

WORMS IN THE SHOFARS

A TIKKUN TO BE DECONTAMINATED

IN ORDER TO SERVE

Dream was received on 2nd of Iyar, 5775 / 4-21-2015
Omer Count 17
Torah Reading: Tazria – Metzora, Lev. 12:1-15:33
Haftarah: II Kings 7:3-20

Narrative by the receiver:

Had a dream this morning, 6:00 AM.

Dream was set in a church hall, at a church-type meeting with 20-40 people and a street with crowds, where I lived for many [28] years.

X [name of other person] and I were there. Several of us (5 or more), X and I among them, were given fresh, uncured, unused shofars. We tried them out, they worked, they made a sound, but it was not the full sound.

I was the first to blow, I could see what looked like a dirt speck in my shofar, and when I began to play it, a worm began to burrow into my lip, but I was able to get it out, and that is how I knew!

Then I warmed the shofar up and pulled the other worm out.

I alerted the others to the fact that there were worms in the shofars making channels in them and that if they warmed the shofars in their hands before playing, then the worms would peek out and they could remove them, and the shofars would give a clearer call. However, if they did not warm them up the worms would burrow into their lips.

All the people would not believe me and some of them were burrowed into by the worms and the worms would not come out of them.

My friend and colleague wanted to tell people things and ask for prayer for discernment and wisdom, and protection. I encouraged them to listen to her and join her in prayer, but people wanted to shush her and told her that they did not need to pray for wisdom, they already had it. I got them to be quiet and listen to what she was saying.

But people did not want to listen to me explain how to do it and did not believe there really were worms in the shofars. The scene faded from the church fellowship hall where we received the shofars in a prayer or teaching meeting in

the morning, to the street outside where many people had gathered in the evening.

Then we moved out in the evening from the church fellowship hall to the streets and began playing the shofars, properly prepared, for crowds of people.

General comments:

- **Timing:** The week of Torah reading of Tazria-Metzorah which deals with **contamination and purification**,¹ the central themes relevant to the dream. A special kind of leprosy, its diagnosis and treatment are key subjects in the parasha as well as this dream. The Sages of Yehudah maintain that leprosy, results from the “evil mouth.” To make this point, they read metzorah / מצורע “leper” as motzia ra / מוציא רע [one who] speaks [literally, ‘**extracts**’ evil.”²
- The haftarah reading is II Kings 7:3-20. It recounts a prophesied event where four lepers are key players in the history of the **Northern kingdom of Israel** /Samaria during the rule of King Joram, (c. 850 BCE, son of Ahab and Jezebel). These rulers lead the Ten Tribes to sin at a time of great famine, foreign threats and siege. It hints at prophesied similar times and lessons to learn during foreign threats and “famine of the Word of God” in the latter-day prophesied history of the Ten Tribes (Amos 8:11). As the lepers in the account did, the current “lepers” may be miraculously used to point to spiritual food during the rule of another unbelieving king.
- The dream was given on the 17th day of counting the Omer count, when “**compassion**” is the focus of the day. The 17th day is relevant to this dream in several ways. They all underscore the fingerprint of the Almighty who sent His message to the Ten Tribes in this dream at the proper time. This is an inspired synchronous event. The letter P/ פ is the 17th letter of the Alef –Beit, whose name also means Pei/ “mouth.” The mouth is the organ that makes man unique among earthly creatures. Onkelos translates “and man became a living soul” as “and man became a speaking spirit.” That is why the soul is called a medaber / מדבר “a speaker.”³ The assigned reading for this Omer count is the Pe / פ section of Psalm 119:129-136. It exhorts us to be thankful for the Almighty’s compassion for warning us about this grievous affliction we carry. It also instructs us to have compassion for others. The purpose of the counting is to **prepare by asking for purification and the revelation of hidden and bundled sins before meeting with the Almighty**. This was done before the Mt. Sinai meeting with God. Now we need to look forward to a similar soon-upcoming event, as we are warned: “...prepare to meet thy God O Israel.” —Amos 4:12
- The setting is a **church**. It shows where we have all come from, where we have received our calling, and to a great extent where we still are. That is the place where the shofars are given and contaminated. They put forth a mixture of truth contaminated with difficult to perceive but revolting error. These

¹ This author over several years was given 3 PR references during prayer in Tazria-Metzora: Lev. 13:5, three times, Lev. 13:17, once, paired with verse 5, Lev. 14:1-3. For explanation of what the abbreviation of PR is, see: <http://www.shaar-israel.org/Welcome-to-Shaar-Israel/Prayer/Prayer-index.htm>

² Ginsburgh, Yitzchak, Rabbi, “The Alef-Beit” Jason Aronson Inc., Northvale, New Jersey 1991, p. 255

³ Ginsburgh, p. 256

places picture the confining mind-sets which were the prison-houses of our spiritual exile where we inherited lies from our fathers, (Isa. 42:7, Jer. 16:19). The term “gentiles /goyim” here refers to *the nations of Israel*, for that is the context audience of Jeremiah chapter 16. The “morning” indicates that this message is for those who were called “early” in the regathering of Israel.

