



Rabbi/Brother Moshe Yoseph Koniuchowsky in Switzerland June 2005, contemplating the next practical moves in Yisrael's restoration, over breakfast, with a book on "The Tribes" by Yair Davidy.

Sweiss/Switzerland, Yissacher, And Yisrael's Restoration

Sermon Delivered 7-7-05

Taught By Rabbi/Brother Moshe Yoseph Koniuchowsky

Under a pure but heavy abiding prophetic unction!

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(1860-1904)

"In Basle I founded the Jewish state . . . Maybe in five years, certainly in fifty, everyone will realize it."

Theodore (Binyamin Ze'ev) Herzl, the visionary of Zionism, was born in Budapest in 1860. He was educated in the spirit of the German Jewish Enlightenment of the period, learning to appreciate secular culture. In 1878 the family moved to Vienna, and in 1884 Herzl was awarded a doctorate of law from the University of Vienna. He became a writer, a playwright and a journalist. The Paris correspondent of the influential liberal Vienna newspaper *Neue Freie Presse* was none other than Theodore Herzl.

Herzl first encountered the anti-Semitism that would shape his life and the fate of the Jews in the twentieth century while studying at the University of Vienna (1882). Later, during his stay in Paris as a journalist, he was brought face-to-face with the problem. *At the time, he regarded the Jewish problem as a social issue and wrote a drama, The Ghetto (1894), in which assimilation and conversion are rejected as solutions. He hoped that The Ghetto would lead to debate and ultimately to a solution, based on mutual tolerance and respect between Christians and Jews.*

The Dreyfus Affair

In 1894, Captain Alfred Dreyfus, a Jewish officer in the French army, was unjustly accused of treason, mainly because of the prevailing anti-Semitic atmosphere. Herzl witnessed mobs shouting "Death to the Jews" in France, the home of the French Revolution, and resolved that there was only one solution: the mass immigration of Jews to a land that they could call their own. **Thus, the Dreyfus Case became one of the determinants in the genesis of Political Zionism.**

Herzl concluded that anti-Semitism was a stable and immutable factor in human society, which assimilation did not solve. He mulled over the idea of Jewish sovereignty, and, despite ridicule from Jewish leaders, published *Der Judenstaat* (The Jewish State, 1896). Herzl argued that the essence of the Jewish

problem was not individual but national.

He declared that the Jews could gain acceptance in the world only if they ceased being a national anomaly. The Jews are one people, he said, and their plight could be transformed into a positive force by the establishment of a Jewish state with the consent of the great powers. He saw the Jewish question as an international political question to be dealt with in the arena of international politics.

Herzl proposed a practical program for collecting funds from Jews around the world by a company to be owned by stockholders, which would work toward the practical realization of this goal. (This organization, when it was eventually formed, was called the Zionist Organization.) He saw the future state as a model social state, basing his ideas on the European model of the time, of a modern enlightened society. It would be neutral and peace-seeking, and of a secular nature.

In his Zionist novel, *Altneuland* (Old New Land, 1902), Herzl pictured the future Jewish state as a socialist utopia. He envisioned a new society that was to rise in the Land of Israel on a cooperative basis utilizing science and technology in the development of the Land. He included detailed ideas about how he saw the future state's political structure, immigration, fundraising, diplomatic relations, social laws and relations between religion and the state. In *Altneuland*, the Jewish state was foreseen as a pluralist, advanced society, a “light unto the nations.” This book had a great impact on the Jews of the time and became a symbol of the Zionist vision in the Land of Israel.

A Movement Is Started

Herzl's ideas were met with enthusiasm by the Jewish masses in Eastern Europe, although Jewish leaders were less ardent. Herzl appealed to wealthy Jews such as Baron Hirsch and

Baron Rothschild, to join the national Zionist movement, but in vain. He then appealed to the people, and the result was the convening of the First Zionist Congress in Basle, Switzerland, on August 29-31, 1897.

