

SOME POINTERS AND SHABBAT SERVICE ESSENTIALS FOR THE REGATHERING TEN TRIBES

These PRs and Visions were received by a small group of our members during their gathering for worship on Shabbat. They are described by the members themselves in their own words in first person singular and first person plural narrative format. These “received” instructions are extremely important to all of us who want to know what we need to do in regard to worship and what HaShem considers important for our early numbers to do as we gather for Shabbat.

These items will be integrated into other PRs that we may receive and some suggestions that are considered essentials for [Gathering Israel](#) to practice on Shabbat in their fellowships / chavurot, congregations and assemblies. The most important significance of all these PRs received during one single Shabbat gathering is that they spell out some essential concepts we need to keep in mind during worship service on Shabbat. Incidentally, they also answer questions this author had been contemplating for some time concerning Shabbat Service essentials for the returnees of the Ten Tribes at this time, called [Gathering Israel](#) on this web site. The key received references are printed in orange and are called PRs for short. For a description of what PRs are, [click here](#).

PRs, Visions and Experiences

Shevat 15, 5770 / January 30, 2010

Beshalach, (Ex. 13:17- 17). Shabbat Shira, Tu b'shvat

The narrative:

*“We were discussing spiritual matters, when J received the **PR: Exodus 20: 1-19**, which she read aloud.*

1 And God spoke all these words, saying:

2 “I am the LORD your God, who brought you out of the land of Egypt, out of the house of bondage.

3 “You shall have no other gods before Me.

4 “You shall not make for yourself a carved image—any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth; 5 you shall not bow down to them nor serve them. For I, the LORD your God, am a jealous God, visiting the iniquity of the fathers upon the children to the third and fourth generations of those who hate Me, 6 but showing mercy to thousands, to those who love Me and keep My commandments.

7 “You shall not take the name of the LORD your God in vain, for the LORD will not hold him guiltless who takes His name in vain.

8 “Remember the Sabbath day, to keep it holy. 9 Six days you shall labor and do all your work, 10 but the seventh day is the Sabbath of the LORD your God. In it you shall do no work: you, nor your son, nor your daughter, nor your male servant, nor your female servant, nor your cattle, nor your stranger who is within your gates. 11 For in six

days the LORD made the heavens and the earth, the sea, and all that is in them, and rested the seventh day. Therefore the LORD blessed the Sabbath day and hallowed it.

12 “Honor your father and your mother, that your days may be long upon the land which the LORD your God is giving you.

13 “You shall not murder.

14 “You shall not commit adultery.

15 “You shall not steal.

16 “You shall not bear false witness against your neighbor.

17 “You shall not covet your neighbor’s house; you shall not covet your neighbor’s wife, nor his male servant, nor his female servant, nor his ox, nor his donkey, nor anything that is your neighbor’s.”

Comment: The immediately apparent significance of this PR is that we are to recall and remember that we made this Covenant and are part of Israel, and that we are called to return back to that which we have left and caused us to be cast out of the Land. It is also a reminder for us that we are being restored to the Covenant we made with the God of Israel, of which this Divine quote is an essential core.

The fact that this section was given in a PR also happens to reflect the custom of the services held by the [Synagogue Without Walls](#). This congregation led by Ross Nichols uses the reading of the Ten Commandments / Statements as a beginning part in their format of worship services on Shabbat. Thus the reading from the Torah of the core of the Covenant is an apt and fitting component in the beginning part of services for returning Ten Tribers who are to recall the Covenant to which they are called by God to return.

18 Now all the people witnessed the thunderings, the lightning flashes, the sound of the trumpet, and the mountain smoking; and when the people saw it, they trembled and stood afar off. 19 Then they said to Moses, “You speak with us, and we will hear; but let not God speak with us, lest we die.”

