

179 and the Covenant of Peace

On April 11th 2008, on the way to my first [United Israel World Union](#) conference, at the hotel and even many times afterwards, I have received a mysterious [PR](#) over and over again. It was the number **179**. The number came into my awareness from outside of me, and persisted almost daily for about a month. It kept coming into my consciousness in a very clear and distinct way during or after prayer. After a while I doubted it, thinking that it may have been my own perseveration and my imagination digging up this number from my memory somewhere. In times past, if I had received a rare PR other than a reference in the Tanach, it was a page number in the Bible or in the Siddur in front of me. If it was in the Siddur, the answer or instruction was always on that page, and more often than not, it had a Scripture reference where the quotation came from in the Bible. This time, there seemed to be nothing relevant on page 179. Further asking for clarification was not answered by other PRs, save only the same ubiquitous “# 179.” I had no sure ideas, only some guesses what this number had to do with.

What obvious clue I did not know either, was that this PR was the “chiming in” EARLY of the God of Abraham, Isaac and Jacob on a question that I was to ask from others later that night. Later, at the opening night of the conference, I was asked to field a most important question to the [UIWU](#) conference audience: “*What can we do to unite with Judah?*” I did not know the scope of “the” answer, nor the implications for guidance for the returning Ten Tribes. I did not know that this was a “policy” for the movement at large. David prayed that he would be answered speedily “*on the day*” he called. (Psalm 102:2). Orthodox Jews pray in the morning that they would be answered “*before they call.*” We were answered before we called and I did not recognize it.

The following month I asked rabbi Avraham Greenbaum of <http://www.Azamra.org> re the gematria of 179. He informed me that:

“The Hebrew root KeTA (ק/kuph 100, ט/tet 70, ץ / ayin 9 =179) means **something that has been cut, a piece...** Thus the vav in the word Shalom in **Numbers 25:12**, which is traditionally written with a small break in the stem, is called **Vav Kete-ah**. Hope this will suggest some directions.”

I looked up the vav in an actual Torah scroll and also in a Tikkun book (see page 27, Appendix B), and found out that it is the only one of the 304,805 letters in the whole Torah that we have today that has to be written by scribes “cut” in two. In Kiddushin 66b the Gemara tells us that the Hebrew letter “**vav**” of the word "Shalom" should be written "broken," i.e. in two disjointed pieces. As the Gemara puts it, "The **vav** of "shalom" is "ketea" i.e. **cut up.**" This broken **letter vav** is the only instance of this phenomenon in the entire Torah. All other letters in the Torah must be written unbroken and complete.

Should any letter be damaged, it must be corrected before the Torah scroll can be used. The “keta” did point me in the right direction. It was to speak of far-reaching consequences. Clues were in the very passage where this “kete-ah” is:

5 And Moses said unto the judges of Israel: 'Slay ye every one his men that have joined themselves unto the **Baal of Peor**.'

6 And, behold, one of the children of Israel came and brought unto his brethren a Midianitish woman in the sight of Moses, and in the sight of all the congregation of the children of Israel, while they were weeping at the door of the tent of meeting.

7 And when Phinehas, the son of Eleazar, the son of Aaron the priest, saw it, he rose up from the midst of the congregation, and took a **spear** in his hand.

8 And he went after the man of Israel into the chamber, and thrust both of them through, the man of Israel, and the woman through her belly. So the plague was stayed from the children of Israel.

9 And those that died by the plague were twenty and four thousand.

10 And the LORD spoke unto Moses saying:

11 'Phinehas, the son of Eleazar, the son of Aaron the priest, hath turned My wrath away from the children of Israel, in that he was very jealous for My sake among them, so that I consumed not the children of Israel in My jealousy.

12 Wherefore say: Behold, I give unto him My **covenant of peace**;

לְךָ, אָמַר : הִנְנִי נֹתֵן לּוֹ אֶת-בְּרִיתִי, שְׁלוֹם.

13 and it shall be unto him and to his seed after him, **the covenant of an everlasting priesthood**; because he was jealous for his God, and made **atonement** for the children of Israel.'

— Num. 25:5-13

We can see in the record of this most important Biblical event, right after the unsuccessful cursing of Israel by Baalam. Though he had to bless Israel then, the conniving by the dark spiritual forces against Israel, was to continue till the last days to seduce them into destruction by murder or idolatry, (Num. 24:14). When Pinchas the cohen /priest with his bold interceding “action,” “stood in the gap,” when no one else did so, (not even Moses), the slaying of the guilty by the wrath of God stopped at twenty four thousand. He alone obeyed the Divine order to carry out the divinely ordained death sentence on Israel’s offending leaders, should they lead the people into apostasy, (Num.25:5). He affected the punishment that was the result of the “cut”/broken peace between God and Israel. His intervening action mitigated the degree of punishment meted out upon the backsliding and offending of Israel. With this action he “attained” the time and place to be given the office of “everlasting priesthood” that was to pass on to his progeny for ever.

I always wondered what this “covenant of peace was,” since it could not just mean a nice idyllic peaceful life, the lion and the lamb together, etc. It had to be more and much deeper than that. Rather it was **a covenant called “peace,”** and it was contingent on **attainment**, like that of Pinchas who attained, i.e. arrived with a deed at a time and place when he was given this distinction to his priesthood. His deed not only halted the dying of thousands of Israel, but halted **the backsliding apostasy** of Israel away from the **spiritual connection** to the Light of the G-d of Israel and His Torah and into the carnality- mediated darkness of the nations around them.

Shalom / שָׁלוֹם is translated "peace" some 170 times in English Bibles and means "whole," "finished," "fulfilled," "perfected." It is related to "well," "welfare," (Deut. 27:6; Dan. 5:26; I Kings 9:25 8:61; Gen. 15:16; Ex. 21:34, 22:5, 6; Lev. 7:11-21). We are told that king Solomon, whose name means “Peaceable,” was the first king of Israel called “son of God.” This is because one of God’s names is “Peace,” (Judges 6:24). Thus the phrase “children of God” connotes “children of Peace,” “like-Peace.” A closer examination of the phrase **b’riti shalom / בְּרִיתִי, שָׁלוֹם** shows that idiomatically it literally means: **“my pact, a pact of friendship.”** The same phrase is used in HaShem’s reference to the Covenants with our Fathers:

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.

וְזָכַרְתִּי, אֶת-בְּרִיתִי יַעֲקֹב; וְאֶת-בְּרִיתִי יִצְחָק וְאֶת-בְּרִיתִי אַבְרָהָם, אֲזַכֵּר--וְהָאָרֶץ אֲזַכֵּר.

— Lev. 26:42

By HaShem’s revelation of the PR of the number 179 I did find out that the vav in Numbers 25:12 being cut gives an important meaning to the word *shalom* there. Rabbi Yitzchak Ginsburgh explains that the letter vav is the **vav hachibur**, “the **vav of connection**” — the “and” which **connects parts**. The first vav in the Torah is the 22nd letter in the Torah and as such it alludes to the **power to connect** and interrelate all twenty-two individual powers of Creation, the twenty-two letters of the Hebrew alphabet from aleph to tav... and serves to join spirit and matter, heaven and earth, throughout Creation.¹ Truly, this vav in HaShem's name is of great significance.

In the beginning God created the heaven and the earth.

בְּרֵאשִׁית, בָּרָא אֱלֹהִים, אֶת הַשָּׁמַיִם, וְאֶת הָאָרֶץ.

¹ Ginsburgh, Yitzhak, The Alef Beit, p. 94, Jason Aronson, 1991, Northvale, New Jersey

After a while some of the **“pieces” of peace** started to fall into place when I asked, “Whose connection is broken, who is not at peace, and to whom is this **covenant of peace** given besides Pinchas?”

