

DECLARATION OF PRINCIPLES OF UNION OF GATHERING ISRAEL

When in the course of human history the intervening hand of the Creator God becomes manifest in human events, it becomes necessary for those who perceive His beckoning direction to respond¹ with the declaration of the causes that impel them to follow His call.

We hold these causes as evident truths revealed in our time by the grace of the God of Abraham, Isaac and Jacob that such revelations signal the time for His people Israel to begin to be gathered at the end of days as foretold in the Torah,² the Writings and the Prophets³.

Chief of these causes is the prophesied revelation of the identities of the so-called “Lost Tribes of Israel,” comprising the Biblical House of Joseph. By God’s mercies after centuries of anonymity to the nations and to themselves, these Tribes of Israel are to return to their Biblical inheritances which are to redefine their identities in their places of exile:

“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 where it was said unto them: ‘Ye are not My people,’ it shall be said unto them: ‘Ye are the children of the Living God.’” (Hosea 2:1, JPS).

“Then you shall be caused to re-inherit yourselves in the sight of the nations, and you shall know that I am the LORD.” (Ez. 22:15, Artscroll Chumash).

Along with the descendants of the Ten Tribes, who are called to return to the ancestral spiritual roots of their fathers Abraham, Isaac and Jacob, the “sons of strangers” who take hold of the Covenant with Israel, are also to be gathered to join “the re-gathered of the Tribes” in their turning to the straight paths of the Torah:

“Declares my Sovereign, the L-RD, who is gathering the outcasts of Israel, Yet others will I gather unto him, besides his own gathered ones.” (Isa. 56:8, Rotherham).

¹ Malachi 4:23 tells of “the Work” of Elijah “which is greater than the work of one man. Since the name Elijah is spelled without the letter vav, it implies that “the work is greater than that of man, and is “the Work” of God, of “Eli-Y-h.” It is a work that has a “masculine” polarity, in which the “hearts of the Fathers” of the faith of Israel reach out in a *strong way* to the hearts of their wayward children. Because this Divine “Work” is underway, God’s “strong arm” has “shaken us” (Ez. 37:7), to awaken us in our spiritual graves in the Valley of Dry Bones. Therefore we are *responding* by humbly returning to the eternal Covenant that was bound in the hearts of the fathers of Israel from which we have been alienated for centuries.

² Jacob, the progenitor of the Twelve Tribes of Israel, did reveal aspects of *the last days* for his sons’ descendants living then. He told them their identifying attributes, according which he blessed them. These characteristic signs were to be understood by the Tribes in “the latter days” to enable them to return to God with these identities as “the children of the Living God” of Israel in the latter days. (Gen. 49, Hos. 1:10).

³“And it shall come to pass, that whoever shall call on the name of the LORD shall be delivered: for in mount Zion and in Jerusalem shall be deliverance, as the LORD hath said, and in the remnant whom the LORD shall call.” (Joel 2:32, KJV).

We appeal to the Keeper and Preserver of Israel for the rectitude of our intentions and ask His blessing to form this union bound by the three principles of association we hold in common as we seek His Guidance to reach our prophesied destination of the Restoration of Israel according to His eternal Covenant given at Mt. Sinai.

Principal One:

We sense an awakening Divine call to know and identify with the revealed identity of the people of Joseph and his companions⁴ in the Occidental world of the West⁵ as revealed in the Hebrew Scriptures and by the way-marks of history. We affirm that all those who hear God's beckoning call through the command of our father Jacob are to gather together:

"Gather yourselves together, that I may tell you that which will befall you in the end of days. Assemble yourselves and hear, ye sons of Jacob; and hearken unto Israel your father." (Gen. 49:1-2, JPS).

Principle Two:

We also hear the Divine call of "Sh'ma Israel" to those who are to gather themselves together and re-inherit their identities in order to begin the prophesied return to "the straight paths" of the Torah by all tribes of Israel: *"Assemble 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, JPS).* We realize that our fathers in the exile have inherited lies and we have done likewise, (Jer. 16:19). We sense a calling to gain true knowledge of G-d and to turn or return to His ways by searching *the straight, "ancient paths"*⁶ of the fathers of the faith of Abraham, Isaac and Jacob, as revealed in the Hebraic understanding of the Torah, the Writings and the Hebrew Prophets, and we are committed to proclaim the same.⁷

Having identified for centuries with the religions of our gentile spiritual captivity, we come to this gathering with a desire to learn the quintessential lesson spoken by the Prophets; *"and you shall know that I am the LORD."*⁸ We sever all connections with replacement theology and repudiate connections with those who proselytize Judah openly or in any clandestine manner. We set ourselves to not envy the appointed spiritual preeminence of Judah and the priesthood of Levi. We acknowledge Judah to be the guardian of the Torah, from whom we humbly seek to learn the ways of God:

"This He says, the L-RD of Hosts, in those days that ten men of all the languages of the nations, shall take hold, they will even hold them by the hem of the robe of one that is a Jew, to say, 'let us go with you, because we hear God is with you.'" (Zech. 8:23, Kohlenberger).

⁴ The word of the LORD came again to me saying, "And you, son of man, take for yourself one stick and write on it, 'For Judah and for the sons of Israel, his companions'; then take another stick and write on it, 'For Joseph, the stick of Ephraim and all the house of Israel, his companions.' "Then join them for yourself one to another into one stick, that they may become one in your hand. "When the sons of your people speak to you saying, 'Will you not declare to us what you mean by these?' say to them, 'Thus says 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 with it, with the stick of Judah, and make them one stick, and they will be one in My hand.'" (Ez. 37:15-19).

⁵ They will walk after the LORD, He will roar like a lion; Indeed He will roar, and His sons will come trembling from the west. (Hos. 11:10, KJV), ("..... speeding from the west." (Jerusalem Bible)

⁶ "For my people have forgotten me, they have burned incense to false [gods]; and they have been made to stumble in their ways, in the ancient paths, to walk in by-ways, in a way not built up." (Jer. 18:15, World English Bible).

⁷ Hosea writing to the latter-day Ten Tribes, exhorts us: "For I delight in loving-kindness, and not sacrifice; and the knowledge of God more than burnt offerings." (Hos. 6:6, Darby).

⁸ Ex. 6:7, Ez. 34:30, 35:4,9, 12, 36:11,27,38, 37:2, 13.

Principle Three:

We sense a forbearing brotherhood with Judah whom we desire to aid with no encumbrances and assist in every way around the world and in the Land in order to further Israel's claim to the Land and her prosperity.

Therefore, we who subscribe to these tenets forming this union called "Gathering Israel," with mindfulness of the Guiding Presence of the Supreme Judge of the world, solemnly declare and publish our intentions to abide on our individual and collective converging journeys by the three basic Biblical guiding principles of this declaration. We acknowledge that by Divine Providence this convergence of the gathered and re-gathered of God, will eventually culminate in the restoration of the of the Commonwealth of the Twelve Tribes of Israel. Further, we commit ourselves to seek the blessing of the Sovereign God of Abraham, Isaac and Jacob on our union that we might be enabled to walk in His ways according to the promises of His eternal Covenant. Whether we are returning to our spiritual roots, to the Rock whence we were hewn, or are joining the Covenant of Israel of which we have taken hold, with firm reliance on seeking Divine Guidance in this endeavor, we mutually pledge to each other our lives, our fortunes and our sacred honor.