Comment: Another core historical detail we are given is to note that “Israel stood far off.” Though on initial look this “staying far off” might look understandable, given the dramatic, spectacular and supernatural manifestation of Divine Presence, it must be noted that all the tribes of Israel were called to Mt. Sinai to personally witness that very event close at hand. Yet we wanted Moses to be an *intermediary* between us and God. This distrust of God and making Moses the intermediary for communication that was intended for all Israel to directly hear, was the opening of the door to the sin of the Golden Calf and other idolatries to come for thousands of years down the line. We, the advance guard of the returning Ten Tribes need to acknowledge this same indicting proclivity of mankind to worship an intermediary instead of God. It is not necessarily an attribute of Israel only, but is an attribute of all mankind to want to have intermediaries and thusly avoid responsibility that comes from directly interfacing with

God, Our Father. Intermediaries always end up either changing the immutable words of God, or issue their own commandments and become objects of worship themselves. Even true leaders who seek God and His Truth become deified by their followers. We also need to note that this and other mindsets of our spiritual exile and captivity are not easy to change. This was the obvious case with the Israelites fresh out of Egypt and was a decisive factor in causing Israel's 3500 yearly old "training period" to learn the [quintessential lesson](#). Learning this lesson is "essential" because it is the core of the curriculum they need to master before they can take their positions as teachers of mankind, (Zech. 8:23).

*We decided to worship YHWH, and put on some worship music, "Come let us return to the LORD." After the music was over, J had a **VISION**.*

She saw the high priest wearing the breastplate and a light was shining down on the breastplate.

Comment: The choshen / breastplate was the commanded device worn by the high priest with which to ascertain answers given by the Almighty to questions of great importance to the whole nation. The vision of it underscores the Divine statement to this group that communication with the God of Israel is available of which the choshen is a clear symbol. It is also a specific and definite visual symbol to signal that the communication link was established for just such a purpose at this meeting. In this case, the nature of worship and the mode by which similar communication as given to the high priest of old was now given to ordinary people, who are at the beginning of a great movement, the regathering of all the tribes of Israel, including the Ten Tribes. It is a beginning fulfillment of the prophecies in Joel 2:28-32.

*N also had a **VISION** at this time, she saw:*

"dark clouds with lightning flashing out of it."

Comment: Again, this amazing vision communicated the image of God's Presence as it is recorded in the Bible, when God manifested His presence in the dark clouds as in: Ex. 14:19-20, 16:10,19:9, etc.

Hertz comments on these phenomena by quoting Abarbanel:

"The pillar of cloud by day and the pillar of fire by night were symbols of and witnesses to God's **watching** providence." — Pentateuch and Haftorahs, Hertz, p. 265.

The vision not only tells of God's Presence over this group, but also is a pointer that it can be so with all other sincere gatherings where His face is being sought, (Mal. 3:7).

In that regard, these returnee worshippers were in turn His "witnesses" that the Guidance of the Ruach HaKodesh holy Spirit has been communicating to God's regathered about what needs to be done by them regarding worship.

We danced and worshipped to another song on the same topic of "return." This time, "Return To Me."

Comment: It is most appropriate that all worship services be filled with A LOT praise

thanks and pleas for Redemption. This entails asking the god of Abraham, Isaac and Jacob that with His holy Spirit He move, motivate and [enable our people](#) to have the enlightenment we need to have and to do the repentance we need to do.

J received the 2 PRs: Psalm 37:6:

“He shall bring forth your righteousness as the light, and your justice as the noonday.”
and *Isaiah 57:19:*

“I create the fruit of the lips: ‘Peace, peace to him who is far off and who is near,’ says the LORD and I will heal him.”

Comment: The quote from Psalms is a much needed explanation of what God is doing with us; teaching us and establishing in us what true righteousness is. This is much needed, since we do not know what true righteousness is and we need to be healed in our “split hearts” in order to understand it.

This quote from Isaiah is the prophesied Divine greeting to the initial gatherers from far and near. This stupendous “greeting from God” needs to be prayerfully contemplated and meditated upon, by all Ten Tribers, and be allowed to sink in to the core of our hearts so they can do the healing there we need to have. As we do that in SILENT contemplation, we let these Divinely uttered words of greeting written down over 2500 years ago impact us in our hearts where we realize and “feel” the Divine connection to Israel and her God. We realize that this quote comprises the prophesied welcoming loving words of our merciful Father who is calling us home from our spiritual exile. We need to reciprocate this greeting with our prayerful thanks and praises after we stand in utter silence before Him. Thusly, we are also standing in line for further healing, cleansing and instruction that we may be readied and prepared to fulfill the tasks to which the God of Abraham, Isaac, Jacob, Joseph and Elijah has called us.

