

# Brit Am ~ A Covenant of People

What is “Brit Am?” What is behind the name? What is its background and its future? Why is an article on it in the number one position among links?

The term “Brit Am” is taken from the seminal 42<sup>nd</sup> chapter of Isaiah, whose tenets are keys to understanding many prophecies about a certain “sea-faring people, (42:10) who will have to wait for their God’s grace “in the isles” and the outlying far “coasts of the earth.” These prophecies are addressed to them, as “the servants of God” (42:1,19), and foretell of a time to come, (42:9) when they are to declare His praise in the islands, (42:12). These verses are replete with more identifying prophecies about these people, who “see many things but observe them not,” (42:20), because they are spiritually blind and deaf, (42:7, 18) and are shut up in the prison houses of spiritual darkness of (42:7,22) where no one tells them to be “restored” to their former state as “the messengers of God” (42:19, 22). These servants, who are serving a Divinely set sentence to be robbed of their spiritual heritage, do not understand nor care for the whys and wherefores of their judgment and its history (42:24-25).

Yet, in spite of the ignorance of their purpose and identity, when they will have served their sentence, amidst great upheavals, the LORD God, like a mighty man, will rescue His servants from their enemies and will regather them to the “ways of Truth they have not known” (42:3, 13, 16). Their role in history will be an integral catalytic function in the Redemption of all of Israel and the world. He will make honorable this despised way of instruction, His Torah, which they have cast away. He will reveal to them that they were called for a holy and righteous purpose, and will restore them to that original designation, to be “liv’rit am” / a “Covenant of the People” (42:6), or better said in English, “a people of the Covenant.” The unusual wording of this designation reflects that by their very being and doing during their exile, they will have acted out the blessings and the curses of “the covenant” they made long ago at Mt. Sinai.

*“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;”*

**אני יהוה קראתיך בצדק, ואחזק בידך ; אצרכו,**

**ואתנך לברית עם -- לאור גוים**

This page and the whole site are dedicated to be part of that “restoration” of these people, “the people of the Covenant.” They are to have their “desolate heritages” restored to them at “the end of days.” This is the “the number one” essential knowledge they are to gain first; the knowledge of their true identity in the Bible and in history. Therefore it is the first among all the links at this site.

The Bible is a Covenant-based document; it is its main theme. Our history and our faith cannot be understood without this central guiding principle. This Covenant made by God and a people chosen for this purpose, is based on mutual loyalty to its obligations. The veracity of the Covenant’s tenets have been verified by their fulfillments in their histories. Their past history is to be studied by them for they are the testimonies of the Covenant’s

**everlasting veracity. The following is an introduction to the term “Brit Am” from this covenant-based historical viewpoint. It is a brief biblical history of who the people of Brit Am are, what they have done, what they are doing now, and what they must do now and in the future.**

## **The Beginning of It All: Covenant with Abraham and His Progeny**

God creates creates “this world,” / “*olam hazeh*” for a *training school* for man to become His “children.” This is an essential foundation for understanding the purpose of human existence. The Earth serves a “school” where God as our “Father” puts His children through learning experiences and lessons as needed to “train” them in the acquisition of righteous character. It is He who gives them rewards for compliance with His commandments and punishes them with the loss of privileges when they refuse to listen to His instructions or abuse what He gives them.

We are created mortal to temporary lives, to make choices and die. In this human journey, our only hope for continuance beyond our mortality is to eat of the fruit of *the tree of eternal life*. This is the “other tree” of which disobedient man in his infancy has been forbidden to partake. As a special creation, he has to “grow up” in spiritual stature before he is given “driving privileges” so to speak, in the realm of eternity. Like our temporal life, eternal life is also a gift of God that we cannot possibly earn. Yet we have to acquire righteous character in order to qualify to the extent that this world is set up to train us to do so. Part of that training is to believe and trust God in the here and now. We have to learn to trust Him implicitly that His ways are the ways of life in the here and now and will be so in the world to come. This “school” is set up in such a way that we inevitably fail many times in the lessons on our individual and collective life journeys homeward. The lessons are designed so that we are directed to repeatedly and repentantly go to our Father-Creator to purify and heal us, to resurrect us from our failures, and from eventually from death itself. The governing principle in this ubiquitous “training” is that of the *covenant* whose tenets have shaped our identity in the past and continue to move us along projected prophecies to concrete fulfillments in the school of life.

The core of this history is recurring *exile and return* which dominates the dynamics of a people whom God designates as His participating witnesses to His lessons for all mankind to learn. The Bible is His teaching story, where He tells how He exiles His wayward “children” from their home, and brings them home at a set time when they will have learned their lessons. In this epic saga, he is depicted at times as the “shepherd” who seeks out His lost sheep:

Behold, the Lord GOD will come as a Mighty One, and His arm will rule for Him; behold, His reward is with Him, and His recompense before Him. Even as a shepherd that feedeth his flock, that gathereth the lambs in his arm, and carrieth them in his bosom, and gently leadeth those that give suck. — Isa. 40:10-11

God chooses Abraham and tells him to leave the setting of his family for a special **mission**; to be the father of a people and that **he was to be a blessing** to all the families of the earth:

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. 12:1-2

And I will bless them that bless thee, and him that curseth thee will I curse; and **in thee shall all the families of the earth be blessed.** — Gen. 12:3

God makes a **covenant** with Abram, who becomes the **“the man of the Covenant with God.”** **The essence of the Covenant is to be “wholehearted” with God.** This concept of “wholeheartedness” is one of the two basis for the name of the site:  
<http://www.uniteourheart.com>.

For practical purposes, the “training” of these people that were to be the first ones to become the trainees among children of God among mankind, starts with one Syrian, Abram:

And when Abram was ninety years old and nine, the LORD appeared to Abram, and said unto him: 'I am God Almighty; walk before Me, and be thou **wholehearted.**

And I will make My **covenant** between Me and thee, and will multiply thee exceedingly.'  
— Gen. 17:1-2

Promises are made to his progeny, to **inherit the land of Canaan** as their homeland:

And the LORD appeared unto Abram, and said: 'Unto thy seed will I give this land'; and he builded there an altar unto the LORD, who appeared unto him. — Gen. 12:7

And the LORD said unto Abram, after that Lot was separated from him: 'Lift up now thine eyes, and look from the place where thou art, northward and southward and eastward and westward; **for all the land which thou seest, to thee will I give it, and to thy seed for ever.**  
— Gen. 13:14-15

In that **day the LORD made a covenant with Abram**, saying: 'Unto thy seed have I given this **land**, from the river of Egypt unto the great river, the river Euphrates;— Gen. 15:18.

They were to grow to be numerous as the **dust** of the earth and that they would end up in **Egypt**: See also; Gen. 22:17, 24:7, Ex. 32:13, Deut. 1:10, I Chron. 27:23, Jer. 33:22.

And I will make thy seed as the **dust** of the earth; so that if a man can number the dust of the earth, then shall thy seed also be numbered. — Gen. 13:16

“And He said unto Abram: 'Know of a surety that thy seed shall be a stranger in a land that is not theirs, and shall serve them; and they shall afflict them four hundred years; — Gen. 15:13

An **ever-lasting covenant** is made with Abraham and his **progeny**:

And I will establish My covenant **between Me and thee and thy seed after thee** throughout their generations for an everlasting covenant, to be a God unto thee and to thy seed after thee.

