the curriculum, the knowledge of the Torah we were appointed and **contracted** to learn and eventually teach to all of mankind. Therefore in [Hosea 4:6](#) God tells THE TEN TRIBES:

## YOU ARE NO PRIEST TO ME!

The three PRs are clear directives to orient the early contingent i.e. "the Remnant" of the Returning Ten Tribes. They clearly direct us to "**draw near**" and prepare ourselves to "hear His voice" as the time of Jacob's trouble ([Jeremiah 30:7](#)) is looming on the horizon. The third witness to tell us to "come near was given much earlier and now we can see where it fits into

<sup>2</sup> Hearing His voice is a part of Psalm 85, all of which was a PR significantly given to the writer on 4-9-2007, on **the 8<sup>th</sup> (!) 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](#). It very much echoes the words of Psalm 80, the prescribed prayer/hymn for the Remnant to sing for the rest of the Ten Tribes. It repeats its central plea: "Turn us again O God," adding "of our salvation." It emphasizes who the Savior is and His that merciful love /hesed and truth/emet are the liberating forces of His redemption.

the mosaic of prophetic revelations (PRs) the Almighty has given and is continuing to give to His ‘latter day’ Remnant” on how they need to order themselves to prepare for the “prophetic service” they are to do in His work of regathering the Ten Tribes back into His “mamlechet Cohanim / the kingdom of priests.”

Keep silence before me, O islands; and let the people renew their strength: let them come near; then let them speak: let us come near together to judgment.

— Isa. 41:1 (KJV) PR 9-8-1994

The pattern of what we are to do is contained in these two passages describing the inauguration of the Levitical service on Israel’s homeward journey in the Wilderness. The pattern tells us, the pioneers of the returning Ten Tribes of the Hebrew Roots Movement that we are to do likewise on OUR homeward-bound journey in our Wilderness. There are a lot of stops there with learning to be had at each station. None of them are to be permanent dwelling places, yet all of them are watched over by the Shepherd of Israel of His “lost” sheep.

**Leviticus 8:34-36** directs Aaron’s sons to camp out by the Tabernacle’s entrance for seven days as part of 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 **8<sup>th</sup> 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, are to **come near with our sacrifices of prayers** for the forgiveness of our personal sin of abandoning the Covenant. Then we are 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 leaving the Covenant. 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 and only God.” That same “One” Creator God tells us in His central directive to all the Ten Tribes 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 **speak this and do this**, in order that our people may **remember** now and set a pattern of what they need to do in their afflictions to come.

I will go and return to My place, till they acknowledge their guilt, and seek My face; in their affliction they will seek Me earnestly: — Hosea 5:15 (TES)

This PR points us to “**Draw near**” in the “latter day” Work of **Eli-Yah**

Behold, I will send you Elijah the prophet before the coming of the great and terrible day of the LORD. And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers; lest I come and smite the

land with utter destruction. Mal. 3:23-24 (TES)

הנה אֱנֹכִי שָׁלַח לְכֶם אֶת אֵלִיָּה הַנּוֹבֵא לִפְנֵי בֹּא יוֹם יְהוָה הַגָּדוֹל וְהַנּוֹרָא: וְהַשִּׁיב לְבָב אֲבוֹתֵיכֶם עַל בָּנִים וְלַב בָּנִים עַל אֲבוֹתֵם פָּנָא וְהַכִּיתֵּא אֶת הָאָרֶץ תְּרֻמָּה :

Here in the 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 and not necessarily that of just one human, like the work Elijah was.* However, the verse hints that the Work will be in the **pattern** of the work of Elijah among the Northern House of Israel. This was a "prophetic" restoration to be repeated on a greater scale "at the end of days." It was characterized by the "gathering of the Ten Tribes" who were told "**to come near**" [to God] to witness the Power of the God of their fathers and have their "names"/ identities restored.

And Elijah said unto all the people: '**Come near unto me**'; and all the people came near unto him. And he repaired the altar of the LORD that was thrown down. 1 Kings 18:30 (TES).