- **“I was the first to blow”** = This shows not that the dreamer is the first of all those called to blow the shofar, but is **representative** of all those called to blow the shofars first. The dreamer is playing a role of **a few** called to first blow the shofars in the end-time “Work” of the Almighty. Shofar /ram’s horn) = are symbolic of God’s Voice, i.e. what He says in the Divine Message.
- **“Shofars were given” = i.e. the authorization to blow the shofars are Divinely given, we do not choose it.**
- **“to some” (about 5)** = comparatively speaking a “few” are chosen from the “many” (20-40) who are called to sound the shofars with the proper Divine Message.
- **“fresh, unused”** = these shofars were not sounded/heard before; they are “new” to the world scene, hinting at Jer. 3:15, when pastors after the Almighty’s heart will be sent, who will preach a “new” message. This is necessary for the old pastors have neglected, abused and scattered the flock, (Jer. 2:8.10:21, 12:10, 22:22, 23:1-2).
- **“uncured”** = implies a specialized and specific “preparation” which was not applied/done yet. It is also a pun, in that the shofars are un-cured, not cured, i.e. not healed
- **“tried them out”** = we are in the beginning, “basic training”-phase in the “boot camp” of our calling, where we need to learn the necessary “basic” elementary principles for we do not even know them. At best we are beginning to learn what the basics are (<http://www.shaar-israel.org/Welcome-to-Shaar-Israel/Prayer/A%20Cleansing%20and%20Reorientation%20for%20All%20.pdf>)
- **“not a full sound”** = we are currently not empowered but limited in sounding the Divine message for this very reason of not being cleaned up and trained
- **“what looked like a small dirt speck”** = we may perceive some things as **inconsequential**, but they are far more important and serious than we can possibly imagine. Some of these “specks” are seen as points of **irrelevance insignificance** and unimportance, but turn into **disintegration-causing worms**. This phrase shows that we do not have the **ability to discern** what is divisive much less what is toxic and befouling.
- **“a worm began to burrow into my lip”** = worm is a symbol of a very vile, parasitic *contamination* of anything and everything. It depicts that **what we teach can be contaminated in a vile way** with disgusting, degrading filthy things which promote decomposition and degradation. The fact that it has borrowed into one person in the dream, (a minority of the minority) and who was soon able to discern what it was, tells us that we need to learn and benefit from the sharing of like experiences of others among us going on right now.

- “alerted others” = the warning about this contamination and how to deal with it is to go out to all who are called now, especially those “given” shofars to broadcast the Divine Message
- “if they **warmed** the shofars in their hands = warm hands imply a context of brotherhood, brotherly intentions and concomitant overt behaviors to be seen and practiced by all toward all, as part of the preparation to be able to sound these shofars with an empowered clear message. Warm hands also imply that one has to be energized, in order to “**prepare**” the shofars. This hints of much needed “anointing”/fire from Above to energize us. This is hinted in Ez. 37:11. Unless we are “plugged into” the Divine Spirit to energize us, we are just so many zombies (from the Valley of Dry Bones) walking without “real life” that we, Israel were meant to have. Warm hands are also symbolic of **healing hands**, hinting that we have to take care of our internal processes in order to give a “healing message” which the shofar messages overall need to be. This takes time and effort, and points to the necessity to be diagnosed and healed by the Great Doctor of our souls. The healers have to be healed to give a healing message.
- “the worms would peek out and **they could remove them**, and the shofars would give a **clearer call**.” = implies a “brotherhood atmosphere” in which the shofar blowers need to congregate, where **all are accepted in a unifying spirit of brotherly love**. In such gatherings the Almighty would cause the contaminating worms to show up to be pulled out and eliminated before they contaminate the many who are now prepared to be called by the Almighty to hear His messages on the shofars “outside” on the streets. This is one reason why Jacob tells the Tribes to “**gather yourselves together**” in the end of days, (Gen. 49:12). We are to learn these lessons in our gatherings.
- “But all the people would not believe me and some of them were burrowed into and the worms would not come out of them.” = This is a dire warning of the general, pervasive condition of “ALL” to whom the shofars are given. This points to the fact that though the gatherings need to accept all to whom the shofars are given, they **all need to unconditionally seek correction / tikkun (Hebrew: "Fixing/Rectification") for themselves**. This is “**THE**” **UNIFYING ACTION** that needs to be done NOW, which is the **foundation** for further unification among the returning Ten Tribes.