And God said unto Abraham: 'And as for thee, thou **shalt keep My covenant**, thou, and thy seed after thee **throughout their generations.** — Gen. 17:7, 9

God selects and guides Abraham and Sarah's son Isaac as **"the son of the promise"** to be the next forefather of a people:

For I have known him, to the end that he may command his children and his household after him, that they may keep the way of the LORD, to do righteousness and justice; to the end that the LORD may bring upon Abraham that which He hath spoken of him.' — Gen. 17:19

Promises are made to his progeny to possess the **gates of his enemies**, (Judah NEVER possessed the gates of their gentile enemies):

“...that in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the seashore; **and thy seed shall possess the gate of his enemies;**” — Gen. 22:17

God selects / prefers **Jacob** to be the carrier of **the birthright** promises made to Abraham:

And after that came forth his brother, and his hand had hold on Esau's heel; and his name was called Jacob. And Isaac was threescore years old when she bore them.

And Jacob gave Esau bread and pottage of lentils; and he did eat and drink, and rose up, and went his way. So **Esau despised his birthright.** — Gen. 25:26, 34

I have loved you, saith the LORD. Yet ye say: 'Wherein hast Thou loved us?' Was not Esau Jacob's brother? saith the LORD; yet **I loved Jacob; But Esau I hated**, and made his mountains a desolation, and gave his heritage to the jackals of the wilderness. — Mal. 1:2-3

## Joseph

Jacob/Israel has twelve sons, one of which, Joseph ends up as viceroy in Egypt:

And Pharaoh said unto Joseph: 'See, I have set thee over all the land of Egypt'.  
— Gen. 41: 41

Joseph being made Vice Roy of Egypt foreshadows his people being destined to rule, in the latter day Egypt / the world. He is instrumental on God's behalf in the people of Israel ending up in Egypt:

And now be not grieved, nor angry with yourselves, that ye sold me hither, for **God did send me** before you to preserve life.

And God sent me before you to give you a **remnant on** the earth, and to save you alive for a great deliverance. — Gen. 45:5, 7

Israel is delivered from Egypt by God and as **God's "firstborn,"** is to **"serve God"** as the teacher of the rest of the children of God. This means being a **priesthood nation** and teaching the rest of the "kids" the ways / paths of the Torah. Being “teachers” was to be their “service:”

And thou shalt say unto Pharaoh: Thus saith the LORD: Israel is My son, **My first-born.**

And I have said unto thee: Let My son go, that he may **serve Me**; and thou hast refused to let him go. Behold, I will slay thy son, thy first-born. — Ex. 4: 22-23

God makes His Covenant with the people of Israel to be a "**nation of priests**" and gives them the instructions / Torah of how to "live."

Now therefore, if ye will hearken unto My voice indeed, and keep My covenant, then ye shall be Mine own treasure from among all peoples; for all the earth is Mine;

And ye 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

They were to be a **holy people**, set aside for special purposes **in the service of God**:

For I am the LORD that brought you up out of the land of Egypt, to be your God; ye shall therefore **be holy, for I am holy**. — Lev. 11:45

Ye are standing this day all of you before the LORD your God: your heads, your tribes, your elders, and your officers, even all the men of Israel, your little ones, your wives, and thy stranger that is in the midst of thy camp, from the hewer of thy wood unto the drawer of thy water; that thou **shouldest enter into the covenant of the LORD thy God--and into His oath--**which the LORD thy God maketh with thee this day; that He may establish thee this day unto Himself for a people, and that He may be unto thee a God, as He spoke unto thee, and as He swore unto thy fathers, to Abraham, to Isaac, and to Jacob. 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. 29:8-14

"This day the LORD thy God commandeth thee to do these statutes and ordinances; thou shalt therefore **observe and do them** with all thy heart, and with all thy soul. Thou hast avouched the LORD this day to be thy God, and that thou wouldest **walk in His ways**, and keep His statutes, and His commandments, and His ordinances, and **hearken unto His voice**. And the LORD hath avouched thee this day to be His own treasure, as He hath promised thee, and that thou shouldest **keep all His commandments**; and to make thee high above all nations that He hath made, in praise, and in name, and in glory; and that **thou mayest be a holy people unto the LORD thy God**, as He hath spoken." — Deut. 26:16-19

"It is the "curriculum" they were to teach the nations. "**They are to be the people of the Covenant.**"

And Moses and the priests the Levites spoke unto all Israel, saying: 'Keep silence, and hear, O Israel; **this day thou art become a people unto the LORD thy God**.

Thou shalt therefore **hearken to the voice of the LORD thy God**, and do His commandments and His statutes, which I command thee this day.' — Deut. 27:9-10

Covenant was to be kept by **both parties**. It is an "**everlasting Covenant**" not to be cancelled, added to or superseded:

**Ye shall not add** unto the word which I command you, **neither shall ye diminish from it**, that ye may keep the commandments of the LORD your God which I command you. — Deut. 4:2

All this word which I command you, that shall ye observe to do; thou shalt **not add thereto, nor diminish from it**. — Deut. 12:32

A provision in the Covenant stated that they **were free to choose to leave the Covenant**, but it would result in curses.

I call heaven and earth to witness against you this day, that I have set before thee life and death, the blessing and the curse; therefore choose life, that thou mayest live, thou and thy seed; — Deut. 30:19

If they left the covenant to the gods of the nations, they would be automatically subject to the “curses” clauses of the covenant, they would lose their names, and be scattered into the “corners” [extremities] of the world.

Lest there should be among you man, or woman, or family, or **tribe**, whose heart turneth away this day from the LORD our God, **to go to serve the gods of those nations**; lest there should be among you a root that beareth gall and wormwood; — Deut. 29:17

The LORD will not be willing to pardon him, but then the anger of the LORD and His jealousy shall be kindled against that man, and all the curse that is written in this book shall lie upon him, and the LORD shall **blot out his name from under heaven**; — Deut. 29:20

I said, I would scatter them into corners, I would **make the remembrance of them to cease from among men**: (KJV & Koren) — Deut. 32: 26

Should Israel leave the covenant, **they will be restored to it and it will be restored to them**, for God keeps his end of the covenant.

