

PREPARE TO COME NEAR NOW

A Sign for a Great Change to Come

PR on Shabbat Lech Lecha, October 24th, 2015

by
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Friends,

I am sending out this notice to all my friends in the Regathering Ten Tribes Movement, aka “The Hebrew Roots Movement.” I consider this of utmost importance for all concerned for the following reasons. For a few weeks now, I have been impressed with a sense of knowing that something BIG, some kind of a “GREAT” “change” is about to happen, to be revealed to us all in the Hebrew Roots Movement. This “sense” is partially based on the converging of many bad “great changes” in the world. Some of these are the start of a new Intafada in Israel, active Russian and Chinese military presence in the Middle East, the masses of invaders flooding into Europe. The suicidal and insane “deal” with Iran, the precarious stance of the U.S. dollar and other currencies in the world economy, the inability of conservatives to unite to interdict the anti-Constitution “changes” of the Obama administration (and that of Canada’s new PM, Justin Trudeau), etc. Some will ascribe this PR and this author’s sense of it to fear of bad tidings and the author’s imagination. Be that as it may, the message in the two given references speaks for itself.

However, concomitant with bad tidings, we can always expect tidings of “good news” from the Almighty. On Shabbat Lech Lechah, I asked/*inquired* of the Almighty to reveal to us, in the Hebrew Roots Movement, **what we need to DO, to prepare ourselves to hear His voice about what we need to KNOW and DO (as well as WHAT NOT TO DO) as His servants in His “end-time work.”** (BTW, that “WORK” is the regathering of ALL Israel, not any other group or anybody else. It is NOT an amorphous, “kumbaya” gathering of a UN of people, the Church, i.e. the adherents of replacement theologies, the priesthood of all believers, etc.) Immediately I was given the numbers 587 and 589 as pages in the Artscroll Stone Chumash in front of me. They cover the last three verses of Parasha Tzav, [Lev. 8:34-36](#) and the beginning verses of Parasha Shemini, [Lev. 9:1-8](#). These verses are important because they frame **another PR** (Private Revelation) sent to me by someone on April 4th, 2010:

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

That means that the above 2010 PR was the first of “two witnesses” and this PR was the second witness of this imperative. It is given twice to get our attention. The two PR references on pages 587 & 589 are NOT something that this author

has thought up or made up. The analysis of this PR is the author's. 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 "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 town to which our attention as God's servants-to-be is called. This "army" principle is illustrated by someone's PR of 2011. It is a dream in which a fresh recruit is pictured with shorn hair, flies buzzing all around his face and his mouth is taped. It shows that we are recruited, are in a boot camp, to be humbled and to be instructed. The flies indicate our need to be cleaned up. The taped mouth symbolizes that we have nothing worthwhile to say, and are not permitted 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 recruits, we are to be very humble because like buck privates, we do not have our act together at all. We are certainly not like the Marines, whose motto is "always faithful" /Semper Fidelis, and we have nothing to be proud about. We are ignorant of what is what in "the service;" we have no discipline, no knowledge nor skills necessary to be servants in "the Divine service" of the regathering of Israel. We certainly have no authority. We are not given any 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, 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."¹ This was true in the wilderness, and is true now, 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* as governed by *their strict hermeneutics*. They were our mind-forged manacles that kept us in darkness, (Isa. 42:7, 49:8). We are God's "sent" /contracted messengers, and we think we are so smart. On the contrary, we have neither eyes to see with nor ears to hear with, (Isa. 42:18). We have rejected the curriculum, the knowledge of the Torah we were appointed and **contracted** to teach. Therefore in Hosea 4:6 God tells THE TEN TRIBES:

YOU ARE NO PRIEST TO ME!