The peace wished us twice emphasizes the mercies that God is extending to the returning Ten Tribes. The “[peace](#)” mentioned here, may be a hint that the returnees need to stay on the road that will lead to their eventual restoration into the priesthood of Israel from which they have been disqualified and became lost due to idolatry in the past.

The verse also indicates that we need His promised spiritual healing. The healing is for our [split hearts](#) that worshipped the intermediaries we have been accustomed to for centuries. This healing entails the removal of the shackles of long-believed errors of idolatry that has for centuries hobbled our minds intellectually and emotionally. We have worn them so long, that we have become accustomed to them as we are to our own body parts. It is the lethal “*mix*” of Divinely given commandments and revealed truths to which we have added from the erroneous beliefs and customs of the nations around us. We added to this [deceptive mix](#) from our own imaginations with which we tried to be “one-up on God.” Because of its attachment to our souls, we need the Divine Doctor to [assist and enable us](#) in the removal of these parasitic beliefs.

Further, [Isa. 57:19](#) speaks of the Divinely prescribed words of praise and thanks that He has expressly ordained to bring to Him as our initial offerings upon our return to Him. They are Divinely prescribed protocols with which we are “to come near.” The very words here are prescribed, just as the sacrifices of old were Divinely described for all Israel.

J then read what she received then and there: Daniel 12

“And at that time shall Michael stand up, the great prince which stands for the children of thy people; and there shall be a time of trouble such as never was since there was a nation, even to that same time, and at that time thy people shall be delivered everyone that shall be found written in the book.” — Daniel 12:1

Comment: This PR calls our attention to the chapter's opening which shows the horrific great and unprecedented calamities that bring to a close the age of the rule of gentile powers. It speaks of the final and Great Redemption of all Israel and those who have joined themselves to them and her God. It speaks of a resurrection of the righteous of past ages and the rewarding and promotion of those who have served in God's service turning people to righteousness. This event marks the transition from the rule of the gentiles and their philosophies to the establishment of the God's kingdom on Earth starting with the restoration of United Kingdom of Israel of all Twelve Tribes. The chapter signals an unprecedented series of events that will constitute “Jacob's trouble,” (Jer. 31:7-10, Daniel 12:7), which will culminate in the reestablishment of the “power of the holy people” in the Land.

Further, it alerts readers to great mysteries that will be unlocked in the last days when great revelations shall be given to the obedient to unlock the understanding of the mysteries God's Word prophesied to be relevant to their times, (Daniel 12:4,8-9, Isa. 29:18).

The inclusion of Daniel 12 in this series of PRs and visions is the time reference to orient readers of this web site to the time we are in at this date and to what is immediately coming up on the horizon for the whole world. It is a harmonic being sounded for us of the Divine decree:

“For the Lord GOD will do nothing, but He revealeth His counsel unto His servants the prophets.

הַנְּבִיאִים עֲבָדָיו-אֵל, סִדְּוּ גְלֵה-אֵם כִּי, דְּבַר, יְהוָה אֲדָנִי יַעֲשֶׂה לֵּא כִּי.

—Amos 3:7

Then, as we were praying for our little group, N. had a VISION

She saw **a jar of honey and the honey was sloshing back and forth in the jar.**

Comment: This is a rather startling and unexpected visual metaphor, depicting a Divine *communication* that informs us that it is an *emanation of merciful grace* from our God

that touches us all as we are awakening from our spiritual graves and are beginning to come close to Him.

This Divine grace that is “communicated” to us with these PRs, and the vision of the sloshing honey, is the testifying of the “revelation” of the Divine Essence “moving” into our reality. When this is recognized, received and realized, the effect is a “sweetening” of our exile.