And it shall come to pass, when all these things are come upon thee, the blessing and the curse, which I have set before thee, and thou shalt bethink thyself among all the nations, whither the LORD thy God hath driven thee, and shalt **return unto the LORD thy God, and hearken to His voice** according to all that I command thee this day, thou and thy children, with all thy heart, and with all thy soul; that then the LORD thy God will turn thy captivity, and have compassion upon thee, and **will return and gather thee from all the peoples**, whither the LORD thy God hath scattered thee. — Deut. 30:1-3

The Coveant will be restored to Israel:

Nevertheless I will remember My covenant with thee in the days of thy youth, **and I will establish unto thee an everlasting covenant**. — Ez. 16:60

This very **same covenant is to be remade with BOTH houses of Israel**. It is important to note that there is no “Christian New Covenant” implied here as many relying on their hermeneutics claim:

Behold, the days come, saith the LORD, that I will make a new covenant with the house of Israel, and with the house of Judah; not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; for as much as they broke My covenant, although I was a lord over them, saith the LORD. But this is the covenant that I will make with the house of Israel after those days, saith the LORD, **I will put My law [Torah] in their inward parts, and in their heart will I write it**; and I will be their God, and they shall be My people; — Jer. 31:31-32

It was prophesied that Israel would leave the Covenant due to not having "the right heart" to love God:

“...but the LORD hath not given you a heart to know, and eyes to see, and ears to hear, unto this day.” — Deut. 29:4

And the LORD said unto Moses: 'Behold, thou art about to sleep with thy fathers; and this people will rise up, and go astray after the foreign gods of the land, whither they go to be among them, and **will forsake Me, and break My covenant** which I have made with them. Then My anger shall be kindled against them in that day, and I will forsake them, and I will hide My face from them, and they shall be devoured, and many evils and troubles shall come upon them; so that they will say in that day: Are not these evils come upon us because our God is not among us? And I will surely hide My face in that day for all the evil which they shall have wrought, in that **they are turned unto other gods.** — Deut.31:16-18

The regathering of ALL Israel is prophesied at the end of days, during the distress of unprecedented great calamities of their final punishment:

**In thy distress, when all these things are come upon thee, in the end of days, thou wilt return to the LORD thy God, and hearken unto His voice;**

for the LORD thy God is a merciful God; He will not fail thee, neither destroy thee, **nor forget the covenant of thy fathers** which He swore unto them. — Deut. 4:30-31

For I am with thee, saith the LORD, to save thee; for I will make a full end of all the nations whither I have scattered thee, but I will not make a full end of thee; for **I will correct thee in measure**, and will not utterly destroy thee. — Jer. 30:11

But fear not thou, O **Jacob My servant**, neither be dismayed, O Israel; for, lo, **I will save thee from afar, and thy seed from the land of their captivity;** and Jacob shall again be quiet and at ease, and none shall make him afraid.

Fear not thou, O Jacob My servant, saith the LORD, for I am with thee; for I will make a full end of all the nations whither I have driven thee, but I will not make a full end of thee; and **I will correct thee in measure, but will not utterly destroy thee.** — Jer. 46:27-28

And He will set up an ensign for the nations, and will **assemble the dispersed of Israel, and gather together the scattered of Judah** from the four corners of the earth. — Isa. 11:12

And it shall come to pass in that day, that the LORD will beat off [His fruit] from the flood of the River unto the Brook of Egypt, and ye shall be **gathered one by one**, O ye children of Israel. — Isa. 27:12)

Even if they leave the Covenant, and some are unwilling to return, because God is faithful and keeps His end of it, they will be restored / brought back:

Therefore, behold, the days come, saith the LORD, that it shall no more be said: 'As the LORD liveth, that brought up the children of Israel out of the land of Egypt,' but: 'As the LORD liveth,

that brought up the children of Israel from the land of the north, and from all the countries whither He had driven them'; and I will bring them back into their land that I gave unto their fathers. Therefore, behold, the days come, saith the LORD, that it shall no more be said: 'As the LORD liveth, that brought up the children of Israel out of the land of Egypt,' but: 'As the LORD liveth, that brought up the children of Israel from the land of the north, and from all the countries whither He had driven them'; and I will bring them back into their land that I gave unto their fathers. Behold, I will send for many fishers, saith the LORD, and they shall fish them; and afterward I will send for many hunters, and they shall hunt them from every mountain, and from every hill, and out of the clefts of the rocks. — Jer. 16:14-16

This exile, i.e. God's "teacher training program," of some 3500 years duration was necessary for all of Israel to learn "the quintessential lesson " that **the Creator is the only God**, and that there are no others: <http://www.uniteourheart.com/Foundation-Articles/The-Quintessential-Lesson.html>

"I shall take you to Me for a people, and I shall be a God to you; and **you shall know that I am the L-RD your G-d**, who takes you out from under the burdens of Egypt." — Ex. 6:7

"You shall know this day and reflect in your heart, that **it is the L-RD who is G-d in the heavens above and on the earth, there is none else.**" — Deut. 4:39

Jacob adopts the children of his beloved son Joseph, they are to be tribes in their own right and grow into nations. This made Israel technically into 13 tribes, for Joseph was made into two separate but related tribes:

The angel who hath redeemed me from all evil, bless the lads; and **let my name be named in them**, and the name of my fathers Abraham and Isaac; and let them grow into a **multitude** in the midst of the earth. — Gen. 48:16

Jacob gathers his sons before he dies and tells them what they are to do **"in the end of days:"**

And Jacob called unto his sons, and said: '**Gather yourselves together**, that I may tell you that which shall befall you **in the end of days.** — Gen. 49:1

He tells them that "the end of days" would be signaled when they will recognize their identities. At that time they are to **"gather themselves together" at that time.** He blesses them by **prophesying how they would recognize themselves "in the last days."** They are to **assemble, and listen to what their father, "Israel," is to tell them. The switch in names from "Jacob" in verse 1, to Israel, in verse 2, is a prophetic hint that they are to "identify" as the people of "Israel." They are to listen, for "Israel" will have something important to tell them then.**

**Assemble yourselves, and hear, ye sons of Jacob; and hearken unto Israel your father.**  
— Gen. 49:2

## **From the Breakup of the Davidic Kingdom to Today**

The Davidic Kingdom is divided after Rehoboam becomes king:

Wherefore the LORD said unto Solomon: 'Forasmuch as this hath been in thy mind, and **thou hast not kept My covenant and My statutes**, which I have commanded thee, I will surely rend the kingdom from thee, and will give it to thy servant. Notwithstanding in thy days I will not do it, for David thy father's sake; but **I will rend it out of the hand of thy son**. Howbeit I will not rend away all the kingdom; but I will give one tribe to thy son; for David My servant's sake, and for Jerusalem's sake, which I have chosen. — I Kings 11: 11-13

The prophet Ahijah tells of the judgment of the 10 **pieces**:

And it came to pass at that time, when Jeroboam went out of Jerusalem, that the prophet Ahijah the Shilonite found him in the way; now Ahijah had clad himself with a new garment; and they two were alone in the field. And Ahijah laid hold of the new garment that was on him, and rent it in twelve pieces. And he said to **Jeroboam**: 'Take thee ten pieces; for thus saith the LORD, the God of Israel: Behold, I will rend the kingdom out of the hand of Solomon, and will give **ten tribes to thee**. — Kings 11:29-30

The prophet Shemaiah warned Rehoboam not to attempt to reconstitute the unified kingdom, "**For the separation is Divinely ordained by God**". There was to be no reunification of the two houses by the hand of man from here on out:

But the word of the LORD came to Shemaiah the man of God, saying: 'Speak unto Rehoboam the son of Solomon, king of Judah, and to all Israel in Judah and Benjamin, saying: Thus saith the LORD: Ye shall not go up, nor fight against your brethren; return every man to his house, **for this thing is of Me**.' So they hearkened unto the words of the LORD, and returned from going against Jeroboam. — II Chron. 11:4

Ten Tribes secede from the Commonwealth of Israel and form "Kingdom of Israel" also known as "Ephraim" so named after the most powerful and leading tribe in it:

So Israel rebelled against the house of David, unto this day. And it came to pass, when all Israel heard that Jeroboam was returned, that they sent and called him unto the congregation, and made him king over all Israel; there was none that followed the house of David, but the tribe of Judah only. — I Kings 12:19-20

**The Kingdom of northern Israel, / Samaria, Ephraim went into idolatry starting with Jeroboam their first king:**

And Jeroboam ordained a feast in the eighth month, on the fifteenth day of the month, like unto the feast that is in Judah, and he went up unto the altar; so did he in Beth-el, to **sacrifice unto the calves that he had made**; and he placed in Beth-el the priests of the high places that he had made. And he went up unto the altar which he had made in Beth-el on the fifteenth day in the eighth month, even in the month **which he had devised of his own heart**; and he ordained a feast for the children of Israel, and went up unto the altar, to offer. — I Kings 12:32-33

Yet the LORD forewarned Israel, and Judah, by the hand of every prophet, and of every seer, saying: 'Turn ye from your evil ways, and keep My commandments and My statutes, according to all the law which I commanded your fathers, and which I sent to you by the hand of My servants the prophets'; notwithstanding they would not hear, but **hardened their neck, like to the neck of their fathers, who believed not in the LORD their God; and they rejected His statutes, and His covenant that He made with their fathers**, and His testimonies wherewith

He testified against them; and they went after things of nought, and became nought, and after the nations that were round about them, concerning whom the LORD had charged them that they should not do like them; and **they forsook all the commandments of the LORD their God**, and made them molten images, even two calves, and made an Asherah, and worshipped all the host of heaven, and **served Baal**; and they caused their sons and their daughters to pass through the fire, and used divination and enchantments, and gave themselves over to do that which was evil in the sight of the LORD, to provoke Him; — II Kings 17:13-17

And **the LORD rejected all the seed of Israel**, and afflicted them, and delivered them into the hand of spoilers, until He had cast them out of His sight. For He rent Israel from the house of David; and they made Jeroboam the son of Nebat, king; and **Jeroboam drew Israel away from following the LORD, and made them sin a great sin**. And the children of Israel walked in all the sins of Jeroboam which he did; they departed not from them; until the LORD removed Israel out of His sight, as He spoke by the hand of all His servants the prophets. So Israel was carried away out of their own land to Assyria, unto this day. — II Kings 17:20-23

After 19 (the number of judgment) kings, the Kingdom Israel is cast out of the land, and lose their names according to the provisions of the Covenant, they are **“removed from God’s sight**. Though Judah went into exile in Babylon, they returned, but not so Israel:

“...And I will cast you out of My sight, as I have cast out all your brethren, even the whole seed of Ephraim. —Jer. 7:14

And the king of Assyria carried Israel away unto Assyria, and put them in Halah, and in Habor, on the river of Gozan, and in the cities of the Medes; because **they hearkened not to the voice of the LORD their God, but transgressed His covenant**, even all that Moses the servant of the LORD commanded, and would not hear it, nor do it. — II Kings 18:11-12

**Because they did not keep the Covenant**, the Ten Tribes disappeared from the pages of history. Not Judah, nor themselves, nor anyone else knows who or where they are, but God does not lose track of them, because He keeps the Covenant:

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

Ephraim in effect **“died”** when they **adopted and practiced idolatry**:

When Ephraim spoke, there was trembling, he exalted himself in Israel; but when he became guilty **through Baal, he died**. — Hos. 13:1

The Ten Tribes were cast out from the land (II Kings 17-18), and **legally lost their position and qualification as the “kingdom of priests:”**

My people are destroyed for lack of knowledge; because **thou hast rejected knowledge**, I will also reject thee, that **thou shalt be no priest to Me**; seeing thou hast forgotten the law of thy God, I also will forget thy children. The more they were increased, the more they sinned against Me; I will change their glory into shame. — Hos. 4:6-7

And I saw, when, forasmuch as backsliding Israel **had committed adultery**, I had **put her away** and given her a bill of divorcement... — Jer. 3:8

Ephraimites in their “religions” and “services cry to God saying “they know God,” but He says they really do not know Him for they **contemptuously cast the Torah away:**

Set the horn to thy mouth. As a vulture, he cometh against the house of the LORD; because they have **transgressed My covenant, and trespassed against My law [Torah]**. Will they cry unto Me: 'My God, we Israel know Thee'

Though I write for him never so many things of My Law, [Torah] **they are accounted as a stranger's**. — Hosea 8:1, 12

Because of their relentless idolatry, **they became disqualified to be legally counted as God's people:**

And she conceived again, and bore a daughter. And He said unto him: 'Call her name **Lo-ruhamah**, for I will **no more have compassion** upon the house of Israel.

And He said: 'Call his name **Lo-ammi**; for ye are **not My people**, and **I will not be your God**. — Hos. 1:9

They even lost all connections to their brothers Judah:

Then I cut asunder mine other staff, even Binders, that **the brotherhood between Judah and Israel might be broken**. — 11:14

In effect, we the Ten Tribes, are exiled and removed from the brotherhood with Judah, regarded as spiritually dead, disqualified from the service to which God has called us, and are sent way from God like an adulterous wife from her husband.  
<http://www.uniteourheart.com/repentance/The-Unfaithful-Wife.html>

## The Restoration

We're told that in spite of our unfaithfulness, apostasy and waywardness, God, who keeps His side of the Covenant, will restore both houses of Israel:

'Considerest thou not what this people have spoken, saying: The **two families which the LORD did choose**, He hath cast them off and they contemn My people, that they should be no more a nation before them. Thus saith the LORD: If My covenant be not with day and night, if I have not appointed the ordinances of heaven and earth; then will I also cast away the seed of Jacob, and of David My servant, so that I will not take of his seed to be rulers over the seed of Abraham, Isaac, and Jacob; **for I will cause their captivity to return, and will have compassion on them.**' — Jer. 33:24-26

**Yet the number of the children of Israel shall be as the sand of the sea**, which cannot be measured nor numbered; and it shall come to pass that, instead of that which was said unto them:

'Ye are not My people', it shall be said unto them: '**Ye are the children of the living God.**'

— Hos 2:1

The Ten Tribes of the northern House of Israel, will not be forgotten by God, though everyone else was to forget them:

Can a woman forget her sucking child, that she should not have compassion on the son of her womb? Yea, these may forget, **yet will not I forget thee**. Behold, I have graven thee upon the palms of My hands; thy walls are continually before Me. — Isaiah 49:16

Though they were cast out primarily to the West, they were to prosper mightily because their **birthright blessings** are **unconditional**.

And the sons of Reuben the first-born of Israel -- for he was the first-born; but, forasmuch as he defiled his father's couch, **his birthright was given unto the sons of Joseph**, the son of Israel, yet not so that he was to be reckoned in the genealogy as first-born. — I Chron. 5:1

These **birthright blessings** were bestowed upon them along with their **identifying characteristics** to be understood only in "the end of days." Among these were unparalleled resources of land, political and military might and specific national proclivities. They were to inherit these regardless of their apostasy.