This PR is an ORIENTATION. It *directs* us to "come near" and **prepare ourselves to "hear His voice"** as the time of "Jacob's trouble" is looming on the horizon, (Jeremiah 30:7). The pattern of what we are to do is contained in these two passages describing the inauguration of the Levitical service on Israel's

¹ Hearing His voice is a part of Psalm 85, all of which was a PR given to the author on 4-9-207, on 8th (!) day of Pesach, week of Parasha Shemini; *I will hear what God the LORD will speak; for He will speak peace unto His people, and to His saints; but let them not turn back to folly.* — Psalm 85:8

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 door of the Tabernacle. That 8th day signified a **new beginning**. At that specified time Aaron and his sons were summoned and Aaron was told to **"come near"** and offer sacrifices **in conjunction with the confession of his own sins**, BEFORE offering sacrifices to atone for the sins of the people of Israel. It was **only THEN**, that the visible glory of the Divine Presence, the Shekhinah was to appear **to all Israel** to dwell among them and "guide them."

The interpretation 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 God." That same "One" God tells us that **He will NOT return to us, till we confess this great SIN, this great OFFENCE, of which we are all guilty, (Hosea 5:15)**. We need to **speak this and do this**, in order that our people may remember now and in their affliction to come.

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

This PR seems to tell us to "Come near" in the "latter day" work of Eli-Yah ([Malachi 3:23-24](#)). The name *Elijah* here is spelled without a vav in the Hebrew, meaning "My God Yah." It is telling us that this is the *great WORK* of God Himself, and not necessarily that of a human, like Elijah was. However, the verse hints that the Work will be in the manner of the work of Elijah among the Northern House of Israel. 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, <http://www.shaar-israel.org/Welcome-to-Shaar-Israel/Gather-Together/Why-This-Gathering-Place.htm>. This restoration will be final and on a gigantic scale; much larger than the first time Eli-Yah did His work of restoration through Elijah the Prophet (I Kings 18). 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.

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 our shofars which are to sound the Divine message, be decontaminated. (See PR-dream on the contaminated shofars we received in the churches <http://www.shaar-israel.org/Welcome-to-Shaar-Israel/Prayer/Worms-in-the-Shofars.pdf>)

This need for *decontamination/purification* is hinted in a harmonic of the preamble Jews 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 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 (H)

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 papers 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 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 who were allowed to come near the Almighty's presence, for they brought the burned sacrifices "near." They had to be 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 the most grievous sin. When we ask for forgiveness for our personal "great offence" of leaving of 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 meditate on these. Are these words fanciful hyperbole, or are they spelling out to the 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 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 (H)

We are given the very words in [Psalm 80ⁱ](#) 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,"

kosher, sacrifice do this. It is custom-made for us Ten Tribers with which we are to “come near” and offer, 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 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 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 of 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 to be empowered to 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 Shechinah returned to us. <http://www.uniteourheart.com/Foundation-Articles/Shekhinah.html>. We do not have the Temple, and we do not have the 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 can also build the Mishkan, the virtual Tabernacle now for our “guidance.” It is to be built from our 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. 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 of spiritually dead 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. BTW, **bringing up the Ark of the COVENANT**, i.e. *the significance* of the COVENANT is our overall main task 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 pioneers 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.

BTW, 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 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 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 this PR. A beginning of repentance for leaving the Covenant, the “contract” that we made with the God of Israel to be His priesthood NATION, which was to spread and teach His way 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 walk in them; but transgressors do stumble therein. — Hosea 14:10 (H)

Some answers to two important questions many will ask:

What does “Returning to the Covenant mean?”

This PR’s 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 question is: **What does “the covenant” mean?**

Regarding the 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 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

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. 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, 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

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,” 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

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 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 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

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 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

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

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 made with him. All other covenants, that with Isaac and that with Jacob, as well as 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

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

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

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

Unless we speak of the Israelite **NATIONAL** identity to Israelites, in connection to the Covenant, we are at best majoring in the minors, and never get to that priority and get lost in the doctrines we have inherited from our fathers. 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” who bring enlightenment, liberating, educating and civilizing enlightenment to the other nations of the world. This NATIONAL identity which is expressed in our heritage of “exceptionalism,” harkens back to our original appointment and MISSION as agents of “righteousness.”