I remembered what Ezekiel prophesied that it was HaShem who would both search and seek His scattered sheep out that He would seek out that which was lost, that He would bring them into their own land:

“I will Judge between cattle and cattle, set up my servant David over them, and **“make with them a covenant of peace”** and cause the evil beasts cease out of the Land, and they shall dwell safely in the wilderness and sleep in the woods.” — Ez. 34:11-24

It seemed that **the broken peace of Israel** was depicted here, among other things by this broken vav, which some rabbis call **“a spear”** because though it is broken, it is written with a longer-than-regular vav in the Torah. The meaning of this extra long vav certainly harkens back to the spear of Pinchas. The JPS Commentary describes it as not a long javelin, but a **“short-shafted pike.”** It probably was his weapon as a guard of the Mishkan. The **broken peace** also reminded me of Isaiah’s prophecy that Ephraim was to be broken, that it **“not be a people,”** (Isa. 7:8, 17), as G-d said they would **“not be my people, and I will not be their G-d.”** (Hos. 1:9). I was then lead to look at another **PR** I received on May 12, 1992,

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

These all pointed to what Shemaiah the prophet told Rehoboam:

“And when Rehoboam was come to Jerusalem, he assembled all the house of Judah, and the tribe of Benjamin, a hundred and fourscore thousand chosen men that were warriors, to fight against the house of Israel, to bring again the kingdom to Rehoboam the son of Solomon. But the word of God came unto Shemaiah the man of God, saying:

'Speak unto Rehoboam the son of Solomon, king of Judah, and unto all the house of Judah and Benjamin, and to the rest of the people, saying:

Thus saith the LORD: **Ye shall not go up, nor fight against your brethren the children of Israel; return every man to his house; for *this thing is of Me.***' So they hearkened unto the word of the LORD, and returned and went their way, according to the word of the LORD.” — I Kings 12:21-24

This and all the other bits and pieces pointed to the **broken peace of Israel**, the lasting and Divinely destined division between the northern House of Israel of the Ten Tribes and the

southern House of Judah. It not only pointed to the great division but seemed to allude that they would have division among themselves till the end of days. At that time the long-lasting strife and division between the two houses of Israel would be ended. Their **split heart** would be made whole and their backsliding would be healed.

“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. The envy also of Ephraim shall depart, and they that harass Judah shall be cut off; Ephraim shall not envy Judah, and Judah shall not vex Ephraim.” — Isa. 11:12-13

I will heal their backsliding, [waywardness] I will love them freely; for Mine anger is turned away from him.

אֶרְפָּא מְשׁוּבְתֵם--אֶהְיֶם, נִדְבָה: כִּי שָׁב אִפִּי, מִמְּנוּ.

— Hos.14:5

Slowly the main core of the meaning of the **PR of 179** started to crystallize. There was to be a division in Israel, and this division was to be the decree “of God,” as Shemaiah the prophet had prophesied. For this decree to come true, God prohibited the reunification of the tribes of Israel into a united kingdom. Israel had been "cut" and would stay divided into two main fateful pieces, **the two families** of Israel, Israel and Yehudah of prophecy and history:

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 [despise] My people, that they should be no more a nation before them.

הֲלוֹא רָאִיתָ, מֶה-הָעַם הַזֶּה דִּבְרוּ לֵאמֹר, שְׁתֵּי הַמִּשְׁפָּחוֹת אֲשֶׁר בָּחַר יְהוָה בָּהֶם, וַיִּמְאַסֶם; וְאֶת-עַמִּי, יִנְאַצּוּן, מֵהֵיּוֹת עוֹד, גּוֹי לִפְנֵיהֶם.

— Jer. 33:24

This major prophetic principle of the “division” of tribes of Israel into “two camps” was foreshadowed when upon a mysterious encounter with angels [Heb. messengers], Jacob spoke the prophetic utterance:

‘This is God's camp.’ And he called the name of that place **Mahanaim** [Two Camps].

מַחֲנֵה אֱלֹהִים זֶה; וַיִּקְרָא שְׁם-הַמָּקוֹם הַהוּא, מַחֲנֵים.

— Gen. 32:2

After this meeting with these mysterious messengers of God, Jacob also sent his messengers to Esau before meeting his brother. **For the sake of survival**, and to insure that his people will grow into the promised-to-Abraham multitudes like the “sands of the

sea,” Jacob divided his people into the “two camps” to which he was previously enlightened.

Then Jacob was greatly afraid and was distressed. And he divided the people that was with him, and the flocks, and the herds, and the camels, into *two camps*.....

וַיִּירָא יַעֲקֹב מְאֹד, וַיִּצְרָ לוֹ ; וַיַּחַץ אֶת-הָעַם אֲשֶׁר-אִתּוֹ, וְאֶת-הַצֹּאן וְאֶת-
הַבָּקָר וְהַגְּמָלִים--לְשְׁנֵי מַחֲנֹת.

Deliver me, I pray Thee, from the hand of my brother, from the hand of Esau;.....

הַצִּילֵנִי נָא מִיַּד אָחִי, מִיַּד עֵשָׂו:

And Thou saidst: I will surely do thee good, and make thy seed as the sand of the sea, which cannot be numbered for multitude.'

וְאִתָּה אָמַרְתָּ, הֵיטֵב אֵיטִיב עִמָּךְ ; וְשִׁמְתִּי אֶת-זֶרְעֲךָ כְּחוֹל הַיָּם, אֲשֶׁר לֹא-
יִסְפָּר מֵרֹב.

—Gen.32:8-13

The “cut” was not only to cause the tribes of Israel to be divided into two camps, but was to cause division among the constituents of both camps as well. As we have come to see in our time, Judah certainly evidences being cut into internal ideologically warring factions, between secularists and the observant factions, between the proverbial “two Jews and three opinions.” The sin of "sin'at hi'nam," / “baseless hatred” boiling at the time of the destruction of the Second Temple, is a alive and well between feuding Hasidic sects, between Ashkenazim and Sephardim, the religious and the anti-religious, the right wing and the left wing of many political parties.

Ephraim’s Christianity kept her separate from Judah and has also splintered her internally into many warring, separatist denominations for centuries. If this definition of “broken peace” applies, then this additional meaning to the # 179 is one more proof that the division of the **broken peace** is real and was here to stay *among* the tribes of Israel as well as *between* the “two families of Israel.” The broken vav’s symbolic meaning seems also to imply the "cut wound," of the broken brotherhood between Ephraim and Yehudah which was to remain for long time till it is healed by the god of Israel.

The Hebrew word *shalom* has been understood to mean that kind of peace that results from being **a whole person** in right relationship to God and to one's fellow man. That is because *shalom*/ שְׁלוֹם comes from the root word *shalem* which means *complete* or *unified*. The break in the vav of the word **shalom** can technically render the word as well as the letter not valid. The missing vav makes the word into *shalem* שְׁלֹם/*complete*. It paradoxically hints of the time when the break in the vav will be repaired, because “completeness” by the “two camps” will be attained, and “**the covenant of peace**” will

be given to the restored kingdom of the Twelve Tribes of Israel. The return will involve the confession of our sins and the sins of our fathers, which has caused us to be “torn” and “separated” from our God, and has caused a “tear” in the fabric of our souls individually and collectively.

Come, and let us return unto the LORD; for He hath torn, and He will heal us, He hath smitten, and He will bind us up.

לְכוּ וְנָשׁוּבָה אֶל-יְהוָה, כִּי הוּא טָרָף וַיִּרְפָּאנוּ; יָד, וַיַּחַבְּשֵׁנוּ.

After two days will He revive us, on the third day He will raise us up, that we may live in His presence.

יַחֲיֵנוּ, מִיָּמִים; בַּיּוֹם, הַשְּׁלִישִׁי, יִקְמֵנוּ, וְנִחַיָּה לְפָנָיו.

— Hosea 6:1-2

We are in the third day of our sentence in the graves of our estrangement from God, where we suffer from “the evil beasts” who tear us in the Land. Even in the lands of our exiles, and in the lands of “the camp of Joseph” we are beginning to suffer from *the evil beasts* among us, for it is the time of “Jacob’s trouble” (Jer.30:7) upon **all** Israel:

And I will make with them a covenant of peace, and will cause evil beasts to cease out of the land; and they shall dwell safely in the wilderness, and sleep in the woods.

וְכָרַתִּי לָהֶם בְּרִית שְׁלוֹם, וְהִשְׁבַּתִּי חַיָּה-רָעָה מִן-הָאָרֶץ; וַיָּשׁבוּ בְּמִדְבָּר לְבַטָּח, וַיָּשְׁנוּ בַּיַּעֲרִים.

— Ez. 34:25

Moreover I will make a covenant of peace with them; it shall be an everlasting covenant with them; and I will establish them, and multiply them, and will set My sanctuary in the midst of them for ever.

וְכָרַתִּי לָהֶם בְּרִית שְׁלוֹם, בְּרִית עוֹלָם יִהְיֶה אוֹתָם; וְנִתְתַּיִם וְהִרְבִּיתִי אוֹתָם, וְנִתַּתִּי אֶת-מִקְדָּשִׁי בְּתוֹכָם לְעוֹלָם.

— Ez. 37:26

For the mountains may depart, and the hills be removed; but My kindness shall not depart from thee, neither shall My covenant of peace be removed, saith the LORD that hath compassion on thee.