Without asking for and submitting to unconditional Divine scrutiny and correction, with heart-felt and humble prayer, it is NOT POSSIBLE to be decontaminated. As such, the worms of contamination will stay with those not willing to humble themselves and seek Divine correction (II Chron. 7:14).

Not listening to warnings is a basic, universal cause of lack of unity, i.e. disintegration, low power, and lack of effective messages to move others. The calling is reminding us that we are called to a “Divine service,” which to some extent is analogous to the service of the Cohanim and Levites, who were the teachers of the rest of Israel. They had to follow particular and exact protocols of “preparation” and training to be cleansed before doing any service for the people on behalf of the Almighty. The **training implies listening to the**

directives to keep the commandments and learn the basics, i.e. foundations of the materials to learn/teach later.

- “but people wanted to shush her” = there is a vocal element among the returning Ten Tribes who do not want to hear the correction. They think they already are doing what they are supposed to be doing
- [they said] “they did not need to pray for wisdom, they already had it.” = This is picturing the **pride and subsequent hubris**, which are the collective bad character flaw and disposition of Ephraim, (Isa. 9:9, 28:1). This “pride” to refuse to be corrected was the reason why the Ten Tribes **did not listen to correction** and was the ultimate cause of their downfall, exile and **loss of Covenant-related identity, their very “self”** (II Kings 18:12, Isa. 28:3, Hosea 1:9, 4:6, 5:5).
- “The scene **faded from the church** fellowship hall where we received the shofars in a prayer or teaching meeting in the morning, **to the street outside** where **many people had gathered in the evening.**” = “The ‘church scene’ fades” this implies that the activity we are to do is **NOT in the churches**. It may have started there, but is to be continued on the “outside.” There, “on the streets” wait the crowds of many people whom the Almighty will call and give them ears to hear His “clean” message that “the early risers (draftees) from the Valley of Dry Bones” are to blow with clean shofars. The **evening** indicates the condition of darkness when the masses are called to hear the enlightening and uncontaminated full sound of the shofars of God’s servants.

Summary:

This very timely dream is a warning and instruction for the current and would-be teachers of Ephraim/Israel to prepare themselves for service in the latter day “work” of the Almighty. It is aimed not just at “the speakers” in the “return movement of the Ten Tribes,” but all their supporters and students. We all are in the same lot, and make up the first contingent released from the 2700 year old sentence on the Ten Tribes. We are the “early risers” and draftees from the Valley of dry Bones to do a task. That task is to blaze a trail, and clean up the way, “the way of the YHVH” for millions to follow on (Isa. 40:1-3, Isa. 62:10). The dream is a plain, easy-to-understand complement to the preceding dream of “The Prime Directive to the Ten Tribes” at this time. It is also a diagnosis of a spiritual sickness and the prescription of its cure. It is the “second witness” in a matter of life and death. Both dreams warn of lethal spiritual afflictions that need immediate emergency help, correction and healing.

Without this prescribed “preparation” to blow the shofars of the Divine Message to the Ten Tribes, our teachers will not be empowered and their effectiveness will not grow as they should. They will continue to put forth a very contaminated message to others. They will “extract” and spread contaminating evil out of their lips and shofars. The essence of preparation for this “work” in this regathering work, is the Almighty’s prescribed “decontamination” and purification for Divine service. The first important step in the cure is the extinguishing of **Ephraim’s**

pride. This is done by **admitting** that above all, **we need to gain knowledge of God** (Hosea 6:6). The second step is eliminate the “worms” in our belief systems. We can do this **by unconditionally** submitting **everything** we know, or think we know to *His scrutiny, correction and approval*. Then we are to **listen to His correction**. This is not only done by asking for **eyes to see with** what He has to reveal to us in His Word. It is also done by asking for **ears to hear with what He has to reveal to us**; i.e. that which we cannot possibly find out by ourselves (Isa. 42:17-25). For an example of such a revelation see: <http://www.shaar-israel.org/Welcome-to-Shaar-Israel/Repentance/Turn-Us-Again.htm>

