

CLASS 3 LESSON #3 PART II

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

PREPARE TO COME NEAR NOW!

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

The necessity of this radical change to come in the Hebrew Roots Movement was also indicated to this writer by the timely **PR of an SE (Synchronous event)** of late. It was the most an amazing answer to a question re the meaning of the parable of **“new wine into new bottles.”** That parable tells us that the Remnant, and those who are dedicated to join them to serve in it, **need to become “new receptacles” to receive the “new” directives with “new empowerment” by the holy Spirit of God for a “new phase” in the “regathering” work of the Ten Tribes.**

The Artscroll Stone Chumash commentary says that the word bachut/weeping could imply and hint double weeping/bachot. Be that valid or not, the matter of intense weeping is brought to our attention. Jacob wept when he struggled with and implored God’s messenger. In any case, **intense weeping** will be required when we realize what we have done and how merciful our Covenant-keeping God is.

The **eight day** symbolizes a **“new beginning”** dawning on us in the “Hebrew Roots Movement.” For that reason alone, it would 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 regathering of God’s “lost sheep” to become His servants according His “Covenant.”** As such it behooves us to see ourselves in need of **purification before we can approach and “come near” in the service we are to do.** 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 \(KJV\)](#)

If so, 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 like Esau we have wasted and rejected the birthright blessing of Israel, the Torah of the Creator God which contains our papers of ordination to *the priesthood* 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 repair 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 be purified first. Without that we will not be able to effective in the service of the Remnant. 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 burned sacrifices "near." They had been cleansed, 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 our most grievous sin. When we ask for forgiveness for our personal "great offence" of leaving the Covenant, when we confess this great sin in 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 for the "pioneer" returnees of the Ten Tribes what they have to do?

The returning Ten Tribes are instructed to "come near" with sacrifices of the "bullocks/calves of their lips." We are to "take the kosher, sincere and humble words" with which we are to come close to the Almighty after some 3000 years of separation and alienation since Jeroboam set up calves to worship for the Ten Tribes. 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 (KJV)

We are also given the very words in Psalm 80 PR 4-28-2007 with which we are to "come near." Psalm 80 describes and prescribes the "kosher" sacrifice we are to bring. It is contained in the soul of a prophetic song, a prayer, a pleading hymn we are to bring as the sacrifice with which to approach the Almighty in our worship. It is custom-made for us, trail-blazing returnees of the Ten Tribes with which we are to "come near" and plead for forgiveness and reacceptance of the Ten Tribes into the mercies for the "Covenant of People, (Isa. 42:6). We are to ask HUMBLY, for we were worthy of death, and should be dead still in the Valley of Dry Bones, were it not for God's mercies and His keeping the Covenant: <http://www.shaar-israel.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 with His holy Spirit to return/repent, for we do not even know of *what we need to repent...* much less *how* 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" to be poured out on us**. This is in order to be able to truly **repent as a people, as a nation**. ONLY THEN will we be empowered to teach and preach the "gathering words" to the Ten Tribes.

For this to come to pass, **we need to pray in a concerted manner**, to have the Guiding Presence of God's Holy Spirit, the Shekhinah returned to us. <http://www.uniteourheart.com/Foundation-Articles/Shekhinah.html>. We do not have the Temple

and we do not have the old setting for that to happen. However, we have the precedence of the Mishkan, the Tent of Meeting which all of Israel was told to build in the wilderness to house His Guiding Presence. It was the Communication Tent with God for Moses, Joshua and the high priests. Starting now we also need to build the “new” Mishkan, the virtual Tent of Meeting where we will receive our “guidance.” This sanctuary is to be built from all the prayers of the Remnant called so far for God tells us that He “dwells in the praises of His people” <http://www.uniteourheart.com/Foundation-Articles/Mishkan.html> .

For now, we will need that Guidance for doing our own repentance to be purified and “tuned” to receive the instructions for **building “the Highway of Return.”** We will need to be ready later to receive the **words to speak**. Those words will be the **prophetically empowered words**, similar to those given to Ezekiel. He was shown the Valley of Dry Bones and was 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 locked away in their souls.

There are other appointed tasks we need to do as well, which are covered on this site. None of those will we be able to do till we go through our own purification, sanctification and other preparations to be of “skilled” service in the Almighty’s latter day army of “Remnant servants.”

Please read the accompanying Haftarah for Parasha Shemini [II Samuel 6:1-7, 17](#), re David bringing up the Ark of the Covenant to Jerusalem. ¹ **Bringing up the Ark of the Covenant, i.e. the SIGNIFICANCE OF THE COVENANT is one of our main tasks** as special forward projected servants in the Almighty’s regathering Work of the Ten Tribes. It is a priestly task. We are to do that same type of task on a large 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 rehabilitation work of the Almighty for the Returning Ten Tribes.