כִּי הִהָרִים יְמוּשׁוּ, וְהִגְבְּעוֹת תְּמוּטֵינָה--וְחִסְדֵי מִאֲתָךְ לֹא-יָמוּשׁ, וּבְרִית
שְׁלוֹמִי לֹא תָמוּט, אָמַר מְרַחֵמְךָ, יְהוָה

— Isa. 54:10

And in that day will I make a covenant for them with the beasts of the field, and with the fowls of heaven, and with the creeping things of the ground; and I will break the bow and the sword and the battle out of the land, and will make them to lie down safely.

וְכָרַתִּי לָהֶם בְּרִית, בַּיּוֹם הַהוּא, עִם-חַיַּת הַשָּׂדֶה וְעִם-עוֹף הַשָּׁמַיִם, וְרִמָּשׁ
הָאֲדָמָה; וְקָשֶׁת וְחֶרֶב וּמִלְחָמָה אֲשַׁבֵּר מִן-הָאָרֶץ, וְהִשְׁכַּבְתִּים לְבֶטַח

— Hos. 2:18

Only by returning to the Covenant that we broke, will our safety from our enemies be insured:

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;

הִנֵּה יָמִים בָּאִים, נֹאֵם-יְהוָה; וְכָרַתִּי, אֶת-בַּיִת יִשְׂרָאֵל וְאֶת-בַּיִת יְהוּדָה--
בְּרִית חֲדָשָׁה.

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; forasmuch as they broke My covenant, although I was a lord [husband] over them, saith the LORD.

לֹא כַּבְּרִית, אֲשֶׁר כָּרַתִּי אֶת-אֲבוֹתָם, בַּיּוֹם הַחֲזִיקִי בְיָדָם, לְהוֹצִיאָם
מֵאֶרֶץ מִצְרָיִם: אֲשֶׁר-הִמָּה הִפְרוּ אֶת-בְּרִיתִי, וְאֲנֹכִי בָעַלְתִּי בָם--נֹאֵם-
יְהוָה.

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;

כִּי זֹאת הַבְּרִית אֲשֶׁר אֶכְרֹת אֶת-בַּיִת יִשְׂרָאֵל אַחֲרֵי הַיָּמִים הֵהֵם, נֹאֵם-
יְהוָה, נָתַתִּי אֶת-תּוֹרָתִי בְּקִרְבָּם, וְעַל-לִבָּם אֶכְתַּבְנָה; וְהִיִּיתִי לָהֶם
לֵאלֹהִים, וְהִמָּה יְהִיוּ-לִי לְעָם.

— Jer. 31:30-32

What does all this have to do with us, the pioneers of the regathering Ten Tribes who are a varied and motley crew of people from very diverse backgrounds with a multitude of differences in beliefs and doctrinal stances? A clue may be what this PR is an answer to, a heretofore unanswered question, a conundrum with which this author has been wrestling for about a year or more. Initially I did not realize that Hashem answered my prayers and wrestlings with the meanings of the number 179.

I have been wanting to see an association, a network created, made up of those who have been called out of the Valley of Dry Bones because that is what Jacob tells his sons to do “in the last days” when they will be able to identify themselves by his prophecies, and because that is what Jacob tells us to do: **“Hikvatzu! / Gather yourselves together!”** (Gen.2:2). That command is our forefather’s first order to all of his sons, i.e. the Tribes of Israel that are to carry out at the end of days. That is enough of a reason, but some would ask “Why gather?” The first answer is, **“For the purposes of fostering our return to the Torah and for the purposes of doing *the right thing* re coming closer to each other, in our case, to Judah.”**

Truly many in this movement have been yearning to unite with Judah and have asked the question, “What can we do to unite with her?” My dilemma was, “How could those of the Ten Tribes on their way back to the Torah, to brother Yehudah and to the God of Israel, who are holding on to Christianity in some form or another be included in an association that is dedicated to foster an overall return to the Torah?

The core of the answer was in the many faceted meaning of the number 179. Yet I could not put the meanings into order, till I more closely examined the idea of some that “we need to reunify with Judah,” and the associated question, “How can we reunify with Judah?” I began to see that this was not an easy task to be carried out upon our waking from our identification with the gentiles, their ways and their religions for the last 2700 years.

It was necessary to break down that question into several questions, and prioritize them in order of importance. Otherwise, in our unready haste to make attempts to unite with Judah, would cause more problems in our relationship and put the proverbial cart before the horse. Rather the first question we need to ask ourselves is:

“How can we first return, to the God of Abraham?”

This needs to be the priority, for Ez. 37:16-19 shows that the two camps will become one **only** in **His** hands, and not by us forcing any kind of union. The people under the banner of Joseph, comprising the prophetic identity of Ephraim, together with the rest of the Ten Tribes and others under their influence, comprise the prophetic “House of Israel,” and are one of the “two camps of Yaakov.” This now-awakening camp of Joseph needs to get his house in order first, before moving toward the camp of Judah.

This camp needs to:

- 1) be resurrected to spiritual life, from spiritual death, and come out of their dark prison houses, i.e. graves, and
- 2) do the repentance of returning from the worship of idols and identifying with the ways of the gentiles to the worship of the ONE AND ONLY TRUE GOD OF ABRAHAM ISAAC AND JACOB, and
- 3) restore among themselves the “straight paths of the Torah” to walk in

This is a tall order for the Ten Tribes returnees to do on their own, and they will not be able to accomplish this by themselves, but only with [the agency](#) and direction of the ONE Creator G-d who has resurrected them from their graves of spiritual ignorance, (Jer. 16:19).

These steps imply **fundamental processes** that all returnees need to go through. As such, they need to walk their own individual walks homeward, starting at the time and place they are receiving their “wake-up calls,” all of them somewhere in the maze of Christianity. As such, returnees from the Ten Tribes cannot start on the place where Yehudah is, much less can they even talk about reunifying the two camps. The homeward walk of the Ten Tribes returnees **toward** the path of the Torah is different from that of Yehudah, who has been walking his own path for centuries. They cannot understand the each other’s journey of return. Neither can they gather each other. All they can do is **listen** to the Divine call in their respective camps and walk homeward according to the directions they receive on their particular place on the path of the Torah or toward the path of the Torah.

Further, they can only gather their own camp’s constituents; only those under their own sphere of influence, as shown by the names on the “two sticks.” They are “Judah and his companions,” and “Joseph and his companions.” As they move ever closer to the prophetic fulfillment of their journey of return, they will eventually come closer to each other. This can only be accomplished by listening to their same Deliverer who has delivered them beforehand from the exile in Egypt. He will also guide them in the way they should go in the latter days’ journey through the wilderness of religions and philosophies of the nations.

Once we look [at the three steps of the fundamental processes](#) all returnees need to go through, we are shown that we need to derive from these steps the next set of questions we need to ask:

“How do we listen?” “What do we have to know?” “What do we have to come out of?”

All these questions imply that we “Ten Tribers” need to **stay in our camp** to do justice to these questions we need to ask ourselves first **before** we entertain any ideas of unification

between our fledgling disunited numbers and the House of Judah at this time. The broken vav indeed implies that “the broken peace” is here to stay for while.

This separation into “two camps” till the Redemption is underscored in the prophetic Psalm 77, written to the Ten Tribes. Verse 15, where their “prophetic” identities are given, declares their redemption as separate entities. Here we meet the two camps again; one of them is “prophetically” identifying with Jacob as their forefather. The other one is identifying “prophetically with Joseph as their forefather.

Thou art the God that does wonders; Thou hast made known Thy strength among the peoples.

אַתָּה הָאֵל, עָשִׂה פְּלֵא ; הוֹדַעְתָּ בְּעַמִּים עֲזָךְ.

Thou hast with Thine arm redeemed Thy people, the sons of Jacob and Joseph. Selah

גָּאֵלְתָּ בְּזְרוּעַ עֲמָךְ ; בְּנֵי-יַעֲקֹב וַיּוֹסֶף סֵלָה.

— Psalm 77:15-16

More keys locked into the # 179 helped to shed light on my dilemma and contributed to its solution. They came from a book, The Spice of Torah - Gematria, by Gutman G. Locks.² When I saw them I was reinforced in the opinion, that we are being readied for something BIG that has to do with the regathering. The # 179 PR was very persistent, and it may be indicator of it. The "new beginning" in the plan of HaShem seems to be this year of 2008-9 / 5769, the year of the "[Hakhel](#)," the traditional gathering of Israel. It comes after the Shmittah (the seventh year of land Shabbat), when all Israel used to gather to hear the reading of the Torah by the king. After many centuries of it not being kept, this custom was revived and restored in modern times by the late Lubavitcher Rebbe, Menachem Mendel Schneerson. In 2009 his organization of Chabad has hosted four prominent rabbis who four times throughout the Hakhel year addressed Chabad membership in video presentations broadcast worldwide on the Internet. They spoke on dissertations on Torah portions for all the Congregations of Chabad. It is interesting to note, that it is Chabad who under the legacy command of Rabbi Schneerson is the largest effort by Jews to gather Jews to the Torah in modern times. It is an expression of the real meaning of this year of the *Hakhel, that it is indeed a “the new beginning”* when the Torah is read to Israel by her king, the God of Israel. It all heralds a new effort on a new level and scope that the God of Israel is manifesting in His “end-time” Work.