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 the YHVH" that will challenge the priests and followers of the latter-day Baal, and will gather the Tribes of Israel to Himself, [Place.htm](#). [Interestingly and most significantly, the order to "draw near" is coupled with where we come from and what we need to leave behind: the contamination of churchianity pictured by the pagan queen Jezebel. That place of confinement was a long stint in one place in the wilderness journey as a people. It was a place of mixture of truth and error, the latter which we are to wash off and leave behind. This is one reason we have to "come clean" by confessing this contamination and leave it behind. The Almighty tells us that we are all "escapees" whom He has loosened from the confines of our prison houses in the Valley of Dry Bones.](http://www.shaar-israel.org>Welcome-to-Shaar-Israel/Gather-Together/Why-This-Gathering-</a></p></div><div data-bbox=)

Assemble yourselves and come, **draw near** together, you 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 (TES)

This restoration will be final and on a gigantic scale; much larger than the first time Eli-Yah did His work of restoration through the Prophet Elijah. Now we are to **come near as intercessors to plead for our nations.** **But FIRST** 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" of the era of the gentiles, just before the Great Shabbat of the Messianic era. It is **the GREAT SIN of 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 we receive the Almighty's directives of how to build the Highway of Return of the Ten Tribes to Him. Only then will our shofars which are to

sound the Divine message, be decontaminated<sup>3</sup> and empowered. This need for *decontamination/purification* is hinted in a harmonic of the preamble our Jewish brothers say before their Amidah prayer:

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

That “opening” implies a cleansing and an authorization as we see it in Isaiah’s example. ([Isa. 6:5-7](#)). For us to speak the prophetic words of the Almighty God of Jacob, we will need to have our lips cleansed and opened by Divine forgiveness and authorization. The *eight day* symbolizes a “new beginning” dawning on us, the Hebrew Roots Movement. For that reason alone, it would be better serve its purpose if it was called the “Returning Ten Tribes Movement.” That is because it is not an invention of any man or group of men, but is the prophesied God’s regathering of God’s servants to His “Covenant.” Indeed, we need to recognize ourselves represented in the parable of the “prodigal son” of “our” “Father, the God of Abraham, Isaac and Jacob, who says:

Is Ephraim a **darling son** unto Me? Is he a child that is dandled? For as often as I speak of him, I do earnestly remember him still; therefore My heart yearneth for him, I will surely have compassion upon him, saith the LORD.  
— [Jer. 31:19 \(TES\)](#)

As such, we have to start the journey of return by first acknowledging who we are: THE TEN TRIBES OF ISRAEL RETURNING FROM ANONIMITY. We have lost our names, the designation as ISRAEL, because we have NOT prevailed with God as our father Jacob has done. We are the wayward sons and daughters of Abraham, and Sarah, and we have wasted and rejected the birthright blessing of Israel, the Torah of the Creator God, which contains our credentials of ordination to *the priesthood*, i.e. to be members of the **Mamlechet Cohanim**, the Kingdom of Priests. We are to look to Abraham and Sarah whose physical descendants we are. We are to look to the Rock whence we were hewn, to the Almighty whose children we are ([Isa. 51:1-2](#)). We need to reclaim these lost ancestries in order to reclaim our **heritage** the Torah, the **heritage** of Jacob, ([Deut. 33:4](#), [Psalm 119:111](#)). Thusly we will begin to remake our lost connection to God Himself ([Psalm 119:57](#)), and our Father’s manifold blessings ([Isa. 58:14](#)). To be active partakers of these “connection-related” blessings as servants of “The One Sovereign God,” we are to *come near* as intercessors, (in the manner of a priestly service) to be purified and to offer our prayers as sacrifices for ***the return of the Guidance of the return of the Ten Tribes and ALL Israel***, ([Hosea 14:1-2](#)). It is useful to remember that the word *korban*, (burnt sacrifice) carries the etymological connotation of “nearness,” a way or means of approaching someone. It was ONLY the cohanim /priests who were allowed to come near the Almighty’s presence, for they brought the protocol-specified burned sacrifices “near” God’s Presence. The priests had to be cleansed and purified in order to do that task and service. They had to be clean. Likewise, we have to be clean by **coming clean** and asking to be cleansed of the guilt of the most grievous sin of the Ten Tribes. When we ask for forgiveness for our personal “great offence” of leaving the Covenant, when we confess this great sin in

<sup>3</sup> See **PR-dream** on the contaminated shofars we received in the churches  
[5](http://www.shaarisrael.org>Welcome-to-Shaar-Israel/Prayer/Worms-in-the-Shofars.pdf</a>.</p></div><div data-bbox=)

brokenness, in humbleness and deep regrets, with words and tears, ONLY THEN will our prayers for the rest of the Ten Tribes be heard. We need to pause here and think.... and prayerfully CONTEMPLATE these points. Are these words fanciful hyperbole, or are they spelling out to the returnees of the Ten Tribes what they have to do first and foremost?