The Congress was the first interterritorial gathering of Jews on a national and secular basis. Here the delegates adopted the Basle Program, the program of the Zionist movement, and declared “Zionism seeks to establish a home for the Jewish people in Palestine secured under public law.” At the Congress the World Zionist Organization was established as the political arm of the Jewish people, and Herzl was elected its first president.

Herzl convened six Zionist Congresses between 1897 and 1902. It was here that the tools for Zionist activism were forged: *Otzar Hityashvut Hayehudim*; the Jewish National Fund and the movement's newspaper *Die Welt*.

After the First Zionist Congress, the movement met yearly at an international Zionist Congress. In 1936 the center of the Zionist movement was transferred to Jerusalem.

Uganda Isn't Zion

Herzl saw the need for encouragement by the great powers of the aims of the Jewish people in the Land. Thus, he traveled to the Land of Israel and Istanbul in 1898 to meet with Kaiser Wilhelm II of Germany and the Sultan of the Ottoman Empire. When these efforts proved fruitless, he turned to Great Britain, and met with Joseph Chamberlain, the British colonial secretary and others. The only concrete offer he received from the British was the proposal of a Jewish autonomous region in east Africa, in Uganda.

The 1903 Kishinev pogrom and the difficult state of Russian Jewry, witnessed firsthand by Herzl during a visit to Russia, had a profound effect on him. He requested that the Russian government assist the

Zionist Movement to transfer Jews from Russia to Eretz Yisrael.

At the Sixth Zionist Congress (1903), Herzl proposed the British Uganda Program as a temporary refuge for Jews in Russia in immediate danger. While Herzl made it clear that this program would not affect the ultimate aim of Zionism, a Jewish entity in the Land of Israel, the proposal aroused a storm at the Congress and nearly led to a split in the Zionist movement. The [Uganda Program](#) was finally rejected by the Zionist movement at the [Seventh Zionist Congress](#) in 1905.

Herzl died in [Vienna](#) in 1904, of pneumonia and a weak heart overworked by his incessant efforts on behalf of Zionism. By then the movement had found its place on the world political map. In 1949, Herzl's remains were brought to Israel and reinterred on [Mount Herzl](#) in Jerusalem.

Herzl's books [Der Judenstaat](#) (“The Jewish State”) and *Altneuland* (“Old New Land”), his plays and articles have been published frequently and translated into many languages. His name has been commemorated in the Herzl Forests at Ben Shemen and Hulda, the world's first Hebrew gymnasium — “Herzlia” — which was established in [Tel Aviv](#), the town of [Herzliya](#) in the Sharon and neighborhoods and streets in many Israeli towns and cities.

Herzl coined the phrase “If you will, it is no fairytale,” which became the motto of the Zionist movement. Although at the time no one could have imagined it, Zionism led, only fifty years later, to the establishment of the independent State of Israel.

First Congress - Basel Switzerland, 1897



Divre HaYamim Alef/First Chronicles 12:32-And of the children of Yissacher, who were men that had binah/understanding of the times, to know what Yisrael should do; the heads of them were two hundred; and all their brothers were at their commandment.

The land of Yissacher, or modern Switzerland, had the ability in the latter days to know what Yisrael (all 12 tribes) should be doing! In other words, Yissacherites have received the restoration message, and realize that YHWH does not desire to build churches that deny the written Torah, nor synagogues that deny the Living Torah Yahshua.

Yissacher knows and has divine understanding and insight, that Yisrael's 2 houses, or 2 burdens, must be seeking full and total reconciliation, by adopting love towards one another, and by embracing both Moshiach Yahshua as the only Savior, along with the Torah He came to manifest and not abolish. Of all Yisrael's tribes and of all the Yisraelite nations, it is Switzerland that has this wisdom to proclaim and host this truth. Most of those non-Jewish believers who have key insights to 2-house truth are from Yissacher with roots in Switzerland.