The "179" section verses in the Gutman book are just out of this world! It is utterly amazing what is in that book’s entries for #179 should fit our situation. If it is valid, it means that Gutman was guided to select those verses way in advance to fit history today and for all time. Uncanny, but true... The complexity and inter-relatedness of the

² Gutman G. Locks, The Spice of Torah - Gematria, p. 95, Judaica Press, 1985, New York

Universe is awe-inspiring to contemplate. The numerical value of all the letters of these phrases add up to 179:

— **"for your little ones"**

“Now thou art commanded, this do ye: take you wagons out of the land of Egypt for your little ones, and for your wives, and bring your father, and come. וְאַתָּה צְוִיִּתָּהּ, זֹאת עֲשׂוּ: קְחוּ-לָכֶם מֵאֶרֶץ מִצְרַיִם עֲגָלוֹת וְלִנְשֵׁיכֶם, וּנְשֵׂאתֶם אֶת-אֲבִיכֶם, וּבָאתֶם. לְטַפְּכֶם

— Gen 45:19:

This reference is the most ambiguous for me, somehow I want to adhere to the definition that these are the ones referred to in Mal. 3:24 and that overall, we are “**the children.**” Also, these children are the ones to whom the secrets are revealed, whose ancestors were "cast into another land," or alternately translatable as "a land found later," (Deut. 29:28-29. Deut 30:2, 6). It could also be referring to an older generation and their "children" who will see the secrets revealed about their regathering. This may be us, since most of us are around 50 or older, and we need to look for a younger generation to take over. In ways we are "children" too, (Isa. 1:2, Jer. 16:15), for Ephraim is called the "**pleasant child,**" (Jer. 31:20). Though some of us are older, all those called out now, are "children" of G-d, and are "young" and fresh from **the Valley of Dry Bones**, and our understanding is like that of babes. We have a lot to learn.

I always wondered why it says "**one from a city and two from a family / clan,**" (Jer. 3:14), perhaps it means us, the older generation, and our children who will be gathered to "escape." See also Isa. 8:18 re “children.”

— **"I will divide them"**

Cursed be their anger, for it was fierce, and their wrath, for it was cruel; I will divide them in Jacob, and scatter them in Israel.

אָרוּר אַפָּס כִּי עָז, וְעִבְרָתָם כִּי קָשָׁתָהּ; אַחֲלִקֶם בְּיַעֲקֹב, וְאַפְיִצֶם בְּיִשְׂרָאֵל.

— Gen 49:7

This tells us again that **this remnant will be divided while on their journey of return.** They will be traveling in different bands at different speeds, with differences in understanding. It seems to be so now, i.e. those who believe in various roles for the Rabbi from Nazareth, as the Messiah, and those who don't. Nevertheless, they seem to hang together, without *sinat hinam / baseless hatred* in a most harmonious way, as in the example on the Dialogue list of <http://www.rootsofffaith.org>.

It could also refer to that "the small remnant" which will be found among both Yehudah and Ephraim, and as such they will be "divided" from the rest in their respective camps. Overall, this phrase forecasts the judgment referred to in Zech. 11:14, "I will break the brotherhood between Yehudah and Ephraim." All of these could apply, in a multi-layered way, indicating that there will be divisions till the very end, when the BIG regathering of the masses of our people, numerous as "the sands of the sea," and "stars of heaven" will come to pass by the "arm of the Holy One of Israel," As the ancient deliverance of the Tribes of Israel was done by the "mighty arm of the Lord," likewise shall they also be delivered in the latter days with the same agency of God, though on a much greater scale:

Wherefore say unto the children of Israel: I am the LORD, and I will bring you out from under the burdens of the Egyptians, and I will deliver you from their bondage, and I will redeem you with an outstretched arm, and with great judgments;
 לְכוּ אָמַר לְבְנֵי-יִשְׂרָאֵל, אֲנִי יְהוָה, וְהוֹצֵאתִי אֶתְכֶם מִתַּחַת סְבִלַת מִצְרַיִם,
 וְהִצַּלְתִּי אֶתְכֶם מֵעַבְדָּתָם; וְגֵאֲלֹתִי אֶתְכֶם בְּזְרוּעַ נְטוּיָהּ, וּבְשִׁפְטַיִם גְּדֹלִים
 — Ex. 6:6

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,'

לְכוּ הִנֵּה-יָמַיִם בָּאִים, נְאֻם-יְהוָה; וְלֹא-יֵאמַר עוֹד חַי-יְהוָה, אֲשֶׁר הֶעֱלָה
 אֶת-בְּנֵי יִשְׂרָאֵל מֵאֶרֶץ מִצְרַיִם.

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.

כִּי אִם-חַי-יְהוָה, אֲשֶׁר הֶעֱלָה אֶת-בְּנֵי יִשְׂרָאֵל מֵאֶרֶץ צָפוֹן, וּמִכָּל
 הָאֲרָצוֹת, אֲשֶׁר הִדְיָחֵם שָׁמָּה; וְהִשְׁבַּתִּים, עַל-אֲדָמָתָם, אֲשֶׁר נָתַתִּי,
 לְאֲבוֹתָם.

— Jer. 16:14-15

— "who are gathered together"

Therefore thou and all thy company that are gathered together against the LORD-- and as to Aaron, what is he that ye murmur against him?'

לְכוּ, אַתָּה וְכָל-עַדְתְּךָ-- הַנִּעַדִים, עַל-יְהוָה; וְאַהֲרֹן מִה-הוּא, כִּי תִלּוּנוּ
 (תְּלִינוּ) עָלָיו.

— Num.. 16:11

This tells us in no uncertain terms, that the regathering by HaShem is under way, and calls our attention to it, and confirms it.

— “refuge”

“Then ye shall appoint you cities to be cities of refuge for you, that the manslayer that killeth any person through error may flee thither.

וְהִקְרִיתֶם לָכֶם עָרִים, עָרֵי מְקֻלָּט תִּהְיֶינָה לָכֶם; וְנָס שָׂמָּה רֹצֵחַ, מִכָּה-נֶפֶשׁ
בְּשִׁגְגָה.

— Num. 35:11

This seems to go hand in hand with prophetic meaning of the name "Eliphalet, "G-d causes to escape," (II Sam. 5:16. 1-6-93), in fact it hints that "He gathers for the purposes of escape." It seems to indicate that the escape is from the prison houses of spiritual darkness, (Isa. 42:22)

— "as small"

Ye shall not respect persons in judgment; ye shall hear the small and the great alike; ye shall not be afraid of the face of any man; for the judgment is God's; and the cause that is too hard for you, ye shall bring unto me, and I will hear it.'

לֹא-תִכְבְּרוּ פָנִים בְּמִשְׁפָּט, כִּקְטָן כַּגָּדֹל תִּשְׁמָעוּן--לֹא תִגְוְרוּ מִפְּנֵי-אִישׁ, כִּי
הַמִּשְׁפָּט לְאֱלֹהִים הוּא; וְהִדְבַּר אֲשֶׁר יִקְשֶׁה מִכֶּם, תִּקְרְבוּן אֵלַי וְשָׁמַעְתִּיו.

— Deut 1:17

This seems to refer to the "one from a city," that the regathered are to be a "small lot," a small remnant, (Shear-Yashuv, Isa. 10:20:22, 7:3.)

— "from valley"

For the LORD thy God bringeth thee into a good land, a land of brooks of water, of fountains and depths, springing forth in valleys and hills.

כִּי יִהְיֶה אֶלְהֶיךָ, מְבִיאֲךָ אֶל-אֶרֶץ טוֹבָה: אֶרֶץ, נַחְלֵי מַיִם--עַיֲנֹת וּתְהֻמֹּת,
לְצִאִים בְּבִקְעָה וּבְהָר.

— Deut. 8:7

This hearkens to the spiritual graves in the Valley of Dry Bones, from which we are resurrected to consciousness, (Ez. 37).

These phrases, adding up to 179, are prima fascia evidence that the Bible interprets itself, and is full of codes of all sorts. Beyond any shadow of doubt, we are living in the “new beginning” when His arm sets forth to regather His people. We are “the small remnant,” who are the trailblazers. The large numbers, "as the sand of the sea" (Isa. 10:22) are to follow later. They will be in a different mindset from us, "the first /early contingent" “from the Valley of Dry Bones.”