So God give thee of the dew of heaven, and of the fat places of the earth, and plenty of corn and wine. — Gen. 27:28

Even by the God of thy father, who shall help thee, and by the Almighty, who shall bless thee, with blessings of heaven above, blessings of the deep that coucheth beneath, blessings of the breasts, and of the womb. The blessings of thy father are mighty beyond the blessings of my progenitors unto the utmost bound of the everlasting hills; they shall be on the head of Joseph, and on the crown of the head of the prince among his brethren. — Gen. 49:25-26

And of Joseph he said: Blessed of the LORD be his land; for the precious things of heaven, for the dew, and for the deep that coucheth beneath, And for the precious things of the fruits of the sun, and for the precious things of the yield of the moons, And for the tops of the ancient mountains, and for the precious things of the everlasting hills, And for the precious things of the earth and the fulness thereof, and the good will of Him that dwelt in the bush; let the blessing come upon the head of Joseph, and upon the crown of the head of him that is prince among his brethren. — Deut. 33:13-16

God who brought him forth out of Egypt is for him **like the lofty horns of the wild-ox**; he shall eat up the nations that are his adversaries, and shall break their bones in pieces, and pierce them through with his arrows. He couched, **he lay down as a lion, and as a lioness**; who shall rouse him up? Blessed be every one that blesseth thee, and cursed be every one that curseth thee. and most powerful nations on earth — Num. 24:8-7

And the remnant of Jacob shall be among the nations, **in the midst of many peoples**, as a lion among the beasts of the forest, as **a young lion among the flocks of sheep**, who, if he go through, treadeth down and teareth in pieces, and there is none to deliver. — Micah 5:7-9

They were to control major international strategic bases of the world:

that in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the seashore; and **thy seed shall possess the gate of his enemies**; — Gen. 22:16-17

And they blessed Rebekah, and said unto her: 'Our sister, be thou the mother of thousands of ten thousands, and **let thy seed possess the gate of those that hate them.**' — Gen. 24:60

They were destined to end up after their wanderings at the continental extremities and “coasts” of the Earth such as North America, the British Isles, Scandinavia, the Netherlands, Australia, New Zealand, and South Africa:

Deut. 33:13 'Therefore glorify ye the LORD in the regions of light, even the name of the LORD, the God of Israel, **in the isles of the sea.** — Isa. 24:16

Thou hast gotten Thee honour with the nations, O LORD, yea, exceeding great honour with the nations; Thou art honoured unto **the farthest ends of the earth.** — Isa. 26:15

But thou, Israel, My servant, Jacob whom I have chosen, the seed of Abraham My friend; Thou whom I have taken hold of **from the ends of the earth, and called thee from the uttermost parts thereof**, and said unto thee: 'Thou art My servant, I have chosen thee and not cast thee away'; — Isa. 41:8-9

Yea, He saith: 'It is too light a thing that thou shouldest be My servant to raise up the tribes of Jacob, and to restore the offspring of Israel; I will also give thee for a light of the nations, that My salvation may be **unto the end of the earth.**' — Isa. 49:6

Their regathering and “restoration is the latter day “Work” of EliYah. It is patterned after the work of Elijah in the kingdom of northern Israel among the Ten Tribes in days of Ahab and Jezebel. 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,” challenge of the false teachers of the day, people were confronted with the quintessential question of **“How long will you “limp” between two opinion?”** i.e. holding on to the God of Israel and **adding other gods** of the nations. The Ten Tribes were told **“to come near” [to God]** to witness the Power of the God of their fathers, and have their “names” identities restored. The power of the false teachers was broken. (See: [I Kings 18](#)).

The essence of the end-time restoration is the “turning their **hearts / souls back to the heart / soul of the fathers**:

Hear me, O LORD, hear me, that this people may know that Thou, LORD, art God, for Thou didst **turn their heart backward.**' — [I Kings 18:37](#)

The name “Elijah” / Eliyahu, here is spelled without a vav, i.e EliYah, indicating that this is a **work of God**, not a man, and is greater than the work of one man. Though there may be a human “Elijah” figure coming on the scene some time, that “Work” may start way before such a human figure shows up. That “Work” is already operating in the world. The Ten Tribes / Ephraim are shown the True God, whom they will acknowledge, and their names / identities will be are restored.

**Remember ye the law of Moses** My servant, which I commanded unto him in Horeb for all Israel, even statutes and ordinances. 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. 3:24

In the well known *prodigal son parable*, the younger son receives his inheritance when he leaves his father, wastes it like we are still doing today, buying lovers and the older son feels neglected and forgotten:

Then shalt thou say in thy heart: 'Who hath begotten me these, seeing I have been bereaved of my children, and am solitary, an exile, and wandering to and fro? And who hath brought up these? Behold, I was left alone; these, where were they?' — Isaiah. 49:21

The Ramban, Rabbi Moshe ben Nahman, aka Nahmanides (1194–c. 1270) states a fundamental principle in understanding the Torah's narrative concerning the Patriarchs: **“whatever happened to the patriarchs is a portent for the children.”** Accordingly, throughout history, Judah, who is “prophetically looking to Yaakov as their forefather,” (Psalm 77:15), will not know where Joseph is, and will ask at the end of days: "Where did these come from?" He will ask the same question as **BLIND Jacob** did regarding Joseph's sons, Ephraim and Menashe:

And Israel beheld Joseph's sons, and said: **'Who are these?'** — Gen. 48:8

Then shalt thou say in thy heart: 'Who hath begotten me these, seeing I have been bereaved of my children, and am solitary, an exile, and wandering to and fro? And **who hath brought up these?** Behold, I was left alone; these, **where were they?'** — Isa. 49:21

The Ten Tribes moved out of the place of their captivity in Assyria into places discovered later, into the islands and coastland of the Earth, e.g. **into "a secret place discovered later:"**

...and the LORD rooted them out of their land in anger, and in wrath, and in great indignation, and cast them **into another land**, as it is this day': — Deut. 29:28

Listen, O **isles**, unto me, and hearken, ye peoples, from far: the LORD hath called me from the womb, from the bowels of my mother hath He made mention of my name. — Isa. 49:1

This was to be a **"secret" to be revealed at the end of days**. See: Dan. 12:9, Psalm 78:1-4  
See Psalm 78, written to the Ten Tribes.

The secret things belong unto the LORD our God; but the things that are revealed belong unto us and to our children forever, that we may do all the words of this law. — Deut. 29:29

The people of the Ten Tribes, stemming from the **“isles,”** are to “grow into their strength” and are “to draw near to God” for their judgment [in the last days]. Till then they were to keep silent about their biblical identities. Their latter day tasks are spelled out:

Keep silence before Me, O **islands**, and let the peoples renew their strength; let them draw near, then let them speak; **let us come near together to judgment.** — Isa. 41:1

They are to listen to Prophets regarding the “**judgments**” that are to come upon them. The Prophets continue to speak to Israel on God's behalf regarding the provisions of the Covenant, its blessings and curses.