Notices in the prophecy above, the exact number of people, 200, were prophesied to be called by Yissacher in the latter days to the mountains of Yissacher. These 200 are not Yissacherites, but were called and commanded by Yissacher, and these 200 were prophesied to be the heads of the modern Zionist movement. All the brothers of Yissacher, meaning Jewish brothers, obeyed that command in 1897 to assemble in Basel Switzerland in order to discuss the return to Zion. Yissacher knew the time was at hand. Amazingly as seen below, there were 200 in 1897 that obeyed

the command for Yissacher's brothers to assemble in Switzerland, because it was Yissacher's role in prophecy to have the discernment and foresight to know what all 12 tribes ought to be doing in the latter days! Additionally there were TEN NON-JEWS IN ATTENDANCE, no doubt representing the 10 scattered tribes of Ephraim Yisrael, who also obeyed Yissacher's command for Yisrael to assemble! Also keep in mind that Yissacher and Judah, or the Jewish people, are the most literal of physical brothers, as both were the sons of Jacob and Leah! See more facts listed below!

The first Zionist Congress was to have taken place in Munich, Germany. However, due to considerable opposition by the local community leadership, both Orthodox and Reform, it was decided to transfer the proceedings to Basle, Switzerland.

Theodore Herzl acted as chairperson of the Congress which was attended by some 200 participants. The major achievements of the Congress were its formulation of the Zionist platform, known as the Basle program and the foundation of the World Zionist Organization. The program stated,

"Zionism seeks for the Jewish people a publicly recognized legally secured homeland in Palestine."

This gave clear expression to Herzl's political Zionism in contrast with the settlement orientated activities of the more loosely organized Hibbat Zion. [Herzl](#) was elected President of the Zionist organization and an Inner Actions Committee and a Greater Actions Committee were elected to run the affairs of the movement between Congresses.

In his diary [Herzl](#) wrote,

"Were I to sum up the Basle Congress in a word - which I shall guard against pronouncing publicly - it would be this: At Basle I founded the Jewish State."

The first Zionist Congress was called by Theodore Herzl as a symbolic Parliament for those in sympathy with the implementation of Zionist goals. Herzl had planned to hold the gathering in Munich, but due to local Jewish opposition he transferred the gathering to Basel, Switzerland. The Congress took place in the concert hall of the Basel Municipal Casino on August 29, 1897.

There is some dispute as to the exact number of participants at the First Zionist Congress; however, the approximate figure is 200 from seventeen countries, 69 of whom were delegates from various Zionist societies and the remainder were individual invitees. In attendance were also ten non-Jews who were expected to abstain from voting. (Hmm that sounds familiar as in the MJAA) rm

Seventeen women attended the Congress, some of them in their own capacity and others who accompanied representatives. While women participated in the First Zionist Congress, they did not have voting rights. (That sounds familiar too) rm

Full membership rights were accorded them the following year, at the Second Zionist Congress.

Following a festive opening in which the representatives were expected to arrive in formal dress, tails and white tie, the Congress got down to the business at hand. The main items on the agenda were the presentation of Herzl's plans, the establishment of the World Zionist Organization and the declaration of Zionism's goals—the Basel program.

In the version submitted to the Congress on the second day of its deliberations (August 30) by a committee under the chairmanship of Max Nordau, it was stated: **"The aim of Zionism is to create for the Jewish people a home in Eretz Israel secured by law."**

To meet halfway the request of numerous delegates, the most prominent of whom was Leo Motzkin, who sought the inclusion of

the phrase "by international law," a compromise formula proposed by Herzl was eventually adopted:

Zionism seeks to establish a home for the Jewish people in Eretz-Israel secured under public law. The Congress contemplates the following means to the attainment of this end:

1. The promotion by appropriate means of the settlement in Eretz-Israel of Jewish farmers, artisans, and manufacturers.
2. The organization and uniting of the whole of Jewry by means of appropriate institutions, both local and international, in accordance with the laws of each country.
3. The strengthening and fostering of Jewish national sentiment and national consciousness.
4. Preparatory steps toward obtaining the consent of governments, where necessary, in order to reach the goals of Zionism.