Summary:

So if we are so divided, separated from Judah, what sets us apart and makes us a **she'ar / שאר remnant** is that we are all on the same journey of returning to the Torah. What gives us a commonality, a common denominator, is that we realize we are in diverse bands on that road, and are carrying diverse kinds of baggages. Because the mercies of God has awakened us from spiritual death, we are willing to part with everything that has made us unclean, and separated us from our God, from His Torah and from our brothers and sisters of the camp of Yehudah. My opinion is that **our mindset, i.e. "heart-set"** is to be like those **"in whose heart is the Torah:**

'Bind up the testimony, seal the instruction among My disciples.'

צור, תְּעוּדָה; חֲתוּם תּוֹרָה, בְּלִמְדֵי

— Isa. 8:16

Hearken unto Me, ye that know righteousness, the people **in whose heart is My Torah**; fear ye not the taunt of men, neither be ye dismayed at their revilings.

שְׁמְעוּ אֵלַי יְדַעֵי צְדָק, עִם תּוֹרַתִי בְּלִבָּם: אֶל-תִּירְאוּ חֲרַפַּת אֲנוּשׁ,
וּמִגְדַּפְתֶּם אֶל-תַּחְתּוֹ.

— Isa. 51:7

It also seems that the "small remnant" will be found among both Yehudah and Ephraim, and as such they will be "divided," as the remnant and not-the-remnant, i.e. the majority in their respective camps. Some of these two "remnants" may recognize each other, and conduct a dialogue, though this too may be an even smaller lot.

The prophet Joel seems to refer to two groups, those who call on HaShem's name, and those whom HaShem shall call:

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 / 2:32

The solution to my dilemma as to who will make up the constituents of this "association" was locked in the gematria of the number 179. I have not read anything so accurately targeted in such multiple ways by one PR, especially when the keys to the puzzle have been written in a book by someone else not to address my for PR, but for another purpose. I was only lead to key into its relevance for us today. Of course, the Author of our lives had written those phrases in the Torah to be revealed to us "in the latter days."

Now, what are we going to do besides taking the afore-mentioned steps we all have to go through?

- 1) Gather and foster in our gathering the returning to the Torah and network to that end. This means fostering the establishment of local and cyber “gatherings,” i.e. groups, chavurot / fellowships, congregations. Of course the divisions within Ephraim will remain, though all will be working on coming into compliance with the Covenant, the statutes and the judgments that Malachi tells us to remember, (Mal. 3:22).
- 2) Relate with this “group power” and work force to Yehudah through benevolent actions, i.e. **doing** something tangible and right for Yehudah, not with our words, but with deeds. They will speak more powerfully than all the words we could think up. The words are not even recommended, because we do not have our act together and we do not have a unified and clear, i.e. “kosher message” at this time. We need to keep our words among ourselves since we are still loaded with a lot of baggage that we have accumulated for the last 2700 years. Too many wrong words have been said for the last 2700 years in the camps we find ourselves upon awakening. We need to be quiet and humbly listen for now. Joseph did not reveal himself to his brothers immediately. Instead he acted benevolently. He is the example for his progeny’s camp as to what to do.

We can speak to HaShem with our words, asking for forgiveness as Hosea recommends: 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.

קָחוּ עִמָּכֶם דְּבָרִים, וְשׁוּבוּ אֶל-יְהוָה; אִמְרוּ אֵלָיו, כָּל-תַּשָּׂא עֹן וְקַח-טוֹב, וּנְשַׁלְמָה פְּרִים, שְׁפַתֵינוּ.

— Hos. 14:2

We can express our yearning in our hearts for union with our brothers and sisters with “works” of tangible help and tzedekah.

How do we do this?

One way is by forming and joining an association that promotes such activities:

THE UNION OF GATHERING ISRAEL

How does one join UGI ?

By walking through the **gate of commitment** to action at:

[HTTP://WWW.SHAAR-ISRAEL.ORG](http://www.shaar-israel.org)

How does one walk through this “**gate/ שַׁעַר (shaar) of commitment?**”

- 1) By accepting the responsibilities of being part of the small final *remnant* / שאר (she'ar), called to arise among the first ones from the Valley of Dry Bones at the end of days.
- 2) By [confessing](#) their sins as commanded by God through Moses and the Prophets
- 3) By espousing UGI's three main [Principles of Union](#).
- 4) By registering for the email [notification list](#) of Shaar-Israel.
- 5) By getting to work by partaking of its [projects](#).

The beginning project for UGI is the establishment, planting, upkeep and working of a [vineyard](#), in joint cooperation with Yehudah. The vineyard will produce grapes for kosher wine, from the Land, wine for the tables of celebration, rejoicing and..... union between Yehudah who first went up to the Land, and Yosef and his companion tribes whose bones are coming to life in the Valley of Dry Bones, (Ez. 37).

The land is already purchased by Yehudah. Yosef needs to come up with the rest of the funds for material help to realize the [plantings of vineyards](#) prophesied by Hoshea:

Therefore, behold, I will allure her, and bring her **into the wilderness**, and speak tenderly unto her. And I will give her **vineyards from thence**, and the valley of Achor **for a door of hope**; and she shall respond there, as in the days of her youth, and as in the day when she came up out of the land of Egypt.

לְכוּ, הִנֵּה אֲנֹכִי מִפְתִּיחָהּ, וְהִלַּכְתִּיחָהּ, הַמְדַבֵּר ; וְדַבַּרְתִּי, עַל-לְבָבָהּ
 וְנִתְתִּי לָהּ אֶת-כְּרַמֶּיהָ מִשָּׁם, וְאֶת-עֵמֶק עֶכוֹר לְפֶתַח תְּקוּנָה ; וְעִנְתָה שְׁמָה
 בְּיָמֶי נְעוּרֶיהָ, וּכְיוֹם עֲלוֹתָהּ מֵאֶרֶץ-מִצְרָיִם.

— Hos. 2:14-15

Again.... this is a stealth operation by a minority of Israel, like before, some are from Ephraim like Yehoshua, and some from Yehudah, like Calev were of old. They brought grapes **out from** the Land into the wilderness. We will take our support for the renewed vineyards **into** the Land from the wilderness where we have been cast and where we still are wandering trying to find our way home.

The land for the vineyard is on the edge of the Negev, and amazingly this corresponds to some prophecies, that when the Ten Tribes will resettle the Land again, they will do so beginning at the *periphery* of the Land:

Tend Thy people with Thy staff, the flock of Thy heritage, that dwell solitarily, as a forest in the midst of the fruitful field; let them feed in **Bashan and Gilead**, as in the days of old.

רעה עמך בשבטך, צאן נחלתך--שכני לבדד, יער בתוך פרמל; ירעו בָּשׂוּן
וגלעד, כימי עולם

— Micah 7:14

I will bring them back also out of the land of Egypt, and gather them out of Assyria; and I will bring them into the land of Gilead and Lebanon; and place shall not suffice them.

והשבותים מארץ מצרים, ומאשור אקבצם; ואל-ארץ גלעד ולבנון
אביאם, ולא ימצא להם

— Zach. 10:10

Those whose names are written on the stick of Yosef and his companions, in the hands of Ephraim, will support efforts assigned to the early risers from the Valley of Dry Bones.

HaShem is ready and waiting for us to *attain to the Covenant of His peace* by our deeds:

For the mountains may depart, and the hills be removed; but My kindness shall not depart from thee, neither shall My covenant of peace be removed, saith the LORD that hath compassion on thee.

כי החרים ימושו, והגבעות תמוטינה--והסדי מאתך לא-ימוש, וברית
שלומי לא תמוט, אמר מרחימן, יהנה

— Isa. 54:10

And they that shall be of thee shall build the old waste places, thou shalt raise up the foundations of many generations; and thou shalt be called the **repairer of the breach**, [broken wall] the restorer of paths to dwell in.

ובנו ממך חרבות עולם, מוסדי דור-נדור תקומם; וקרא לך גדר פָּרֵץ,
משבב נתיבות לשבת

— Isa. 58:12

This not only has a spiritual application of restoring ourselves to the walls of the Torah, which sanctifies us, but also has corollaries to physical action of actually repairing the walls, i.e. the infrastructure of Israel.

And I sought for a man among them, that should make up the hedge, and stand in the breach before Me for the land, that I should not destroy it; but I found none.

וְאֶבְקֹשׁ מֵהֶם אִישׁ גֹּדֶר-גֹּדֶר וְעִמָּד בַּפָּרֶץ לִפְנֵי, בְּעַד הָאֲרֶץ--לְבַלְתִּי שְׁחַתָּה ;
וְלֹא, מְצֹאתִי

— Ez.22:30

HaShem is looking for a few good men and women stand in the breach in the wall, to step up to the task at hand, to step forward, and fall in.