Our Father has made sure that we understand what we need to do upon our release from the prisons of the Valley of Dry Bones. The “returning” Ten Tribes are instructed to “come near” with sacrifices of the “bullocks/calves of our lips.” We are to “take words” with which we are to come close to the Almighty after some 3000 years of separation and alienation. This implies that these words are given somewhere... just as the atoning sacrifices to God in the Mishkan and Temple were described in a most exacting manner.

Return, O Israel, unto the LORD thy God; for thou hast stumbled in thine iniquity.  
Take with you words, and return unto the LORD; say unto Him:  
'Forgive all iniquity, and accept that which is good; so will we render for bullocks the  
offering of our lips. — Hosea 14:2-3 (TES)

We are given the very words in [Psalm 80](#) with which we are to “come close.” [Psalm 80](#) describes and prescribes the “kosher” sacrifice we are to bring. It is a prophetic song, a prayer, a pleading hymn we are to bring as the “approved,” and kosher, sacrifice to do this “repentance.” It is custom-made for us the “early” returnees of the Ten Tribes with which we are to “come near” and plead for forgiveness and reacceptance into the “Covenant of People, ([Isa. 42:6](#)). We are to ask HUMBLY for we are worthy of death, and should be dead, were it not for God’s mercies and keeping His part of the Covenant: <http://www.shaarsrael.org>Welcome-to-Shaar-Israel/Prayer/Prime-Directive-and-Order-of-the-Day.pdf>. We are to ask the God of Israel to enable us to return/repent, for we do not even know *how* to repent... much less of *what we need to repent*. We, the pioneer returnees of the disqualified and exiled members of priesthood nation of Israel, need to ask for the “spirit of repentance” poured out on us. This is in order to be able to truly **repent as a nation**, and for us, who are called to be “the Remnant” servants to be empowered to preach the “gathering words” to the Ten Tribes.

For this to come to pass, we **the Remnant need to pray in a concerted manner**, to have the Guiding Presence of God’s Holy Spirit, the Shechinah return to us. <http://www.uniteourheart.com/Foundation-Articles/Shekhinah.html>. We do not have the Temple and we do not have the ancient setting for that to happen. However, we have the precedence of the Mishkan, the Tabernacle which Israel was told to build in the Wilderness to house His Guiding Presence. It was the Tent of Meeting for Moses, Joshua and the high priests. We also need to build the Mishkan, the virtual Tabernacle now where we will receive our “guidance.” This sanctuary is to be built from our aggregate prayers, for God tells us that He “dwells in the praises of His people” <http://www.uniteourheart.com/Foundation-Articles/Mishkan.html>.

We will need that Guidance for knowing the words to speak in our “service” as the Almighty’s Remnant. The words we will need to speak will be the **prophetic words** similar to those given to Ezekiel, who is shown the Valley of Dry Bones and is told to speak to the dry bones of all the spiritually dead of the House of Israel. Those words, when empowered by the Ruach, will cause the souls of our brothers and sisters to wake up to their Israelite identities and to the Torah and Covenant connection that is locked away in their souls.

Please read the accompanying Haftarah for Shemini is [II Samuel 6:1-7, 17](#), re David bringing up the Ark of the Covenant to Jerusalem. We are to note in this reference that *bringing up the Ark of the Covenant, i.e. the SIGNIFICANCE OF THE COVENANT* is one of our main tasks as servants in the regathering Work of the Ten Tribes, <http://www.uniteourheart.com/Foundation-Articles/Mishkan.html>. It is a priestly task. We are to do that same task on a larger scale, protracted to “the end of days.” We, the drafted pioneer servants of the Ten Tribes are to bring up **the RELEVANCE of the Ark of the COVENANT** to go before us on our homeward trek. The principle of bringing up the Ark of the Covenant is to GUIDE us in all we will say and all we will do in the regathering work of the Almighty.

The center word in the Torah is “***darosh-darash***” / *inquired*, is in [Lev. 10:16](#). The caveat in receiving the directives from the Divine Guiding Presence among us is that we ask and diligently seek God’s directives and unconditionally dedicate ourselves to obeying what He will reveal to us regardless of our prior and current “beliefs” and inherited doctrines from the churches we have been in for the last 2000(!) years.