Now therefore, if you will hearken unto My voice indeed, and *keep My covenant*, then you shall be Mine own treasure from among all 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

Indeed, in spite of our partial understanding of what that meant, and an imperfect carrying out of that NATIONAL MISSION, we in the United States have had this identity and function enshrined in the documents of our beginnings. We are the children of Joseph, the biblical entity of “Ephraim” and rulership and governing/reordering of the world was unconditionally given to us as our birthright (I Chron 5:2). From the Mayflower Compact of the Pilgrims initiated by governor William Bradford, to the designation of the Massachusetts Bay settlement by Puritan John Winthrop, these founding communities were bound in “covenants” of laws and were to be “as a city upon a hill.” They pioneered setting an example of covenant-bound unity and communal charity to all. They understood that if they failed to uphold their covenant with God, their fate by God's judgement (as expressed by John Winthrop), will be, “we shall be made a story and a by-word throughout the world.” By the same Guiding Spirit they set the pattern for the Founders to frame “the Covenant,” i.e. the Constitution of the United States, that she may be in Abraham Lincoln's words, “the last best hope” of stabilizing and liberating influence on the Earth. That same Spirit inspired the motto on the Liberty Bell: **“Proclaim liberty throughout all the land, unto all the inhabitants thereof.”**

We are those inhabitants of the last bastion of strength among the latter day nation of the Ten Tribes. Our brother nations are suffering for having left their leadership in civilizing values and have joined a union (the EU) with God-less values. We are bringing God's judgment upon us for many of us have rejected our God-given “exceptionalism.” Many have voted in and gave power to those who are set to systematically deconstruct the covenantal foundations and heritages of our nation. We are removing references to God and His values from public speech and documents. The religion of leftist, political correctness rules both government offices and the pulpits of churches. It is also contaminating the Hebrew Roots Movement with political correctness, where the references to the returning Tribes are minimized if not altogether avoided, and replaced with the Christian doctrine of the “priesthood of all believers.” Based on leftist hypersensitivity to some imagined racism, the calling and naming of the Ten Tribes is replaced with “the gathering of all peoples” where Israel has no primacy. Wisdom is gone from many places of governance and influence, (Isa.3:12). Our military might is downsized because pervasive leftist dogma blinds to the looming

lethal dangers of new and old enemies. We are rejecting the appointment to be God's battle-axe against evil in the world (Jer. 51:20). Presidential candidates from both the liberal, leftist Democrat and the conservative Republican parties have voiced this disposition to stop the United States being the policeman to the world. Many of the Ten Tribes nations are casting away the stewardship and championing of freedom on the Earth. We have signed an insanely suicidal "Covenant with death" with the leaders of Persia and are shamefully and repeatedly betraying the security of our brothers and sisters in the Land of Israel (Isa. 28:15,18). This is a "hinge of history" upon which our future for good or bad turns. It is a milestone marker to the "beginning of a "new era," signaling a new chapter in "Jacob's trouble" (Jer. 30:7). Oh yes, God will save Israel because He promised so. However, how much suffering that will involve is dependent on us, grasping and owning our Covenant-related identity, our appointment to our NATIONAL MISSION, fostering repentance to acknowledge that commission, and actively taking up the gauntlet of the WORK in front of us.

This is also the message the returning Ten Tribe pioneers need to preach to our brothers and sisters of the Ten Tribes. It is our calling to be agents of change to the better for this NATION and the rest of the Ten Tribes nations to return to their original, "contracted identities as the "mamlechet Cohanim/the kingdom of priests."

Let us plead for mercy and sing with Yehudah:

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

ⁱ Interestingly, on the 8th day (!) of Pesach, on 4-9-2007 on week of Parasha Shemini, (!) Psalm 85 was given to the author as a PR. It very much echoes the words of prescribed Psalm 80 and repeats its central plea: "Turn us again O God," adding "of our salvation." It emphasizes who the Savior is, that merciful love/hesed and truth/emet are the liberating forces of His redemption.

PS.

Not all interpretations of this PR may be correct. Please ask the Almighty to correct them and the author of this write-up, and thusly to enable ALL of us to understand correctly what He wants us to know and do in order to have His Guidance and empowerment restored. Hearing His voice is essential to the restoration in which we are to serve.

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

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