It is “a sweetening” for after twenty seven centuries the strict sentence of bitter incarceration in spiritual exile among gentile beliefs about God and ourselves is beginning to be over. True repentance is now made possible for the returnees of the Ten Tribes. This is communicated to us in the PR above:

“He shall bring forth your righteousness as the light, and your justice as the noonday.”
— Psalm 37:6

Honey is also a symbol of **transformation, and of medicinal properties**. The vision of it communicates to us, the fact that now, that the true and merciful Judge of Israel has turned His face toward us, we now have available to us the Divine help of the Ruach HaKodesh / holy Spirit. It is available to enable us to do the repentance that we need to do in order to go through the rectification of our souls. The revelation of this Divine help in this vision is an expression of the Divine quid pro quo:

“From the days of your fathers ye have turned aside from Mine ordinances, and have not kept them. Return unto Me, and I will return unto you, saith the LORD of hosts...”
— Mal. 3:7

This “Divine Help” is an absolute necessity for all returnees for guidance, strengthening of intent, and healing of the mind and the heart. Without it Ephraim cannot free himself from the idols to which he is bound/wedded, nor escape the constricting “prison mentality” he has been in for hundreds of years. (Isa. 42:22, Hos.4:17).

As we turn our face toward Him with gratitude and prayers to teach and guide us, we are continuing “the dialogue” in which God wants us to engage Him. This is part of the reciprocation we need to do in response to the God of Israel turning to us and opening our spiritual prison houses and graves, (Hos. 6:6).

We can further reciprocate God’s turning to us and thus radiating to us His Divine mercies, by prayerful study to attain true knowledge of God. He promises to teach and guide us as in this PR received twice by the author in 2002:

'I will instruct thee and teach thee in the way which thou shalt go; I will give counsel, Mine eye being upon thee.' — Psalm 32:8

J then received Job 35:13, 14...

N read the verse from her JPS version of the Bible:

**13 “Surely it is false that God does not listen, that Shaddai does not take note of it.
14 Though you say, "You do not take note of it." The case is before Him; so wait for Him.”**

Comment: This PR is a remarkable revelation, affirmation and reiteration of God’s communication with those that seek Him, as it was just demonstrated by the previous PRs and vision of the honey. It sternly counters those who patently deny this and oppose on principle current revelations given by God, as well as the recipients of these PRs.

J then had a VISION of a hole in the ground. The hole was for a foundation that was being built. People were walking down into the hole, coming from every direction and each person was carrying a brick and each one knew exactly where to place their brick to build the foundation. She saw the top of the hole and the bricks were rising up.

Comment: This is an amazing visual explanation of what God is doing with us as a group, and why we are called now to be partakers of His Work. He is directing and orchestrating all of us to do our part in building the foundation of a project, a building according to his design for His purposes.

“We then sat at the table and sang together in worship the song, 'We Worship You Almighty GOD, There Is None Like You.'”

Comment: More praise and thanks is most fitting in all Shabbat gatherings / services, especially in reciprocation to such spectacular Divine revelations and communications.

N had a VISION of a huge angel that was at the empty side of the table and it was bent over in worship with us and when it bent over, its wings spread over the three of us.

Comment: This vision seems to be a visual explanation to us that the Guidance and blessing of God is with the group. As such, it is a remarkable teaching device to those who read these lines and the articles on Shaar-Israel.org website.

J then had a VISION of the desert. The desert moved like the waves of the sea. Walking on the desert were people all walking in the same direction and they held the Torah over their hearts as they walked.

Comment: This vision is wonderfully self-explanatory, and stresses the principle that it is with the Torah and the love of the Torah that we are being led through the spiritual desert wilderness we are in and in which we are finding ourselves upon our resurrection

from the spiritually dead.