Lech Lecha! Let us do this now! We need many Eldads and Medads in the camps of Israel to verify this message and to serve as downloaders of the Divine directives for the returning Ten Tribes ([Num. 11:26](#)). We need all the pioneers in God’s army of “Remnant” servants to pray and speak to this end NOW. We need the teachers and leaders in the Movement to pray and speak to this end NOW. We need to ask the Shepherd of Israel to send us teachers after His own heart, ([Jer. 23:4](#)). It is time to prepare for a “new beginning” implied in these PRs. **This “new beginning” is to start with our personal repentance for leaving the Covenant**, the “contract” that we made with the God of Israel to be His firstborn priesthood NATION, whose ultimate purpose is to spread and teach His “Way of Life” to all His children. This is an essential process we each need to go through before we will serve effectively as the Almighty’s Remnant servants in the latter days.

When are we going to do this? God tells us in the Book of Hosea that **asking for understanding** and **obedience** to his commandments are the keys to “when?” The time is when we realize that we need to act on the commanded “ways of the LORD” He has given to us:

**Whoso is wise, let him understand these things, whoso is prudent, let him know them. For the ways of the LORD are right, and the just do walk in them; but transgressors do stumble therein. — Hosea 14:10 (TES)**

These PRs’ write-up is titled “Prepare to Come Near.” As such it is an “orientation.” It is about ORIENTATION TO RETURN to the Covenant. Naturally, the first question many will ask, is “What does it mean to Return to the Covenant?” The answer can be found in answers to two questions. First question is: **“How do we return?”** The second question is: **What does “the covenant” mean?**

Regarding the first question, **“How do we return?”** Moses tells us very plainly in the book of Leviticus, written to the Levites and all Israel about the Levitical service. Its Chapter 26 has the curse clauses which automatically will be applied in corrective judgments against us if we leave the Covenant. It also includes what we need to DO FIRST in order for God’s Guiding Presence to return to us. That “Presence” is the same as that was with the prophets of old.

And they shall confess their iniquity, and the iniquity of their fathers, in their treachery which they committed against Me, and also that they have walked contrary unto Me. Then will I remember My covenant with Jacob, and also My covenant with Isaac, and also My covenant with Abraham will I remember; and I will remember the land. — Lev. 26:41-42 (TES)

Moses tells us that we, wayward Israel, have to confess not only our sin and willful treachery/betrayal of having left the Covenant, but we also have to acknowledge the same **sin** and **treachery** of our fathers in whose steps we walked. This must-do confession is what Jeremiah tells us that we, the ISRAELITE NATIONS FROM THE ENDS OF THE EARTH WILL NEED TO DO IN ORDER TO RETURN TO THE GOOD GRACES OF THE GOD OF ISRAEL:

O LORD, my strength, and my stronghold, and my refuge, in the day of affliction, unto Thee shall the **nations** come from the **ends of the earth**, and shall say: 'Our fathers have inherited nought but lies, vanity and things wherein there is no profit.' — Jer. 16:19 (TES)

Moses also tells us that our hearts are "uncircumcised." Circumcision is the sign of having taken on the Covenant (taken on the **8<sup>th</sup> day**). We are prophesied to have "uncircumcised hearts," not connected to the Covenant.

I also will walk contrary unto them, and bring them into the land of their enemies; if then perchance their **uncircumcised heart** be humbled, and they then be paid the punishment of their iniquity; — Lev. 26:41 (TES)

If this is so, then our priority is to orient ourselves to return to that Covenant we have contemptuously cast away. A model prayer of confessing this great sin of having betrayed the Almighty with our casting away the Covenant can be found at: <http://www.shaar-israel.org>Welcome-to-Shaar-Israel/Repentance/index.htm>.

It is recommended that all those who resonate to the call of the heart of the Fathers of Israel, (Abraham, Isaac and Jacob), to the heart of their wayward children at the end of the age, study this prayer's references before doing the confession earnestly. It is NOT to be done ipso-facto, perfunctorily in the way of our past prison houses, nor in congregations en-masse. It is not to be made into a fire hose baptism on the beach. It is to be done by each individual in private, personal prayer. It is to be done between God and each returnee, with the humbling realization of who the Creator God is, and what we have done betraying His Covenant.

#### **What does "the covenant" mean?**

Solomon gives the "nation" of Israel the same command as Moses, to humbly seek the face of our God, the God of Israel. He tells us also what we have to DO and HOW we have to do it. Then His healing and guiding Presence will return to us. He also tells us **who** we are, the people called by His Name. That means "**ISRAEL**" and NOT some other group or entity. WE HAVE TO IDENTIFY AS SUCH as a NATIONAL ENTITY.