Ezekiel, while among the Babylonian captives of Judah, is designated to be a **prophet to the House of Israel** which has disappeared some 120 years earlier:

'Son of man, I have appointed thee **a watchman unto the house of Israel**; and when thou shalt hear a word at My mouth, thou shalt give them warning from Me: — Ez. 3:17

In the last days they are to **come out of idolatry** and confess their sins. Ezekiel speaks to them in the future regarding the **quintessential lesson**:

“Behold O my people, **I will open your graves** and cause you to come out of your graves and bring you into the land of Israel. And **you shall know that I am the LORD** when I have opened your graves, O my people, and have brought you up out of your graves, and **I shall put my spirit in you and you shall live** and I shall place you in your own land.” — Ez. 37:12-13

See article: <http://www.uniteourheart.com/Foundation-Articles/The-Quintessential-Lesson.html>

They are still "people of the Covenant" / "**Brit Am**:"

**And I will establish My covenant with thee, and thou shalt know that I am the LORD**; that thou mayest remember, and be confounded, and never open thy mouth any more, because of thy shame; when I have forgiven thee all that thou hast done, saith the Lord GOD.' — Ez. 16:62-63

They are told to "**assemble together**" and **confess their sins, including their idolatry**:

**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

Behold, these shall come from far; and, lo, these from the **north and from the west**, and these from the land of Sinim. — Isa. 49:9

And He will set up an ensign for the nations, and will assemble the dispersed of Israel, and gather together the scattered of Judah **from the four corners of the earth.** — Isa. 11:12

This great regathering will be the resurrection of "dead" Israel from the “Valley of Dry Bones:”

Then said He unto me: 'Prophecy unto the breath, prophesy, son of man, and say to the breath: Thus saith the Lord GOD: Come **from the four winds**, O breath, and breathe upon these slain, that they may live.' — Ez. 37:9

The exile was to serve as a **lesson of cleansing** and will be the great **WITNESS** to the gentiles as to who God is and what His Word says, and that His Word is true:

And I will scatter thee among the nations, and disperse thee through the countries; and I will **consume thy filthiness** out of thee. — Ez. 22:15

“Then men shall say: 'Because **they forsook the covenant of the LORD**, the God of their fathers, which He made with them when He brought them forth out of the land of Egypt;  
— Deut. 29:20-22

When they come to “judgment,” it is to **plead that their exile be ended and to be forgiven for their the heinous forsaking of the Covenant**. They cannot just walk back to acceptance “as they are.” They will have to be “dead” serious. They will have to be washed and purified. That starts with the confessing of their individual and national sins. They will have to **confess their longstanding, “traditional” idolatry and the forsaking of the Covenant they made with the Creator, the God fo their fathers, Abraham, Isaac and Jacob**:

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. 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; 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. 26:40-42

**We acknowledge, O LORD, our wickedness**, even the iniquity of our fathers, for we have sinned against Thee. Do not reject us, for Thy name's sake, do not dishonor the throne of Thy glory; remember, break not Thy covenant with us. — Jer, 14:20-21

The tribes are to be regathered initially into **two camps, (NOT one) in stages, it is a process, bone to bone**: — Ez. 37:7

They are **NOT to reunite themselves with Judah**, God will do that in **HIS hand, NOT in ours**: Say into them: Thus saith the Lord GOD: Behold, I will take the stick of Joseph, which is in the hand of Ephraim, and the tribes of Israel his companions; and I will put them unto him together with the stick of Judah, and make them one stick, and they shall be one **in My hand**.  
— Ez. 37:19

See article on the #179 on the separation and the reunification:

<http://www.shaar-israel.org/Welcome-to-Shaar-Israel/Prayer/179index.htm>

Gentiles who join in the “gathering of the Tribes,” are to start with keeping the Shabbat, and take hold of the Covenant:

Saith the Lord GOD who gathereth the dispersed of Israel: Yet I **will gather others** to him, beside those of him that are gathered. — Isa. 56:8,

## **Our identity in God’s plan for Israel is to function as “servants:”**

We are to remember that we are God’s **servant**, chosen for a purpose:

Remember these things, O Jacob, and Israel, for thou art **My servant**; I have formed thee, thou art **Mine own servant**; O Israel, thou shouldest not forget Me. — Isa. 44:21

Ye are My witnesses, saith the LORD, and My servant whom I have chosen; that ye may know and believe Me, and understand that I am He; before Me there was no God formed, neither shall any be after Me. — Isa. 43:10

But thou Israel, My servant, Jacob whom I have chosen, the seed of Abraham My friend; Thou whom I have taken hold of from the ends of the earth, and called thee from the uttermost parts thereof, and said unto thee: 'Thou art My servant, I have chosen thee and not cast thee away'; — Isa. 41:8.9

Though we have disqualified ourselves as “servants” in spiritual service, we are to remember that we will be restored once we have learned our lesson of idolatry:

Remember these things, O Jacob, and Israel, for thou art My servant; I have formed thee, thou art Mine own servant; O Israel, thou shouldest not forget Me. — Isa. 44:21

Ye are My witnesses, saith the LORD, and My servant whom I have chosen; that ye may know and believe Me, and understand that I am He; before Me there was no God formed, neither shall any be after Me. — Isa. 43:10

But thou, Israel, My servant, Jacob whom I have chosen, the seed of Abraham My friend; Thou whom I have taken hold of from the ends of the earth, and called thee from the uttermost parts thereof, and said unto thee: 'Thou art My servant, I have chosen thee and not cast thee away'; — Isa. 41:8.9

Israel’s overall, across-the-board function is to be God’s witnesses, i.e. “living witnesses” of the provisions of His Covenant with Israel. We are serving out His commission as a living testimony by our history, for better or worse, as to who He is and what His word says, about Himself that He is the only God, that He keeps His covenant and that He is THE ONLY SAVIOUR OF MANKIND. Whether we are obedient, or not, we are “living witnesses” of God, as “the Covenant in action.” This is why we were called to be *for a covenant of the people / Brit Am,*

**“לְבַרִית עִם”** (Isa. 42:6).

We are to understand that as “the people of the Covenant,” specifically those in the House of Joseph, by their return to the Torah, have the function in God’s plan of drawing together ALL Israel, and so that they can re-identify themselves as “Israelites.” Thereby they will be “the” witness to the world of God’s everlasting Word. We can see that the House of Joseph, even in their exile and apostasy, has not ceased to be a “servant” of the All Mighty:

Observe therefore and do them; for this is your wisdom and your understanding in the sight of the peoples, that, when they hear all these statutes, shall say: 'Surely this great nation is a wise and understanding people.' — Deut. 4:6

Observe therefore and do them; for this is your wisdom and your understanding in the sight of the peoples, that, when they hear all these statutes, shall say: 'Surely this great nation is a wise and understanding people. 'I, even I, am the LORD; and beside Me there is no savior. I have declared, and I have saved, and I have announced, and there was no strange god among you; therefore ye are My witnesses, saith the LORD, and I am God. — Isa. 43:10-12

Fear ye not, neither be afraid; have I not announced unto thee of old, and declared it? And ye **are My witnesses. Is there a God beside Me?** Yea, there is no Rock; I know not any. — Isa. 44:8

At the end of days, there is a "remnant" called, who will pioneer the return of Joseph's people first, and be part of the "**Work of Eli-Yah**" in the last days. Calling on the God of Israel will be open to all in the upcoming calamities. These will recognize themselves when they will have the love of the **Torah in their heart "unsealed"** by God, it will feel like "home" when God turns His face toward Israel. **For the remnant that time is NOW! Servants are needed NOW!**

Bind up the testimony, seal the instruction among My disciples. 'And I will wait for the LORD, that hideth His face from the house of Jacob, and I will look for Him. — Isa. 8:16-17

The **remnant** is basically a **small, "called-up," drafted** contingent whose members are being "marshaled," gathered today. Volunteers can join their ranks.