We prayed for a verse to go with this **VISION**. J received **Numbers 10:1-7**:

1 “And the LORD spoke to Moses, saying: 2 “Make two silver trumpets for yourself; you shall make them of hammered work; you shall use them for *calling the congregation* and for directing the movement of the camps. 3 When they blow both of them, all the congregation shall *gather before you at the door of the tabernacle of meeting*. 4 But if they blow only one, then the leaders, the heads of the divisions of Israel, shall gather to you. 5 When you sound the advance, the camps that lie on the east side shall then begin their journey. 6 When you sound the advance the second time, then the camps that lie on the south side shall begin their journey; they shall sound the call for them to begin their journeys. 7 And **when the assembly is to be gathered together**, you shall blow, but not sound the advance.”

Comment: This is a very pointed set of instructions for the gatherings we are to establish for those that are called by God to these gatherings. In these instructions we are told that there is to be organization of the congregations and their leadership. The commands to “make and blow the trumpets” are metaphors for establishing means of gathering of the leaders and for the gathering of the congregations.

There are also to be communication systems for disseminating to the leadership and to the congregations the Divine orders as to when and how to make the moves we are given from Above. We are to note that “the command to advance” we are not to give. It seems that specific command will come from on High. Our task for now seems to stay put and establish organized gatherings around the world.

Our attention is also drawn to “The “tabernacle of Meeting.” This underscores the necessity of prayers for Divine direction by the leaders and everyone in all the congregations. It points to the necessity to build the “Mishkan of Prayers,” made up of our the aggregate prayers in which we will find the Divine Presence / Shekhinah to dwell and give us directions in this unprecedented time and place in history.

Note: UniteOurHeart.com has been advocating the “[Mishkan of Prayers](#)” for some time.

And N received the PR: Ezekiel 7:14:

“They have blown the trumpet and made everyone ready, but no one goes to battle; For My wrath is on all their multitude.”

Comment: This verse is from a chapter that is a prophecy about the final desolation of Israel and the mournful repentance of them that [escape](#). It seems to be referring to a repeat of the previous national sins that have permeated Israel before their exiles and is to be so again in the times of Jacob's trouble of the latter days, ([Jer. 30:7](#)).

J then had PR of Psalm 144 which she sang aloud in her own melody to HaShem.

1 [A Psalm] of David. Blessed be the LORD my Rock, who traineth my hands for war,
and my fingers for battle;
2 My loving-kindness, and my fortress, my high tower, and my deliverer;
my shield and He in whom I take refuge; who subdueth my people under me.
3 LORD, what is man, that Thou takest knowledge of him? or the son of man, that Thou
makest account of him?
4 Man is like unto a breath; his days are as a shadow that passeth away.
5 O LORD, bow Thy heavens, and come down; touch the mountains that they may
smoke.
6 Cast forth lightning, and scatter them; send out Thine arrows, and discomfit them.
7 Stretch forth Thy hands from on high; rescue me, and deliver me out of many waters,
out of the hand of strangers;
8 Whose mouth speaketh falsehood, and their right hand is a right hand of lying.
9 O God, I will sing a new song unto Thee, upon a psaltery of ten strings will I sing
praises unto Thee;
10 Who givest salvation unto kings, who rescuest David Thy servant from the hurtful
sword.
11 Rescue me, and deliver me out of the hand of strangers, {N}
whose mouth speaketh falsehood, and their right hand is a right hand of lying.
12 We whose sons are as plants grown up in their youth; {N}
whose daughters are as corner-pillars carved after the fashion of a palace;
13 Whose garners are full, affording all manner of store; {N}
whose sheep increase by thousands and ten thousands in our fields;
14 Whose oxen are well laden; with no breach, and no going forth, and no outcry in our
broad places;

Comment: This **PR** and its subsequent event of spontaneous song indicate the necessity and indeed the blessing for personal prayer and quiet contemplation of God's words given to us during Shabbat Services. In these services for returning Ten Tribers, there needs to be much time for personal, individual praise and prayer as well as songs of meaningful and purposeful praise.

Our worship time was over. Baruch HaShem for His great faithfulness!

Comment: For closure to the service a prayer of thanks is in order and fitting.