At the Congress, Herzl was elected President of the Zionist Organization and Max Nordau one of three Vice-Presidents. Thereafter, the Zionist Congress met every year (1897-1901), then every second year (1903-1913, 1921-1939). Since the Second World War, meetings have been held approximately every four years.

Zionism, the national movement for the return of the Jewish people to their homeland and the resumption of Jewish sovereignty in the Land of Israel, advocated, from its inception, tangible as well as spiritual aims. Jews of all persuasions, left and right, religious and secular, joined to form the Zionist movement and worked together toward these goals.

Disagreements led to rifts, but ultimately, the common goal of a Jewish state in its ancient homeland was attained. The term "Zionism" was coined in 1890 by Nathan Birnbaum.

Second Congress - Basle, 1898

In the face of a more active opposition to Zionism from amongst various Jewish leaders, Herzl called on the Congress to “conquer the communities.” In essence, this was a demand that the Zionist movement focus its attention not only on political activity for Palestine but also on work within the Jewish communities. At this Congress, the foundations were laid for the establishment of the Jewish Colonial Trust, a financial body aimed at the development of Palestine. It was also at this Congress that a group of Socialists first appeared demanding representation within the Zionist leadership.

Third Congress - Basle, 1899

Herzl opened the Third Congress with a report on his meetings with Kaiser William II in Constantinople and Jerusalem. Despite the fact that these meetings produced no practical results, the fact that they took place was of considerable symbolic value.

The Congress spent a good deal of its time discussing the political dimensions of Zionism although opposition to this orientation was voiced by those who thought that the more practical efforts of settlement should be encouraged. In a debate on the Jewish Colonial Trust, Congress decided that its funds could only be spent in Palestine or Syria.

Whilst delegates were increasingly concerned with what was called the question of culture—the Zionist attempt at a national/ethnic identity for the Jews—Herzl was preoccupied with the political matters at hand. **Some historians argue that Herzl was not so much disinterested in these cultural matters as he was frightened of their potential to split the infant movement.**

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Conventions!

The Geneva Conventions

HISTORICAL BACKGROUND

In 1859 Henry Dunant, a Swiss citizen, witnessed the aftermath of the Battle of Solferino and was horrified by the sight of thousands of wounded soldiers lying helpless and abandoned with no one to care for them.

This experience led him to suggest the setting up of voluntary relief societies who could be trained, during peacetime, to care for the wounded in time of war. He also called for an international agreement to be drawn up to protect the wounded, and those who looked after them, from further attack. **In 1863 Henri Dunant arranged an unofficial international conference at which it was agreed that each country should form a relief organization capable of assisting the Army Medical Services in wartime. This was how the Red Cross began.**

In 1864 governments were invited to send representatives to a diplomatic conference. As a result 12 European nations signed a treaty stating that in future wars they would care for all sick and wounded military personnel, regardless of nationality. They would also recognize the neutrality of medical personnel, hospitals and ambulances identified by the emblem of a red cross on a white background. The treaty was called the Geneva Convention. This Convention was concerned only with soldiers wounded on the battlefield. Over the years, however, it has been expanded to cover everyone caught up in conflicts but not actually taking an active part in the fighting.

There are now four Geneva Conventions, which were drawn up in 1949. They cover armed forces on land and at sea, prisoners of war, and civilians. And all of them have now been accepted by virtually every nation in the world. Britain ratified the four

Conventions in 1957.

In addition, two new Protocols (a Protocol is an addition or amendment to a Convention) were drawn up in 1977 at a diplomatic conference (attended by Britain).

CONTENT

The Conventions are long and complicated, but they are essentially a series of 'do's' and 'don'ts' to apply during conflict to protect vulnerable and defenseless individuals. Their underlying principles can be simply stated.

The human dignity of all individuals must be respected at all times. Everything possible must be done, without any kind of discrimination, to reduce the suffering of people who have been put out of action by sickness, wounds or captivity whether or not they have taken direct part in the conflict.