Lech Lecha! This **PR** directive is encoded in the time of reading Parasha 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 and support for the returning Ten Tribes ([Num. 11:26](#)). We need all the pioneers in God’s army of servants to pray and speak to this end NOW. We need the “Remnant” teachers and leaders in the Movement to pray and speak to each other 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 from Lev. 9. We are now in the beginning of a repentance movement of the Remnant for leaving the Covenant, the “contract” that we made with the God of Israel to be His priesthood NATION, whose purpose is to spread and teach His Way of Life to all His children.

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?”

[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](#)

¹ The parallel reference to this haftarah event is [I Chron. 16](#), a major **PR** holding multiple directives for the Returning Ten Tribes to know and do upon their awakening from the Valley of Dry Bones

walk in them; but transgressors do stumble therein. — Hosea 14:10 (KJV)

That means as soon as we find out what these prophetic revelations are, we can start praying about it, and get together in networks and start working as we are directed by the Almighty.

This write-up of these PR's is titled "Prepare to Come Near." As such it is an "orientation." It is about ORIENTATION "TO" THE PROCESS OF RETURN to the Covenant. Naturally, the first question many may ask is "What does it mean to Return to the Covenant?" The answer can be found in answers to two questions. The first question is:

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 judgments against us if we leave the Covenant. It also includes what we FIRST need to DO in order for God's Guiding presence to return to us.

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 (KJV)

Moses tells us that we wayward Israel, have to confess not only our sin of willful treachery/betrayal, i.e. leaving the Covenant. We also have to acknowledge the same **sin** and **treachery** of our fathers.² This is because we have to acknowledge that we are contaminated with replacement theology which has justified churchianity's interpretation and definition of a "new replacement covenant." This must-do confession is what Jeremiah tells us that we, the ISRAELITE NATIONS FROM THE ENDS OF THE EARTH WILL NEED TO DO:

O LORD, my strength and my stronghold, my refuge in the day of trouble, to you shall the nations come from the ends of the earth and say: "Our fathers have inherited nothing but lies, worthless things in which there is no profit. — Jer. 16:19 (ESV)

Don't charge us for previous iniquity, but let your compassion come quickly to us, for we have been brought very low. Psalm 79:8 (ISV) PR 5-7-2007

Moses tells us that our hearts are "uncircumcised." Circumcision is the sign of having taken on the Covenant (taken on the **8th day**). We are prophesied to have "uncircumcised hearts," which indicates that we as a people at heart are not connected to the Covenant made with Israel.

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 (KJV)

If this is so, then our priority is to orient ourselves to return to that Covenant we have

² Ez. 20:16-26, 106:6, Isa. 28:8, 29:13, 43:27

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> . This site highly recommends 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 these prayer references before earnestly doing the required confession**. It is NOT to be done ipso-facto, perfunctorily in the way of our prison houses, nor in congregations rattling off en-masse “recitations” of formula prayers. It is not to be made into a fire hose baptism on the beach. It is to be done by each individual in private 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 by betraying His Covenant. The second question is:

What does “the covenant” mean?

Solomon, from God 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. If so done **then** the Almighty’s healing and guiding Presence will mercifully return to us. The God of Israel also tells us **who** we are, **the people called by His Name**.³ 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

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. Secondly, we will need to teach 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 (KJV)

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 (KJV)

We were given the Covenant/Contract to be a covenant-based Commonwealth of nations as agents of righteousness. This was the appointment of Abraham in the Covenant the Almighty made with him. All other Covenants, that with Isaac and that with Jacob, as well as with his progeny, were all reiterations of this original covenant with Abraham.

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 (KJV)

³ II Chron. 6:24, 33, Jer. 14:9

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 KJV)

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 (KJV)

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 (KJV)

Unless we speak of the Israelite NATIONAL identity to Israelites in connection to the Covenant, we are missing the platform from which the Returning Ten Tribes Movement needs to take off. 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. Further, we have not come out of churchianity enough.

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 (KJV)

Let us be inspired by these PRs and sing in all our congregations:

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 (KJV)

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 the Almighty for these **prophetic revelations** of instructions He has mercifully given to us for many years and that we are beginning to understand them now.

Ask for yourself and all others concerned for His help to unfold these PR's power in our hearts.

Study with a buddy or small group.

Go to the **study page** of this lesson, print out the page and say aloud and write down the answers to the questions from memory without looking at this lesson.

Review this lesson and correct your answers. Mark the references in your Bible.

Have someone to ask you the questions and tell him/her the correct answers.

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.



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