Summary:

This incredible series of visions and PRs shows us that contrary to the opinions of some, God is ready to communicate directly with His people who are returning to Him in repentance. It testifies of the prophesied times when He will have turned His face toward us, and expects us to reciprocate by "coming near." The PRs given are fractal replications of the communication God has conducted with Moses in the Mishkan, i.e. "The Tent of Meeting" of old.

The PRs and visions are great revelations about the major components of the manner of services we need to establish at this time for the Shabbat gatherings of the Ten Tribes. They need to start with thanks and praise for His loving mercies with which the God of Abraham, Isaac and Jacob has enabled us to be partakers of His restoration on the Shabbat. We need to acknowledge with song and words of praise that which He has forecast and prescribed for us at this time of the beginning of the resurrection of the Ten Tribes and the building of the foundation for the restoration of the United Kingdom of Israel.

The service has an order, in the beginning of which we need to first give thanks and acknowledge the One God who has given us His Torah and the Covenant He made with us, to which He is mercifully calling us to return.

The service is not done in a hurried manner with the break-neck recitation of rote prayers. Rather thought, space and time is given to private contemplation for His written Word and any PRs that may be given then and there to anyone in the congregation. It is a time of “dialogue” with the Divine, listening and responding to the prophesied words for our instruction. It must be pointed out, that this “dialogue” is according to His written Word, (the weekly parashot, Haftarah readings and other relevant passages as directed by the Ruach. These texts need to be expounded upon and studied, expecting to be answered from the text with insights and / or revelations via PRs and visions. Indeed, the PRs and visions given are all fitting into the general themes of the parashot of Beshalach, Ex. 13-17:16.

We also need to read the parasha Scriptures for that week not just because it is traditional and guides us through the whole Torah in a year, but also because the events and significances in the parashot have a timely bearing on our lives at the time. In this parasha of Beshalach, where Israel actually moves out of Egypt, we are sympathetically told via all the PRs and visions, that the same God of our fathers, who lead Israel in a pillar of cloud and a pillar of fire, is communicating with us and leading us by His graceful, merciful welcoming Presence.

It is to be noted, that in the preceding parasha of Bo, (Ex. 13:19), Moses is taking the bones of Joseph with him which implies that in this parasha the bones are “enroute” out of Egypt. The PRs and visions given in this PR address “the dry bones of Joseph” in our day which are enroute out of the idolatrous Egypts of our days. In Parasha Bo, God’s words to us are:

“Then He said unto me: 'Prophecy over these bones, and say unto them, O ye dry bones, hear the word of the LORD.'”

וַיֹּאמֶר אֲלַי, הַנְּבִיא עַל-הָעֲצָמוֹת הָאֵלֶּה; וְאָמַרְתָּ אֲלֵיהֶם--הָעֲצָמוֹת הַיְבֹשׁוֹת,
שִׁמְעוּ דְבַר-יְהוָה.

As such, we are already in the initial stages of the process of Redemption, and we “the early remnant” are well into it and are hearing the “Word of the L-RD.” Our resurrection out of spiritual death is testimony to that.

The revelations in this Shabbat gathering give us the time reference we are in, the very beginnings of the events in Daniel 12. The Shabbat Shirah and Tu b'shvat week signal to us that it is an auspicious time to think about planting seeds for gatherings and congregations around the world for the sake of furthering our return to the Torah and to establish networks of communication into which God will inject His communiqués as we need them.

This PR write-up is entitled “Essential,” because that is what seems to be communicated to us re what services for the the Ten Tribes abroad need to have. It does not spell out rigid formulas that many Christian churches and Jewish congregations strictly follow. These liturgies have centuries old traditions that are expressly connected to the historical development and evolutions of these bodies. The return of the people of Joseph and his companions (Ez. 37:15), do not have such histories. It would be inappropriate for them to adapt these liturgies. These words and traditions and customs would not be theirs, nor would they allow for the Presence of God to communicate with the “gatherees and worshippers” as it has been demonstrated in this fledgling congregation. The break-neck speed of rattling off of liturgies as many congregations do, would also be inappropriate. They lack proper reverence for God and override with hurrying rote printed prayers the outpourings of the hearts of thankful returnees from the dead, which the Ten Tribes representatives surely are. God does not *need* these formulas as some pagan God “needs” and purportedly wants his dues of specifics regardless of how fast they are rattled off. He *wants* the offerings of our lips as they are motivated by upwelling waves of thanks and praise from “humble and repentant / broken hearts.” It is inconceivable that one resurrected from the dead would greet God with a set formula of liturgy with which he has no history or part.