We are enlisted in the prophetic Work of Eli-Yah, and as Isaiah the prophet was called by Hashem, so are we called as Joel tells us, and we need to respond to His call-up, into His army, of the “first contingent to arise from the Valley of Dry Bones,” and say “Hineni, here I am!”

Then shalt thou call, and the LORD will answer; thou shalt cry, and He will say: 'Here I am.' If thou take away from the midst of thee the yoke, the putting forth of the finger, and speaking wickedness;

אִז תִּקְרָא וַיְהִי וַיֵּעָנֶה, תִּשְׁוַע וַיֹּאמֶר הִנְנִי : אִם-תִּסְוֶה מִתּוֹכְךָ מוֹטָה,
שְׁלַח אֶצְבֹּעַ וַדְּבַר-אָוֶן.

And if thou draw out thy soul to the hungry, and satisfy the afflicted soul; then shall thy light rise in darkness, and thy gloom be as the noon-day;

וַתִּפֶּק לָרָעֵב נַפְשְׁךָ, וַנִּפֹּשׂ נַעֲנָה תִשְׁבִּיעַ ; וַזָּרַח בְּחֹשֶׁךְ אוֹרְךָ, וַאֲפֹלְתְךָ
כִּצְהָרִים

And the LORD will guide thee continually, and satisfy thy soul in drought, and make strong thy bones; and thou shalt be like a watered garden, and like a spring of water, whose waters fail not.

וַנְּחַדְךָ יְהוָה, תָּמִיד, וְהִשְׁבִּיעַ בְּצַחְצְחוֹת נַפְשְׁךָ, וְעֲצַמְתֶּיךָ יִחְלִיץ ; וְהִיִּיתְךָ,
כְּגֹן רְוָה, וְכַמוֹצָא מַיִם, אֲשֶׁר לֹא-יִכָּזְבוּ מִימֵינוּ.

— Isa. 58:9-12

And they that shall be of thee shall build the old waste places, thou shalt raise up the foundations of many generations; and thou shalt be called the repairer of the breach, the restorer of paths to dwell in.

וַבְּנוּ מִמֶּנְךָ חֲרָבוֹת עוֹלָם, מוֹסְדֵי דוֹר-וְדוֹר תִּקְוִים ; וְקִרְא לְךָ גֹדֶר פָּרֶץ,
מִשֵּׁבב נְתִיבוֹת לְשֹׁבֵת.

Can we say “Hineni?”

And I will make with them a covenant of peace, and will cause evil beasts to cease out of the land; and they shall dwell safely in the wilderness, and sleep in the woods.

וְכָרַתִּי לָהֶם בְּרִית שְׁלוֹם, וְהִשְׁבַּתִּי חַיָּה-רָעָה מִן-הָאָרֶץ; וַיֵּשְׁבוּ בַמִּדְבָּר לְבֵטָח, וַיֵּשְׁנוּ בַּיַּעֲרִים.

— Ez. 34: 25

Can we attain the “covenant of peace” with deeds that stand in the breach?

It seems that it is us, the small remnant, who need to volunteer and allow ourselves to be put into the “cut, the breach in the vav of connection.” It is a “small kete-ah /cut,” and it will take only the “small remnant” to fill that gap, and repair the breach. As such we will serve in the “healing work” and “completing work” of the God of Abraham, Isaac and Jacob. We can be the conduit of “connection” / the *vav hachibur* in the hand of God that writes history. Our identity as” living” Israelites will be restored through our connection to HaShem.

And they shall know that I the LORD their God am with them, and that they, the house of Israel, are My people, saith the Lord GOD.

וַיֵּדְעוּ, כִּי אֲנִי יְהוָה אֱלֹהֵיהֶם--אֲתָם; וְהָמָּה, עַמִּי בֵּית יִשְׂרָאֵל--נָאֻם, אֲדֹנָי יְהוָה.

— Ez. 34: 30

When Pinchas "stood in the gap," of the wall of separation, i.e. the Torah, that HaShem set up to separate His people from ways of the nations, the dying stopped. His action of atonement and expiation acted as a “ransom” and affected the relationship between HaShem and all the tribes of Israel. we can say, that he acted as a “savior” of the people. His means were mediated by his passion / zeal, *kin’ha*. He was not motivated by his own agenda, but matched the passion of HaShem in kind.

It is written that he stepped forth with *entreating, intervening prayer*:

Then stood up Phinehas, and wrought judgment, [entreated, made prayer, supplication] and so the plague was stayed.

וַיַּעֲמֵד פִּינְחָס, וַיִּפְּלֵל; וַתֵּעָצֵר, הַמַּגֵּפָה.

— Psalm 106:30

With his passionate action and interceding prayer Pinchas reconnected the people of Israel to their G-d. He remade the vital connection, (the vav), to that spiritual Life Force that made them Yisrael, those who prevail with G-d:

'Phinehas, the son of Eleazar, the son of Aaron the priest, hath turned My wrath away from the children of Israel, in that he was very jealous [better: in his becoming

impassioned with My passion] for My sake among them, so that I consumed not the children of Israel in My jealousy.

פִּינָחָס בֶּן-אֶלְעָזָר בֶּן-אֶהֱרֹן הִפְהֹן, הִשִּׁיב אֶת-חַמְתִּי מֵעַל בְּנֵי-יִשְׂרָאֵל,
בְּקִנְאוֹ אֶת-קִנְאָתִי, בְּתוֹכָם; וְלֹא-כָלִיתִי אֶת-בְּנֵי-יִשְׂרָאֵל, בְּקִנְאָתִי
—Num. 25:11

Samuel referred to this same type of passionate, mediating, entreating prayer, (I Sam. 2:25). In this action Pinchas made the very same intervention as did [Elijah](#) in the apostasy of the Ten Tribes, (I Kings 18). This “reconnection” is exactly what the resurrected Ten Tribes need as shown in Ez. 37:11:

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; [she is gone] we are clean cut off.

וַיֹּאמֶר, אֵלַי, בֶּן-אָדָם, הֲעֲצָמוֹת הָאֵלֶּה כָּל-בַּיִת יִשְׂרָאֵל הֵמָּה; הֲנֵה
אֹמְרִים, יָבִשׁוּ עֲצָמוֹתֵינוּ וְאֲבָדָה תִּקְוֹתֵנוּ--נִגְזְרָנוּ לָנוּ
— Ez. 37:11

Only God’s holy Spirit can remake this connection of our souls to our God and truly “enliven” us the way we need to be.

We also need to ask ourselves according to what our God says, who we are and what we have become?:

For Israel is stubborn like a stubborn heifer; now shall the LORD feed them as a lamb in a large place?

כִּי כִפְרָה סִרְרָה, סָרַר יִשְׂרָאֵל; עֲתָה יִרְעִם יְהוָה, כִּכְבֹּשׁ בַּמֶּרְחָב.
—Hos. 4:16

We of the Ten Tribes have been disqualified as teaching priests to the nations. Instead of keeping and teaching the precepts of the Torah to the nations, we have cast it away and joined them in their ways.

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 [Torah] of thy God, I also will forget thy children.

נִדְמּוּ עַמִּי, מִבְּלֵי הַדָּעַת: כִּי-אֶתָּה הִדְעַת מְאִסְתָּהּ, וְאִמָּאסְאָךְ (וְאִמָּאָסְךָ)
מִפְּהֶן לִי, וַתִּשְׁכַּח תּוֹרַת אֱלֹהֶיךָ, אֲשֶׁכַּח בְּנִיךָ גַם-אֲנִי
—Hos. 4:6

Hosea reminds us of the departure, waywardness and backsliding of Israel at Baal Peor, for we have committed the very same adulteries with the foreign gods of the gentiles:

I found Israel like grapes in the wilderness, I saw your fathers as the first-ripe in the fig-tree at her first season; but as soon as they came to Baal-peor, they separated themselves unto the shameful thing, and became detestable like that which they loved.

כַּעֲנָבִים בַּמִּדְבָּר, מִצְאָתִי יִשְׂרָאֵל--כַּבְּכוּרָה בְּתֵאֵנָה בְּרֵאשִׁיתָהּ, רָאִיתִי
אֲבוֹתֵיכֶם; הִמָּה בָּאוּ בְעַל-פְּעוֹר, וַיִּנָּזְרוּ לַבִּשְׁת, וַיִּהְיוּ שְׂקוּצִים, כְּאֹהֲבָם.