If **My people**, upon whom **My name is called**, shall humble themselves, and pray, and seek My face, and turn from their evil ways; **then will I hear from heaven**, and will forgive their sin, and will heal their land. — II Chron. 7:14 (TES)

Firstly, this verse shows us what the outgoing messages from our shofars need to be: the

**identity** of the Tribes of Israel, i.e. who we are, who we were and who we are going to be if we follow God's directives. Secondarily, we need to preach the importance and function of that "identity" which is intrinsically tied to the eternal Covenants, and is inseparable from them:

I the LORD have called thee in **righteousness**, and have taken hold of thy hand, and kept thee, and set thee for a **covenant of the people, for a light of the nations.** — Isa. 42:6 (TES)

Thus saith the LORD: In an acceptable time have I answered thee, and in a day of salvation have I helped thee; and I will preserve thee, and give thee for a **covenant of the people**, to raise up the land, to cause to inherit the desolate heritages; — Isa. 49:8 (TES)

We were given the Covenant/Contract to be a commonwealth of NATIONS as **agents of righteousness**. This was the appointment of Abraham in the Covenant the Almighty made with him. All other covenants, those with Isaac and with Jacob, as well as their progeny were all reiterations of this original covenant with Abraham the father of a multitude of nations through Isaac, the son of promise.

Now the LORD said unto Abram: 'Get thee out of thy country, and from thy kindred, and from thy father's house, unto the land that I will show thee. And I will make of thee a great **nation**, and I will bless thee, and make thy name great; and **be thou a blessing.** — Gen. 12:2 (TES)

Neither shall thy name any more be called Abram, but thy name shall be Abraham; for the father of a multitude of **nations** have I made thee.

— Gen. 17:5 (TES)

And God said unto Abraham: 'And as for thee, thou shalt keep My covenant, thou, and thy seed after thee throughout their generations.

— Gen. 17:9 (TES)

Neither with you only do I make this covenant and this oath; but with him that standeth here with us this day before the LORD our God, and Also with him that is not here with us this day, — Deut. 29:13-14 (TES)

Unless we speak of the Israelite NATIONAL identity to returning Israelites in connection with the Covenant, we are missing the platform from which the Returning Ten Tribes Movement needs to take off from. If we do not address the Ten Tribes as Israelites, we deny their God-given NATIONAL identity and NATIONAL FUNCTION as the "Mamlechet Cohanim," the "Kingdom of Priests" to which they need to return.

Now therefore, if you will hearken unto My voice indeed and keep my covenant, then shall you be Mine own treasure from all the peoples; for all the earth is mine; and you shall be unto me a Kingdom of priests, and a holy nation. These are the words which thou shalt speak unto the children of Israel.

—Ex. 19:5-6 (TES)

Therefore, for the latter-day Remnant in their "new beginning" "returning to the Covenant means :

We need to call ourselves "Israel," i.e. the Returning Ten Tribes, Not the "Hebrew roots

Movement.”

We need to bring up the Ark of the Covenant before us. That is the “relevance” of the Ark of the Covenant, which has the Torah in it, whose central feature is the “Covenant made with Abraham Isaac and Jacob.”

We (each of us) need to confess having left and rejected the Covenant and traded it for the ways of the nations.

We need to come out of the mindset (Stockholm Syndrome) of our prison houses.

We need to build the Mishkan of Prayers in order to draw down the Guiding Presence of the Almighty’s holy Spirit to be with us an in us.

In all our congregations let us sing:

Now therefore arise, O LORD God, into Thy resting-place, Thou, and the ark of Thy strength; let Thy priests, O LORD God, be clothed with salvation, and let Thy saints rejoice in goodness. —II Chron. 6:41(TES)

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A podcast interview based on this PR can be heard at:

<http://www.blogtalkradio.com/nci-radio/2015/11/12/2730-yearsand-counting>



#### **How to study and retain the contents of this lesson:**

Thank God for this lesson and ask for yourself and all others concerned for His help in this mission. Pray about this directive to the RTT to “come near.”

Expect to receive answers and listen for them. Thank the Almighty in advance and afterwards when you receive them.

Study with a buddy or small group. Have someone to ask you the questions and tell him/her the correct answers.

Go to the **study page** of this lesson, print out the page and say aloud the questions and answers and write down the answers to the questions from memory without looking at this lesson. Review this lesson and correct and improve your answers. Mark the references in your Bible.

Practice till you know all the answers of this lesson by heart. You will need to know all of them to act accordingly, and to give them to others who will be sent to you and to whom you will be sent.

[STUDY PAGE](#)

[LIST OF ALL CLASSES](#)

[HOME PAGE](#)