True, these “essentials” give only the elements of the basic framework for Ten Tribes services. They leave lots of room to add some details that our love for Israel /*ahavat Israel* in our hearts desire. Surely variations will develop, and local customizations will flourish. However, these essentials seem to be the needed common framework on which the local vines will run and diverse flowers will flourish. It seems to follow that there needs to be space for prayer by congregants for concerns about Israel as a whole, Yehudah in the land, and also prayers for the guidance of the local community, the Ten Tribes movement as a whole and for healing of individuals. Various congregants could lead these free-form prayers, allowing time for others to add their prayers. Prayers could be followed by periods of silence for the silent private prayers and contemplations that cannot be uttered. The concerted prayers of all congregants thusly marshalled in all our gatherings can bring these requests before God in powerful and meaningful ways. Most

importantly, there need to be periods of silence to hear the words and Scriptural reference PRs that God may send then and there. In turn these PRs will need to be voiced for all to hear and respond to. The call of “Shema Israel” may even take on new dimensions when we really set our ears to “listen and hear.” Who knows, with such interchange God may begin a revitalization of Israel the likes of which the world has never seen.

Readings of the weekly portions from the Torah and accompanying Haftarahs are surely required for often world events and actions that we need to be doing are mirrored and hinted at in these readings of the Divinely-given calendar. The case in point here is the reading of the narrative of the Exodus from Egypt where Moses has Joseph's bones taken out of Egypt. The subsequent “Song of Moses and Israel” is to be noted for its highly charged meanings and inferences. As is evident in this parasha, these significances are associated with the given PRs and visions for returnees from the Ten Tribes. This write-up tries to delineate and correlate those Divine messages that spell out for us His plan to the extent that we need to know at this present time and the near future.

Such readings give us timely warnings to heed such cautions to be careful that leaders do not make themselves or are not made into unwarranted intermediaries between returnees and the God of Israel.

Since the return of the Ten Tribes to God is the major theme of all the prophetic aspects of the Covenant and the books of the Prophets, it is certainly appropriate for the returnees to read parts of the Prophets that pertain to the weekly readings from the Torah. To this end, for the most part, the very relevant sections of the books of the Prophets are not in the Haftarah collections of Yehudah. When these collections were made up, they were not concerned with the return of the Ten Tribes as shown in the books of the Prophets.

The PRs, visions, and the singing of songs by this small group on Shabbat Shirah / [Shabbat of the Song of Moses and the children of Israel], underscore the need by the *escaped “early” remnant* to celebrate with jubilant songs of praise our liberation from our spiritual graves and their associated curses which we have brought upon ourselves. Deeply meaningful, stirring and glorifying hymns whose melodies and lyrics carry feelings of thankful worship can also be sung:

“The LORD (Y-h) is my strength and song, and He is become my salvation; this is my God, and I will glorify Him; my father's God, and I will exalt Him.”

עָזִי וְיִמְרָתָּהּ, וְיְהִי-לִי לְיִשׁוּעָה; זֶה אֱלֹהֵי וְאַנְוֵהוּ, אֵלֵּי הִי אָבִי וְאֶרְמָנָהּ.

— Ex. 15:2

The name of God, Y-h in the Hebrew version, hints that this is the latter day “Work of Eli Y-h.” This name of God has a masculine polarity to it. At the end of the Book of

Malachi the use of this name indicates a greater version of the restoration work God will do in “the latter days” than He has done in [Elijah’s day](#). It is to be noted that the restoration work in Elijah’s day took place among the apostate, paganized and compromising Ten Tribes of the northern Kingdom of Israel. This masculine polarity indicates His manifest intervention in the world by the visible setting free and gathering of His people:

Thy right hand, O LORD, glorious in power, Thy right hand, O LORD, dasheth in pieces the enemy.