It is urgently necessary to take these crucial steps to have our contaminated condition cured. Because we, the Ten Tribes for millennia have been without His Guidance in our prison houses of the churches (and elsewhere before), where we have inherited lies from our fathers. To be released from them does not mean instant enlightenment. To totally come out of our spiritual confinement and its mindsets, calls for a total **reorientation of our identity and movement** to be not church-centered but to be **Ten Tribes-centered**. It also calls for shedding the “doctrinal” baggage we have been carrying. It behooves us to do this because the Tanach’s instructions, and covenants are to Israel and not to the Church. The Hebrew Roots Movement is contaminated with the churches’ replacement theology, doctrines, hermeneutics and dogma. For this reason “The Hebrew Roots Movement” needs to be renamed the “**Ten Tribes Movement**.” That is because we are not seeking to return to a First Century Church identity. Neither are we seeking to return to a First Temple or Second Temple Judaism. We have **lost our identity as Israel, i.e. “People of the Covenant,”** because we have not prevailed with God, but have cast away our connection to God. That connection is the Torah and the Covenant (Deut. 29:18-21, Hosea 8:1, 12). If we in the “Hebrew Roots Movement” are seeking to return to the “Hebrew roots” of our Faith, then we need to orient ourselves to **return to our “lost self” our identity as Israel**. This is done by setting ourselves to return to the Covenant, so we can be “people of the Covenant again. It will help to know that we, the Ten Tribes are on **a journey of correction** /tikkun the Almighty sentenced us in order that we may be purified and return to Him. It implies a judgment and an “arrival” at a place where we, the Ten Tribes, as well as all Israel have never been, but are prophesied to arrive, (Hosea 1:8-11, 14:8-9).

Because of this lack of purification and sanctification, the teachers (as well as the students) of the Ten Tribes are divisive and cause rifts and divisions often over inconsequential minutia, while neglecting teaching by practicing the weightier matters of the Torah, e.g. brotherhood, among returning Israel. The prescribed protocol for massed, concerted “confession prayers” of our **collective sin and chief offence of having left the Covenant is in order** (Hosea 5:16). For an explanation and example see: <http://www.shaar-israel.org/Welcome-to-Shaar-Israel/Repentance/index.htm>. This is “**the**” **unifying factor** to unite the Ten Tribes factions into repentance-based solidarity. It is the key factor that will draw

down the outpouring of **God's holy Spirit** which will enable us to "truly repent/turn" as we need to do. This will cut us loose from the "hidden" idols to which we are bound/wedded and which are deeply rooted in our **collective unconscious**, of which we are unaware (Hosea 4:17, 13:12). This repentance and decontamination we cannot do by ourselves. We can only start it by acknowledging that we need direct Divine assistance to truly repent and by asking for that Help. Psalm 119:129-136, the Pe/9 section, gives us the perfect set of profound words which we are to use to ask for mercy and understanding of the Almighty's words. This prescription is underscored by the PR of verse 132, this commentator has received three times, to be transmitted to the regathering Ten Tribes. This Divine Help that we need to ask for will enable us to **turn around** in a course correction and put us on the road to reclaim our identity as Brit Am, a "Covenant of People" (Isa. 42:6, 49:8). For this reason Psalm 80, written to the Ten Tribes, explicitly instructs the progeny of Joseph (symbolic of the Ten Tribes) three times (!) to pray, **"Turn Us O God."** For the same reason Jeremiah likewise instructs us to pray:

"...turn Thou me and I shall be turned, for Thou art the LORD my God." (Jer. 31:18 KJV)

At the present our state is like that of "lepers" of Tazria-Metzorah. We are figuratively unclean and likewise is our message contaminated. This is a serious and severe charge/diagnosis which we need to acknowledge, own and take the prescribed medicine of humbling ourselves, acknowledging our pride and hubris, asking for purification of our hearts and minds, and do the **collective confession⁴ of our overall sin / offence of having left the Covenant**. We pioneers in the regathering are drafted into a holy Work of the Almighty. It is a "prophetic" work. For service in that army of prophetic servants, we need to be willing to be cleansed of unclean lips by the Almighty, by saying : "Hineni" / "Here I am." We need cleansed shofars and lips (Isa. 6: 5-10). **The caveat is to be willing to be cleansed of anything and everything unclean by submitting to the Almighty's examination everything we think we know and do... and promising to follow whatever He reveals to us, regardless of our collected and inherited beliefs**. Thusly we need to humbly plead with the God of Abraham, Isaac and Jacob to guide us back to the Covenant by His Holy Spirit and enable us to sort out the errors and lies we have inherited. He will swiftly answer. Only then will we regain our **"lost" self**.

"And I shall scatter you among the nations, and disperse you among the lands and remove all they contamination from you. Then you shall be caused to **re-inherit yourself** in the sight of the nations, and you shall know that I am HaShem." (Ez. 22:15-16, Stone Chumash, p. 1175, Haftara Kedoshim).

⁴ <http://www.shaar-israel.org/Welcome-to-Shaar-Israel/Repentance/index.htm>

“Whoso is wise, let him understand these things, whoso is prudent, let him know them. For the ways of YHVH are right, and the just do walk in them; but transgressors do stumble therein.” (Hosea 14:10 TES)

“Only Torah, prayer and repentance will unify the Tribes of Israel.”