— Hos. 9:10

Like Zimri and many others were joined through illicit intercourse to the Midianite women and their idolatry, likewise Ephraim is accused of being “wedded” to his idolatries that he “espoused” in his wanderings in the theological “wilderness” of the gentiles.

Ephraim is joined [wedded] to idols; let him alone.

חֲבוֹר עֲצָבִים אֶפְרַיִם, הִנֵּח-לוֹ.

— Hos. 4:17

What are the implications of the PR of 179 for the returnees of the House of Joseph and his companions? Where we and what are are we to do?

So far the distillation of what we need to do according to this study of the revelation of the #179 seems to be this:

Acknowledge the judgments of blessings and curses upon us.

We, “the first contingent to arise from “the Valley of Dry Bones” of the spiritual graves of the northern House of Israel of the Ten Tribes are to recognize that we have been “cut off” from the rest of the tribes, which comprises the southern kingdom of Judah. Like Zimri, who was cut off from life by Pinchas the Cohen, we were also cut off from our spiritual connection to the Source of Life due to spiritual adultery. Yet, as that intervening act and passionate prayer by Pinchas stopped the deaths of thousands from proliferating, and destroying Israel then, we need to acknowledge the exile of 2700 years upon us **for the same reason**. We have committed adultery with the seducing “non-gods” of the nations. We need to acknowledge and repent of our sins of idolatry and those of our fathers. We need to thankfully acknowledge God’s righteous judgment of exile on us, for it was not only the merciful commuting of our physical death sentence to spiritual death. Rather, like Joseph was sent ahead to Egypt, we were sent into the best parts of the world, where we were to inherit Joseph’s birthright for the purpose of preserving Israel alive in “another camp” and to multiply her numbers and strength “in a land found later.”

We still have the choice to accept our responsibilities, tasks and jurisdictions.

In “the latter days,” we have been awakened from among hundreds of millions of our Ephraimite brethren as the pioneering “small remnant who have the Torah in our hearts,” (Isa. 51:7). Our new status as “the remnant” is still subject to be ratified by each and every one of us. We must personally accept that call to service, and as such it is an elimination process we have to go through. We need to remember that sh’ear / שֵׂאֵר means “a small remnant that is arrived at by elimination.”

We are to go through the process of cleansing, that we may serve in the restoration Work of our God. It is our responsibility to do our part in that “restoration work” by following His directives for the restoration of the Torah in our hearts and in our walk. We need to have the “broken connection” between our hearts and the Source of Life restored in order to truly come alive as we ought, (Ez. 37:11, <http://www.uniteourheart.com/repentance/Turn-Us-Again.html>). It is our God that does that regathering and restoration “work” with His “strong arm” as the now-unfolding prophesied regathering of all Israel to the Torah and its covenants is manifestly under way. Our part of that work as servants is in the “camp of Joseph and his companions.” Though we are a scattered small “remnant,” we can “stand in” with our censers of passionate, entreating prayers for others who do not yet know the G-d of Israel: <http://www.uniteourheart.com/Prayer-Projects/Standing-In.html>.

We, have been sent forward into the blessings and promises of our G-d. As reconnaissance men our task is to “bring back a good report” for those who will follow us on their homeward journey to the G-d of our Covenant. We need to follow the examples of Joshua of Ephraim and Caleb of Yehudah, the minority then, who brought back a good report, and were allowed to enter the Land.

The Ramban states that a fundamental principle in understanding the Torah’s narrative concerning the Patriarchs is: *“Whatever happened to the Patriarchs is a portent to the children.”* We need to be and act like Joseph our physical father of many, and spiritual forefather for all in his camp. Joseph upon seeing his brethren withheld his emotions of tears and jubilation for a while. We also need to behave in like manner about recognizing our brotherhood with Judah. We need to keep quiet about our existence and hold our words of wishful reconciliation to ourselves for a while. Instead we can support him in the Land with our resources and good works. We have a lot to learn and unlearn and our works will speak louder than our words which are not yet ready to be spoken nor are the ears ready to be hear them.

“For Thou art our Father; for Abraham knoweth us not, and Israel doth not acknowledge us; Thou, O LORD, art our Father, our Redeemer from everlasting is Thy name.”

כִּי-אַתָּה אָבִינוּ--כִּי אֲבָרְקֶם לֹא יִדְעֵנוּ, וַיִּשְׂרְאֵל לֹא יִכְיָרְנוּ: אַתָּה יְהוָה אָבִינוּ,
ג. אֵלֵנוּ מֵעוֹלָם שְׂמַךְ.

— Isa. 63:16

Till those ears are opened, on the whole, we are to solidify our restored identity as the returning / repenting Tribes of Israel, and dwell on the reasons for our exile, and confess and repent of those offenses:

“O LORD, why dost Thou make us to err from Thy ways, and hardenest our heart from Thy fear? Return for Thy servants' sake, the tribes of Thine inheritance.

לָמָּה תַתְּעֵנוּ יְהוָה מִדְרָכֶיךָ, תִקְנִישֵׁךְ לִבְנוֹ מִיִּרְאַתְךָ; שׁוֹב לְמַעַן עֲבָדֶיךָ, שְׁבִטֵי
נַחֲלָתְךָ.

— Isa. 63:17

Why, O God, hast Thou cast us off for ever? Why doth Thine anger smoke against the flock of Thy pasture?

לָמָּה אֵלֵהִים, וַנִּחַתָּ לְנֹצָח; יַעֲשֶׂנוּ אִפְּךָ, בְּצֵאן מִרְעִיתְךָ.

Remember Thy congregation, which Thou hast gotten of old, which Thou hast redeemed to be the tribe of Thine inheritance; and mount Zion, wherein Thou hast dwelt.

זְכֹר עַדְתְּךָ, קְנִיטָתֵךְ קָדָם-- גְּאֻלָּתְךָ, שְׁבִט נַחֲלָתְךָ;
הֶרֶר-צִיּוֹן, זֶה שְׁכֻנַּתְּ בּוֹ.

— Psalm 74:1-2

Truly, Amos gives us the general guideline for the question fielded at the UIWU conference. It asks us the question:

Will two walk together, except they have agreed?

הֵי יֵלְכוּ שְׁנַיִם, יַחְדָּו, בְּלֹתֵי, אִם-נוֹעְדוּ.

— Amos 3:3

The overall message of the “Kete-ah/cut in the vav in the “shalom” of Num. 25:12, is that the cut into two camps of Jacob is here to stay till the two houses of Israel are united in and by God’s hands, not ours. We are promised to be given a new “unified heart.” Till then, we need to unite in our respective camps as much as we can to help each other to return to “the straight paths” of the Torah:

And I will give them **one heart**, and I will put a new spirit within you; and I will remove the stony heart out of their flesh, and will give them a heart of flesh;

וְנָתַתִּי לָהֶם לֵב אֶחָד, וְרוּחַ חַדְשָׁה אֶתּוֹ בְּקִרְבְּכֶם; וְהִסַּרְתִּי לֵב הָאֲבָן, □
מִבְּשָׂרָם, וְנָתַתִּי לָהֶם, לֵב בָּשָׂר.

— Ezekiel 11:19

In fact, our prayers need to be that our “split” hearts be united within ourselves that we may truly reverence the name of the God of Israel with a clean heart, cleansed of the conscious and unconscious content that are attached to our individual and collective souls:

Teach me, O LORD, Thy way, that I may walk in Thy truth; **make one my heart to fear Thy name.**

הוֹרֵנִי יְהוָה, דְּרָכֶךָ -- אֱהַלְךָ בְּאֲמֹתֶךָ; יַחַד לְבָבִי, לִירְאָה שְׁמֶךָ.

— Psalm 86:11

I have composed [a prayer of repentance for all Ephraimites](#) to pray in the privacy of their homes and to study and learn about in their groups from here on out. It is a confession of our sins and the sins of our fathers as we are told to do in Lev. 26:40, Jer. 14:20, and Daniel 9:8. Sending this out is a kind of intervention for I sense that something terrible is about to happen. I have had this feeling from before the earthquake in China and it persisted afterwards. This foreboding "feeling" / “sensing” seems to be corroborated by the message of Rabbi bar Tzaddok who tells of a number of rabbis having had the same dream and it seems to be not of something "good" but of a **very negative nature of great sinister enormity, the beginning of which is apparently in the world already.**

Epilog

There may be more to this PR of 179; at this time I do not know it. We need to ask HaShem desperately re what more we need to know and do. One thing I do know, that we are to **stand in the gap** for our people, (<http://www.uniteourheart.com/Prayer-Projects/Standing-In.html>). This is an immediate task for the "first early contingent to arise from the Valley of Dry Bones." It may very well be that this is not just a general task for this "first contingent." We may have a part in the "Pinchas-like" **restoration** task in the “work of Eli-Ya-h. When our “connection” to HaShem is restored, **our very identity that we have lost for centuries will be restored as well:**

And they shall know that I the LORD their God am with them, and that they, the house of Israel, **are My people**, saith the Lord GOD.