יְמִינְךָ יְהוָה, נֹאֲדָרִי בְּכֹחַ; יְמִינְךָ יְהוָה, תִּרְעֵץ אוֹיֵב.

— Ex. 15:6

Shortly after the Exodus and redemption from Egypt, Israel was told to build the Mishkan, the portable sanctuary for God’s Presence. It was to serve as the “Tent of Meeting” where specific instructions were given for their journey in the wilderness. The command to do so, actually was rooted in the “Song of Moses and the children of Israel,” where their yearning for God’s Presence to dwell with them is expressed in the phrase: “I will glorify Him.” This seminal phrase is better rendered in the AV version as “I will prepare Him a habitation.” It follows Onkelos and the Rabbis, who translate it “I shall build Thee a sanctuary. — Hertz Pentateuch & Haftorahs, p. 271

Surely, by following this pattern it is our task to build the [Mishkan of Prayers](#) at this time, so that the dialogue may resume and continue between the God of Israel and all those whom He calls into His Work.

Hertz’s comments on the phrase “This is my God” / [זֶה אֱלֹהֵי](#) fittingly summarizing this most amazing set of revelations for the three women who received these PRs and visions in this small congregation of returnees from the Ten Tribes:

“The redeemed at the Red Sea had a unique realization of the Presence and of the present help of God. The Rabbis say, ‘A maidservant at the Red Sea had more vivid and vitalizing experience of the Divine than many a prophet.’”

— Hertz, Pentateuch & Haftorahs, p. 271

Surely, these three maidservants from the Ten Tribes have experienced the communicating Presence of the God of Israel like many a prophet of old. Their experiences point us to the fact that all of us in the return movement of the Ten Tribes need to have the “Spirit of Prophecy” returned to us as a whole, as it was to these “three maidservants.” We can do so by all of us asking our Father to restore it to us. If we all who are called into the movement now do so, the marshalled and concerted prayer may be analogous to the building of the Mishkan/ Sanctuary in the wilderness to house the Guiding Presence of God.

We need EVERYONE to join this effort in our gatherings. A hint of this is the very fact

that Moses gathered the people together because the Sanctuary / Mishkan was the concern of *every* member of Israel:

“And Moses gathered together ALL the Community of Israel...”

וַיִּקְהַל מֹשֶׁה, אֶת-כָּל-עֵדֻת בְּנֵי יִשְׂרָאֵל-וַיֹּאמֶר אֲלֵהֶם

— Ex. 35:1

The commandment to build the Mishkan was addressed to the WHOLE community of Israel. **THIS IS THE VERY PURPOSE AS TO WHY THEY WERE GATHERED TOGETHER.** Each member of the community of Israel was to contribute his or her personal contribution to this joint national project. What and how much they gave was left up to each person’s discretion. The point of it all was to have ALL Israel express their desire in a very tangible way **to communicate with God.** This Sanctuary was to house the ONLY intermediary between God and His people, the very manifestation of His Presence for the purpose of communicating with His people, Israel.

As the Sanctuary was the concern of every individual in Israel of old, likewise it needs to be the concern of each and every leader and individual among the returning Ten Tribes NOW. Let us build the “Mishkan of Prayers” NOW. We *need* to build the Mishkan NOW to have His directives be known among us. That is one reason why you were all called into the ranks of “the first contingent to arise from the Valley of Dry Bones.” Not all of Israel can pray to this end now. They are still sleeping the sleep of death in the Valley of Dry Bones. However, we who are called to be a vanguard and go into the prophecies ahead of the rest of our brothers, can start this “building project” now. We have to do so, and we have to do it NOW.

If you are willing to contribute to the building of the Mishkan of Prayers, do so now, and tell all in the movement to do likewise. Let us know of your commitment to this holy task.

The Shaar-Israel [forum](#) is available for that purpose. More importantly, talk to God now, and ask if this is to be so. Be ready to act — and listen.

Steve Mathe