And it shall come to pass, **that whosoever shall call on the name of the LORD** shall be delivered; for in mount Zion and in Jerusalem there shall be those that escape, as the LORD hath said, and among **the remnant those whom the LORD shall call.** — Joel 3:5

We are to be **His witnesses.** This is **OUR OVERALL TASK** as the "working" "**REMNANT:**" See: <http://www.shaar-israel.org/Welcome-to-Shaar-Israel/About-Shaar-Israel/Why-the-Name-Shaar-Israel.htm>

For additional material see article on the "remnant:" <http://www.shaar-israel.org/Welcome-to-Shaar-Israel/About-Shaar-Israel/Why-the-Name-Shaar-Israel.htm>

God is turning His face toward us, and is awakening us from our 2700-year-old sleep. He is opening our hearts to the long forgotten remembrance of the Torah which paradoxically seems so familiar to us. This is because that Torah was locked away in the depths of our souls, and now it is unveiled.

Hearken unto Me, ye that know righteousness, the **people in whose heart is My law; [Torah]** fear ye not the taunt of men, neither be ye dismayed at their revilings. — Isa. 51:7

The second most important individual task is to **secure the Guidance of the holy Spirit among us.** Without it, we cannot come truly alive, become loosed from our idols, nor follow God's directives in His end-time "Work." Ezekiel, the prophet of the Redemption, tells the Ten Tribes, "**WITHOUT THE HOLY SPIRIT TO ANIMATE, GUIDE AND ENSOUL US, WE ARE LOST (!)**" It is essential that the first order of business be that we build this Mishkan of prayers so that the **Guidance of the holy Spirit / Shekhinah dwell in us and among us:**

Then He said unto me: 'Son of man, these bones are the whole house of Israel; behold, they say: Our bones are dried up, and **our hope is lost;** we are clean cut off. — Ez.37:11 See: <http://www.uniteourheart.com/Foundation-Articles/Mishkan.html>  
<http://www.uniteourheart.com/Foundation-Articles/Shekhinah.html>

We are to **connect to the holy Spirit to be enabled to repent** of our “integral sins” and to be severed from our idols to which we are symbiotically connected. This Divine “assistance” is a must: See: <http://www.uniteourheart.com/repentance/Turn-Us-Again.html>

We are to remember that when we wake up, **we will do so among idols**, for the idols were hidden / buried near Shechem, where Joseph's bones are buried. We are to listen to our father “Israel,” who instructs us that **on the way to Beth El, the House of God, we need to bury our idols, which will be with us till the last days**. Purification and healing start with putting away the idols of the religions in which we have been awakened, and which we have inherited from our fathers:

Then Jacob said unto his household, and to all that were with him: **'Put away the strange gods that are among you, and purify yourselves, and change your garments;** and let us arise, and **go up to Beth-El;** and I will make there an altar unto God, who answered me in the day of my distress, and was with me in the way which I went. And they gave unto Jacob all the foreign gods that were in their hand, and the rings that were in their ears; and Jacob hid them under the terebinth, which was by **Shechem**. — Gen. 35:2-4

After that “healing” connection to the holy Spirit’s Guidance, our primary tasks are to work on ourselves and “**listen**” to God and to **gain knowledge** of who He is and what “He” wants us to do upon our awakening:

...for I desire mercy, and not sacrifice, and the **knowledge of God** [Hebrew: **acknowledgment of God**] rather than burnt-offerings. — Hos. 6:6

First among this “knowledge” is that we must “**acknowledge**” that our **punishment** of spiritual exile was due to **idolatry** and having **left the Covenant** as Moses has prophesied:

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.  
— Lev. 26:40

We will need to realize **that our people’s deliverance is contingent on this confession:**

**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. 26:42

Concurrent with all of the above tasks, we are to blaze a pioneering trail of return to the Covenant for our own sakes and to show the way for many others to follow who will **answer the call**. Others later will be driven there by the calamities that will come upon them in the last days. Once we are out of our prison houses, we are to seek knowledge and prepare “**the ancient path**”:

O Hark! one calleth: **'Clear ye in the wilderness the way of the LORD, make plain in the desert a highway for our God.** — Isa. 40:3

Go through, go **through the gates, clear ye the way of the people;** cast up, cast up the highway, gather out the stones; lift up an ensign over the peoples. — Isa. 62:10



The goal of this “road” is to lead Ephraim, the beloved "firstborn" son home, for he is expected to return "home" to the Torah and its Covenant: We are to assemble ourselves in order **to learn together about coming out of idolatry, and to draw near to our God:**

**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. Declare ye, and bring them near, yea, let them take counsel together: Who hath announced this from ancient time, and declared it of old? Have not I the LORD? And there is no God else **beside Me, a just God and a Savior; there is none beside Me.** Look unto Me, and be ye saved, all the ends of the earth; **for I am God, and there is none else.** — Isa. 45:20-22

Ephraim [shall say] **“what have I to do any more with idols?”** As for Me, I respond and look on him; I am like a leafy cypress-tree; from me us thy fruit found. — Hos. 14:8

“Drawing near” implies that we are to learn from such proximity to God’s grace: We need to know and be convinced and take seriously that we are to be part of the Divine Restoration

**"Work" of Eli-Yah:**

See: <http://www.uniteourheart.com/Foundation-Articles/The-Message-of-Elijah.html>

Therefore, behold, **I will again do** a marvelous work among this people, even a marvelous work and a wonder; and the wisdom of their wise men shall perish, and the prudence of their prudent men shall be hid

**...--הַזֶּה-אֶת-הָעַם-הַזֶּה-... יוֹסֵף לְכֹן הַנְּבִיא** — Isa. 29:14 It is interesting to note that the above phrase ***I will again do יוֹסֵף / yosif***, is similar to the name **Yosef / יוֹסֵף** It is the only place in the Tanach where this phrase occurs. Though the context is in a section that refers to Judah, the hint implies that the return of the great numbers of the people of Joseph will catalyze the re-identification of all of Israel as “Israelites” and will rally all of Israel to return to their God. The complete return of Judah from Exile will depend on the return of the Ten Tribes:

And I will turn their captivity, the captivity of Sodom and her daughters, and the captivity of Samaria and her daughters, and the captivity of thy captives in the midst of them;

that thou mayest bear thine own shame, and mayest be ashamed because of all that thou hast done, in that thou art a comfort unto them. — Ezekiel 16:53-54

The returning Ten Tribes are to **listen to the prophets in the last days** when they would understand what their words say to them:

The fierce anger of the LORD shall not return, until He have executed, and till He have performed the purposes of His heart; **in the end of days ye shall consider it.** At that time, saith the LORD, will I be the God of all the families of Israel, and they shall be My people.