The First Protocol extends the Conventions, taking into consideration modern means of warfare and transport and aiming to give further protection to civilians. The Second Protocol provides a code of minimum protection for the combatants and the civilian population during civil wars.

Summary of main points

The distinctive emblems defined in the Geneva Conventions are the Red Cross or the Red Crescent on a white background. In order to retain their protective status in wartime, these emblems may not be used either in peace or war except to indicate or to protect the medical personnel, establishments and material protected by the Conventions. (National Societies may, in accordance with their national legislation, make use of the emblem for their other peacetime activities.) In wartime they must not use the emblem to signify that 'protection' is conferred by it, unless specifically

authorized to do by their governments: in this way the sign of the red cross or red crescent is itself protected from abuse.

The first Geneva Convention ("for the Amelioration of the Wounded and Sick in Armed Forces and Field") and the second Geneva Convention ("for the Amelioration of the Condition of Wounded, Sick and Shipwrecked Members of Armed Forces at Sea") are similar, covering land and sea respectively. They embody the main idea which led to the founding of the Red Cross: if a member of the armed forces is wounded or sick, and therefore in no condition to take an active part in the hostilities, he is no longer part of the fighting force and becomes a vulnerable person in need of protection and care.

The main points of these two Conventions are: The sick, wounded and shipwrecked must be cared for adequately. Belligerents must treat members of the enemy force who are wounded, sick or shipwrecked as carefully they would their own. All efforts should be made to collect the dead quickly; to confirm death by medical examination; to identify bodies and protect them from robbery. Medical equipment must not be intentionally destroyed and medical establishments and vehicles must not be attacked, damaged or prevented from operating even if, for the moment, they do not contain patients.

The third Geneva Convention ("Relative to the Treatment of Prisoners of War") covers members of the armed forces who fall into enemy hands. They are in the power of the enemy State, not of the individuals or troops who have captured them

Prisoners of war **MUST** be:

- Treated humanely with respect for their persons and their honor.
- Enabled to inform their next of kin and the Central Prisoners of War Agency (ICRC, the International Red Cross) of their capture.

- Allowed to correspond regularly with relatives and to receive relief parcels.
- Allowed to keep their clothes, feeding utensils and personal effects.
- Supplied with adequate food and clothing.
- Provided with quarters not inferior to those of their captor's troops.
- Given the medical care their state of health demands.
- Paid for any work they do.
- Repatriated if certified seriously ill or wounded, (but they must not resume active military duties afterwards) .
- Quickly released and repatriated when hostilities cease.

Prisoners of war must NOT be:

- Compelled to give any information other than their name, age, rank and service number.
- Deprived of money or valuables without a receipt (and these must be returned at the time of release).
- Given individual privileges other than for reasons of health, sex, age, military rank or professional qualifications.
- Held in close confinement except for breaches of the law, although their liberty can be restricted for security reasons.
- Compelled to do military work, nor work which is dangerous, unhealthy or degrading.

The fourth Geneva Convention ("Relative to the Protection of Civilian Persons in Time of War") covers all individuals "who do not belong to the armed forces, take no part in the hostilities and find themselves in the hands of the Enemy or an Occupying Power".

Protected civilians MUST be:

- Treated humanely at all times and protected against acts or threats of violence, insults and public curiosity.
- Entitled to respect for their honor, family rights, religious convictions and practices, and their manners and customs.
- Specially protected, for example in safety zones, if wounded, sick,

old, children under 15, expectant mothers or mothers of children under 7.

- Enabled to exchange family news of a personal kind. - Helped to secure news of family members dispersed by the conflict
 - Allowed to practice their religion with ministers of their own faith.
- Civilians who are interned have the same rights as prisoners of war. They may also ask to have their children interned with them, and wherever possible families should be housed together and provided with the facilities to continue normal family life. Wounded or sick civilians, civilian hospitals and staff, and hospital transport by land, sea or air must be specially respected and may be placed under protection of the red cross/crescent emblem.