וַיִּדְעוּ, כִּי אֲנִי יְהוָה אֱלֹהֵיהֶם--אֲתָם; וְהָמָּה, עַמִּי בֵּית יִשְׂרָאֵל--נְאֻם, אֲדֹנָי יְהוָה.

— Ez. 34:30

The author and this whole website and Union of Gathring Israel are asking all readers called up from the Valley of Dry Bones to take special time to pray for guidance and to "stand in with your prayer censers,” asking HaShem for mercy for our peoples, and for revelations of directions for our people. For this, we need the holy Spirit of God to indwell the sanctuary / Mishkan of our aggregate prayers. To build this [Mishkan/Tabernacle of Prayers](#) is solely our task. As everyone in Israel contributed to the building of the

Tabernacle so can we contribute here and now by asking EVERY DAY for the return of the Guidance of the Shekhinah among us. By doing so, we can actually ready ourselves to receive the Shekhinah to guide us as it guided Israel in the wilderness. By God's unmerited grace, we have the revelation of the broken, vav kete-ah For more revelations to be had by many more of us, we need to be in shape to receive them, (Joel:27-32). By returning to the Torah, and asking for God to reveal to us His Guidance, we will build the Mishkan of Prayers.

It seems that a great evil on a grand scale has been committed already, or is about to be committed by the great evil seducing spirit released into world, (Zech. 5:7-11). In either case, the "process" of that evil is under way and the die have been cast. We need to "intercede" now that as in the days of Pinchas, the punishment of our people be merciful. Otherwise the blood shall be on our heads.

We can be a means of bringing His mercy down to us. We need to realize that we ARE in called into the great WORK of Eli Y-H in the last days. We can and must stand in the "gap." We **need volunteers** to stand in the gap of the broken connection to God in our camp. With the Guidance of the God of Israel, whose name is YHVH-SHALOM, "The LORD Our Peace," (Judges 6:24), we can be agents of healing in "the kete-ah" of connection that has divided Israel into two camps. With our "doings" we can bring reconciliation between our quarreling camps. Only then will we qualify for a name that will define our "being," that of "peacemakers." We are called to be servant pioneers in the "Work" to build up and repair the breach in the walls of Jerusalem. Judah has already gone up first into the Land. By helping him with our works, we will help, i.e. **complete / shalem** the broken peace between the two camps. We will then attain the Shalom that will unify us and the unite the two camps in the hands of our God.

The power of God's Ruach haKodesh is evident in our lives and in the world. Are we ready to respond appropriately with a "Hineni" to His call?

Join the ranks and answer the call to marshal our numbers together. Walk through the shaar / gate of commitment to help Israel, and join the Union of Gathering Israel. Let us start with the [Vineyard Project](#), and go on to other works to help Yehudah, and work toward the union of the "two families" of Israel whom the L-rd has chosen to glorify His name.

"Baruch ata HaShem, mekabetz nidhei amo Yisrael."

Blessed are you L-rd G-d, who gathers your dispersed people of Israel

עֲשֵׂה שָׁלוֹם בְּמִרוֹמָיו הוּא יַעֲשֶׂה שָׁלוֹם

Oseh shalom bim'romav hu ya'aseh shalom

He Who makes peace in His heights, may He make peace,

עֲלֵינוּ וְעַל כָּל יִשְׂרָאֵל וְאָמְרוּ

aleinu v'al kol Yis'ra'eil v'im'ru

upon us and upon all Israel. Now say:

Appendix A

The gematria meanings of these additional words are also hints of the same general message that relates to the Ten Tribes, their history and the Divine forces affecting their fate:³ 179 is the 41st prime number. It is also supporting the main meanings of the #179.

- 179 -

41st prime

- אחינעם** --- (739 w/f); pr.n. "Brother of Pleasantness".
- מקלט** --- place of refuge, an asylum.
- נמעים** --- (739 w/f); plants.
- אעדבעדו** --- (659 w/f); I will deck thee with adornment.

- 41 -

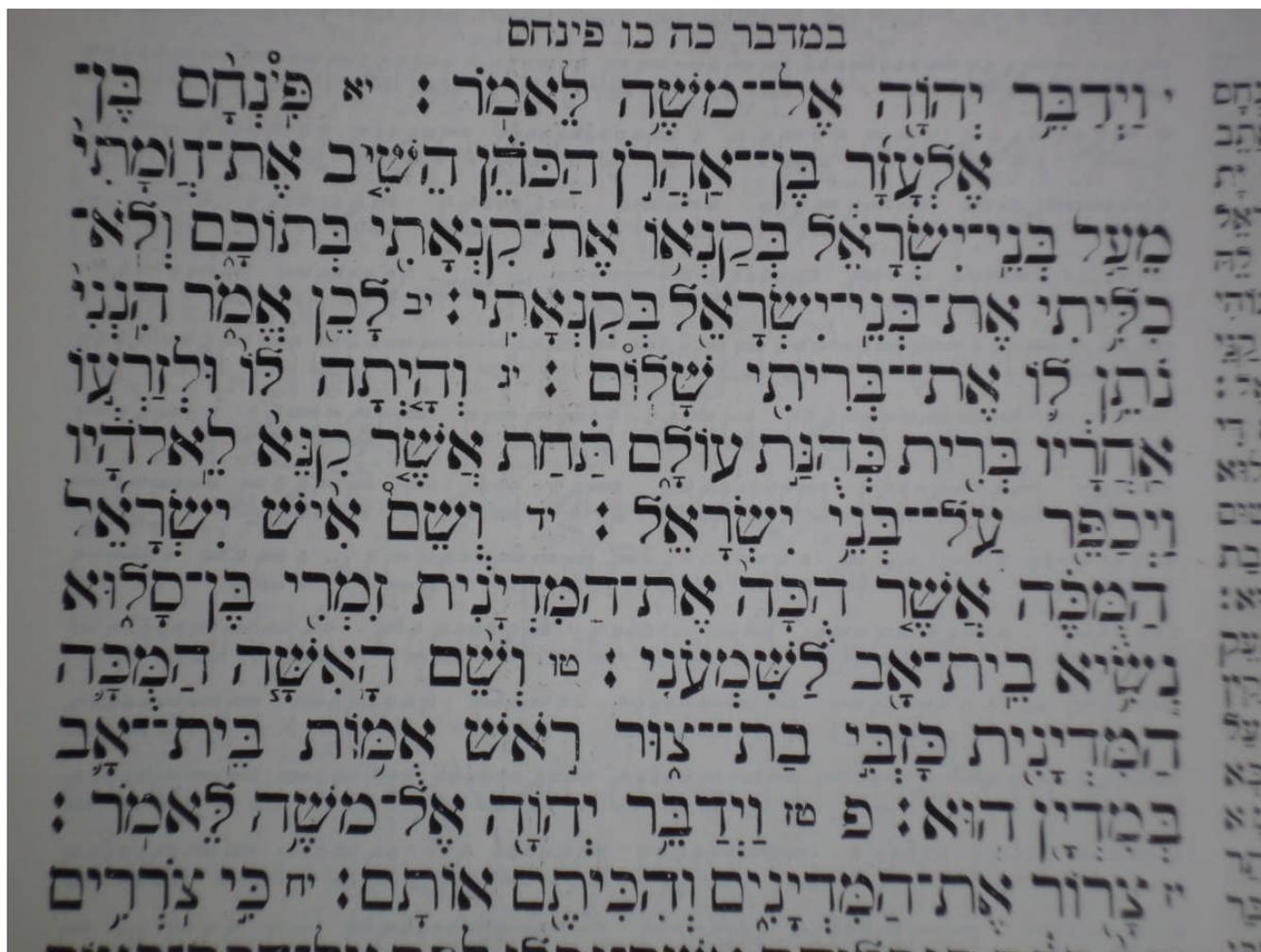
13th prime

אהלה --- "her tent" --- symbolic term for Samaria.

- איל** --- a strong ram or buck; stag, hart.
 - to knit or twist together; to be strong, mighty.
 - Mighty or foremost man; great or strong tree, oak, terebinth, palm; buttress, pilaster, pillar, post; frieze.
 - power or force.
- בטק** --- to sever, leave off, rest, cease.
 - separate, hinder.

³ From: <http://www.billheidrick.com/works/hgm2.htm>

Appendix B



The word *shalom*, (in middle of the fifth line from the top) has its vav cut in two places in the Tikkun book. In a Torah scroll the vav is cut only once.