— Jer.30: 24-25

**Listen, O isles**, unto me, and hearken, ye peoples, from far: the LORD hath called me from the womb, from the bowels of my mother hath He made mention of my name; And He said unto me: **'Thou art My servant, Israel, in whom I will be glorified.'** — Isa. 49:1,3

The Ten Tribes are to **listen to the prophet**, e.g. **Hosea**, whose book is written almost **exclusively to them** to be understood in the last days, when they are to learn all about their past, their "death due to idolatry.... and their hope of restoration:

When Ephraim spoke, there was trembling, he exalted himself in Israel; but when he became **guilty through Baal, he died.** — Hos. 13:1

Incline your ear, and come unto Me; hear, and your soul shall live; **and I will make an everlasting covenant with you, even the sure mercies of David.** — Isa. 55:3

The people of Joseph shall come "home" to the Torah "weeping from the **West:**

"They shall walk after the LORD, who shall roar like a lion; for He shall roar, and the children **shall come trembling from the west.** — Hos. 11:10

In those days, and in that time, saith the LORD, the children of Israel shall come, they and the children of Judah together; they shall go on their way **weeping**, and shall seek the LORD their God. — Jer. 50:4

Whatever was **prophesied will come to pass**, regardless what the "religious establishment says with their doctrines, their hermeneutics, or what the secular establishment says with their arrogant deniers of God:

So shall My word be that goeth forth out of My mouth: it shall not return unto Me void, except it accomplish that which I please, and make the thing whereto I sent it prosper. — Isa. 55:11

The Ten Tribes will come back in great numbers as the **sand** of the sea.  
See: Hos.1, Isa. 48:19, Gen 13:16, 24:60

This is a Work to raise up the **Preserved of Jacob** from the [former] **desolate places** on the Earth, because we have been preserved as the **PEOPLE OF THE COVENANT / BRIT AM:**

Yea, He saith: 'It is too light a thing that thou shouldest be My servant to raise up the tribes of Jacob, and to restore the offspring of Israel; I will also give thee for a light of the nations, that My salvation may unto the end of the earth.' — Isa. 49:6

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;

**".....וְתֵאֵן לְבְרִית עִם....."** — Isa. 49:8

Our sentence of some 2700 years is up for some pioneers; a "remnant" who have started to come out of their prison houses, and started to make their homeward journey to the Torah, (Isa. 10:20-21). This is signaling that the great masses of Abraham's seed are to follow. Now that God's Light is shining on us, we need to come out of our prison houses. These places of confinement, "the pit wherein was no **water of the Torah,**" was foreshadowed by the pit into which Joseph was cast **Gen. 37:24**. This period in the pit,(which also connotes the *grave*, (**Ez. 37:12**), is similar to

"an appointed time to serve in war."\* For Ephraim, it was a judgment / "sentence" of an "appointed time" he had to serve, starting in 721 BCE with the actual war of the Assyrian invasion:

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Jerusalem, Zion, Judah had to serve her "appointed time" / sentence:

Bid Jerusalem take heart, and proclaim unto her, that her time of **service** [warfare, KJV] is accomplished, that her guilt is paid off; that she hath received of the LORD'S hand double for all her sins. — Isa. 40:2

The penalty for worshipping other gods was death. This was the order of **sentence** to individuals, families or tribes:

lest there should be among you man, or woman, or family, or tribe, whose heart turneth away this day from the LORD our God, to go to serve the gods of those nations; lest there should be among you a root that beareth gall and wormwood;.. and **the LORD shall separate him unto evil out of all the tribes of Israel, according to all the curses of the covenant that is written in this book of the law.** —Deut. 29:18, 21

If there be found in the midst of thee, within any of thy gates which the LORD thy God giveth thee, man or woman, that doeth that which is evil in the sight of the LORD thy God, in transgressing His covenant, and hath gone and **served other gods, and worshipped them**, or the sun, or the moon, or any of the host of heaven, which I have commanded not; and it be told thee, and thou hear it, then shalt thou inquire diligently, and, behold, if it be true, and the thing certain, that such abomination is wrought in Israel; then shalt thou bring forth that man or that woman, who have done this evil thing, unto thy gates, even the man or the woman; and thou shalt stone them with stones, that they die. At the mouth of two witnesses, or three witnesses, **shall he that is to die be put to death**; at the mouth of one witness he shall not be put to death. The hand of the witnesses shall be first upon him to put him to death, and afterward the hand of all the people. So thou shalt put away the evil from the midst of thee. — Deut. 17:2-7

Thus, due to idolatry and contemptuously casting away the Covenant of the Torah, Ephraim brought upon himself **the sentence of "spiritual death."** He was "cut off" from his connection the All Mighty whence his spiritual life was sustained. He was sentenced to death in the "grave" of a **spiritual prison**. For this grievous sin he has to serve a sentence, till it is paid off:

Such as sat in darkness and in the shadow of death, being **bound in affliction and iron— Because they rebelled against the words of God, and contemned the counsel of the Most High.** — Psalm 107:10-11

To open the blind eyes, to bring out the **prisoners from the dungeon**, and them that sit in darkness out of the prison-house. — Isa. 42:22

But this is a people robbed and spoiled, they are all of them snared in holes, and they are **hid in prison-houses**; they are for a prey, and none delivereth, for a spoil, and none saith: 'Restore.' — Isa. 42:22

As for thee also, because of the blood of thy covenant **I send forth thy prisoners out of the pit wherein is no water.** Return to the stronghold, ye **prisoners of hope;** even today do I declare that I will render double unto thee. — Zech. 9:11-13. See. Psalm 107:10-11, Isa. 42:22.

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An additional task for the pioneering servant remnant is to **intercede / pray for our people and all Israel. If there is anything we need to do as the early risers from our graves, it is to ask the All Mighty according to the Psalm that was written specifically for our cohort to at this time.**

Give ear, O Shepherd of Israel, Thou that leadest Joseph like a flock; Thou that art enthroned upon the cherubim, shine forth. **Before Ephraim and Benjamin and Manasseh, stir up Thy might, and come to save us. O God, restore us; and cause Thy face to shine, and we shall be saved.** O LORD God of hosts, how long wilt Thou be angry against the prayer of Thy people? Thou hast fed them with the bread of tears, and given them tears to drink in large measure. Thou makest us a strife unto our neighbours; and our enemies mock as they please. O God of hosts, restore us; and cause Thy face to shine, and we shall be saved. — **Psalm 80:2-8**

To read more re intercession, see: <http://www.uniteourheart.com/Foundation-Articles/Lechem-Panim.html>

**Today, as the great unprecedented “end-time calamities of “Jacob’s trouble” (Jer. 30:7) are looming on the horizon, God’s message to “Brit Am” is:**

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Sow to yourselves according to righteousness, reap according to mercy, break up your fallow ground; **for it is time to seek the LORD,** till He come and cause righteousness to rain upon you.  
—Hos. 10:12

I have overthrown some of you, as God overthrew Sodom and Gomorrah, and ye were as a brand plucked out of the burning; yet have ye not returned unto Me, saith the LORD. Therefore thus will I do unto thee, O Israel; because I will do this unto thee, **prepare to meet thy God, O Israel.**  
—Amos 4:11-12

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\*Strong's # 6635 and Theological Word Book of the Old Testament, (TWOT), article # 1865. The connotation is that of an "appointed time of service" in the hardship of existence, (Job. 7:1), or "time spent in **Sheol**, [the grave], (Job. 14:14), or "service of hardship and restriction in the army" that has to be served for a specific period.

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