Protected civilians must NOT be:

- Discriminated against because of race, religion or political opinion.
- Forced to give information.
- Used to shield military operations or make an area immune from military operations.
- Punished for an offence he or she has not personally committed. - Women must not be indecently assaulted, raped, or forced into prostitution.

One Swiss Man's Call To Repentance

Beresheet-49: 1-And Yaakov called to his sons, and said, Gather yourselves together, that I may tell you that which shall befall you in the last days.

Beresheet/Genesis 49:14-14 Yissacher is a strong donkey couching down between two burdens:

Yissacher in the latter days will display an attribute of neutrality and non-committal with an inbred sense of always remaining neutral. This ability allows Yissacher to refrain from taking sides in any conflict whether it is political, social, geographic or theological. Thereby Yissacher is able to couch in

almost every matter, all the while remaining as strong minded as a determined donkey, but also open and available to be used by its Master, in carrying the burden of the restoration and regathering of both burdens closest to YHWH's heart in the latter days. This burden is the restoration and regathering of both houses of Yisrael. Almost all the major calls, or foundational works leading to the modern 2-house movement, have their roots in Yissacher's ability to couch between two burdens, and to be a neutral player in the 2,700-year-old brutal civil war between Yisrael's warring 2 houses.

In 1984 a man from Armenia who had immigrated and made his home in Lausanne Switzerland, issued a clarion call to the church world. In this extensive and publicly acclaimed document, he stated that YHWH had revealed to him a great truth. The being that if the so called church repented in deep sorrow and humility over her sins and brutality against Jewish Yisrael, that YHWH would reward that repentance with an explosive clear revelation and understanding, of the mysterious historical and spiritual link between the church and the Jews. Through this man's clarion call to Ephraim for repentance towards Judah, the groundwork for the modern 2-house restoration revelation was established in prayer! YHWH in His faithfulness had opened the eyes and the heart of understanding towards the truth, that both the Jews and non-Jews are actually brothers and compose the 2 houses of Yisrael. Abba YHWH revealed that linkage, due to this Swiss citizen's call for repentance amongst Ephraim. Then in 1996 this revelation began to explode as YHWH had promised. See:

http://yourarmstoisrael.org/misc/charts/?page=ephrain_and_judahs_punishment

Removing Identity Blindness

1897 And 2007?

Devarim/Deuteronomy 33:18 And of Zevulon he said, Gilah, Zevulon, in your going

out; and, Yissacher, in your tents.

19 They shall call the peoples to the mountain; there they shall offer sacrifices of tzedakah: for they shall suck of the abundance of the seas, and of treasures hidden in the sand.

Yissacher is said to dwell in latter day tents, meaning the tents of neutrality and safety, always couching in global and world conflicts. As such, they have been ordained by YHWH to call the Yisraelite nations to the mountains of their dwellings, easily seen in the famous Swiss Alps. Those dwelling in the Alps are often seen with a shofars-like instrument called an “abeng,” in order to summon their cows, a type of Ephraim Yisrael, as the bull, or male cow, Ephraim’s tribal symbol. In ancient times when all 12 tribes were one, they would be summoned to assembly by the blowing of the shofars (rams horns) known in Switzerland today as “abengs! Horns from cows to and for cows.”

Upon those mountains, Yissacher in the latter days will offer to YHWH acts and sacrifices of righteousness, by presenting to Him the ability to summon and work towards the reconciliation of both houses of Yisrael. Some of these sacrifices have been the giving of Torah justice and equity to the world through the Geneva Conventions, the Red Cross, Red Crescent and Red Magen David rescue services, the First through Third Jewish Zionist Congresses in Basel, the clarion call to Ephraimite Repentance in 1984 from Lausanne, the Lausanne Conference for World Evangelism (the restoration of redeemed Yisrael by the Great Commission), as well as Switzerland serving as a safe haven for many Jews over the centuries, who were running from persecution.

A closer look at verse 19 shows even more amazing events yet to unfold. The Hebrew word amaim, translated as “peoples,” applies to a unique ability to call all Yisraelite nations to itself. Moreover, these reconciliation acts are seen as mitzvot, or, acts of righteousness before YHWH. And the message emanating from the tents and mountains of Yissacher in the last days is crystal clear. It is a calling to the ends of the earth, and to the

abundance of the seas. That is a metaphoric term, referring to Yisrael's wandering in all the nations, having passed over all the seas known to man, in order to arrive at those destinations. It is Yissacher, who has been gifted in a special way to suck out Yisraelites from the islands and the abundance of the sea, by revealing to them YHWH's will and purpose. For it is Yissacher, that has knowledge of what Yisrael should really be doing in the latter days, according to First Chronicles 12:32!

Furthermore, the end of verse 19 teaches us that Yissacher will suck out the TREASURES hidden in the sand! Or to put it another way, Yissacher will assist all Yisrael, by helping to reveal and restore Yisraelite identity to those of their brethren, whose identities as Yisrael, has been lost in the sand of the nations. Comparing Scripture with Scripture, we see in Genesis 13:16 that YHWH said:

16 And I will make your zera as the dust/sand of the earth: so that if a man can number the dust/sand of the earth, then your zera also can be numbered.

The dust, or sand, is a metaphor to express Yisrael's innumerable multitudes in the latter days. It is Yissacher, who would summon the nations to its mountains and tents of safety and neutrality, in order to declare to them their Yisraelite identity!!! That has happened!

But that ongoing calling is not yet completed! Many of non-Jewish Yisrael remain in the nations, hidden to their Yisraelite heritage and physical linkage to Yisrael. Therefore, I believe Yissacher will once again host another Zionist calling to her mountains. They have been prophesied to host both burdens in their land. Perhaps in the form of the First Ephraimite Zionist Congress in August 2007 in Basel Switzerland! Would you attend?

Will Yissacher Host The First Ephraimite Zionist Congress?



“If you will, it is no fairytale” (Hertzl)

What if the First Ephraimite Zionist Congress was held in Basel Switzerland in August of 2007 in the SAME EXACT ROOM THAT HERTZL STOOD AND DEMANDED A JEWISH STATE, at that time a purely symbolic gesture?

What if such a conference was held for 3 days from August 29- the 31st, as did Hertzl? What if world news media such as Fox, CNN, Jerusalem Post, HaAretz, AP, Reuters, and the Jewish Press Agency, along with some key sympathetic Israel leaders were all in personal attendance covering this historic event? What if Ariel Sharon were in attendance?

What would 16 million Jews and the State of Israel’s leaders say when they see a Zionist congress in the Hertzl Room in Basel Switzerland? Would they...COULD they ignore it? Would not the mind of leading gov’t officials in Israel, whether pro or con about the congress, automatically, by reflex, associate 1897 with 2007? Would they not be compelled to look into the matter in a serious manner?

At the core of such a congress would be the call that the Israeli gov’t must allow Ephraim dignified political return, without having to deny any aspect of their messianic faith in Yahshua or the New Testament! Jews today and since 1948, are welcome back regardless of their belief or lifestyle. Jews can be Buddhists, atheists, agnostics, or pantheists for that matter. Yet, they return as Jews, regardless of conviction. And so it must be, and so it shall be for Ephraim, as he also returns to his possessions in the mountains of Samaria! YHWH demands that equal weights and measures are used for both houses and thus

has entrusted Yissacher with that calling!

Let the process go through Basel, Switzerland, our Yissacherite brethren, away from Israeli leaders, who may have no such vision and have no such heart, yet will surely have their minds jarred back to the events of Hertzl and of August 1897!

Can Ephraim's return to Yisrael come once again through Yissacher's uniquely positioned neutrality in the Hertzl Room in Basel, as it previously has for the Jewish people? Only time, history, and prophecy will tell! One thing however is for sure. Yissacher's role in this restoration is ongoing and far from completed!