

A PRE-YOM KIPPUR VISION FOR 2011

Received 9:00 AM October 6, 2011 / 8th Seventh Month, 5772

This Vision report was sent in later the day. The original report in the words of the receiver is as follows:

“This morning at around 9:00 AM I was trying to get in some last minute repentance done before Yom Kippur, as I was remembering some things that I needed to repent for. I am so glad that He brings to our memories those things that for which we need to ask forgiveness. As I was doing this I suddenly received a vision.

I saw a man who had on a tallit covering his head, but not his face. I did not see his face. I saw him from the waist up. He was holding in his arms two large stone tablets and I knew that they were the Ten Commandments. He was walking through a cemetery. It was a side view, moving from left to right. I could see the tombstones as he slowly walked through the cemetery. The tombstones were varied in sizes. Some were tall, others medium. His head was looking slightly down as he walked with the tablets through the cemetery. I remember that the blue stripes in the tallit were very dark, dark blue, almost black in fact.

I immediately felt a deep, deep remorse for this scene and started to call out to YHVH to remove the curse, to remove the curse. I said this over and over with great suffering in my heart for those who are spiritually asleep in the grave. This went on for sometime as I was crying bitterly and crying out to Him to remove the curse. I don't know why I was calling out for Him to remove the curse; it seems to me that I could have been praying something other than that but, that was what came out of my mouth when I opened it. I felt a sense of just how awful that curse was, what the curse did. I was in agony as I prayed. It seemed like I was sensing it on a different level than what I had believed in the past. It seemed more real, more tragic, and I was suffering for my people of the Ten Lost Tribes, suffering in my heart for them.

I then received Isaiah 64.”

Commentary:

It is significant that this vision is given just two days before Yom Kippur, the Day of Atonement, one of the appointed days / moedim for an encounter with God by Israel. It points us to this day's significance of **return and repentance** for us of the "returning Ten Tribes" of Israel.

The setting in the graveyard immediately brings to mind the graves of the "spiritually dead" Tribes:

"Therefore prophesy, and say unto them: Thus saith the Lord GOD: Behold, I will open your graves, and cause you to come up out of your graves, O My people; and I will bring you into the land of Israel.

And ye shall know that I am the LORD, when I have opened your graves, and caused you to come up out of your graves, O My people."

— Ez. 37:12-13

The receiver's own words and the given Scripture reference of Isa. 64 give the bulk of the interpretation. This is a lament of the Tribes' condition of being under the curse within the Torah's Covenant to which they agreed.

This Torah is signified by the two tablets of stone of the Ten Commandments carried by a man wearing a tallit. His carrying of the Torah seems to be that of a witness to onlookers of the vision, as well as those in the graves, when they will have their eyes and consciousnesses opened to their state and fate. The tallit symbolizes a prayerful state and one ordained and commissioned to do this task. The moving of the man from left to right may indicate the direction the onlookers are lead, and may be hints to those in the graves as well for direction they need to go when they are able to walk. It is the direction from left to right which readers can interpret for themselves.

The color's associations add new content to the images. Here it reveals hidden meanings within the vision which are not obvious on first glance at the images alone.

The deep dark blue-black, like indigo on the tallit asks the onlookers to focus on this detail that symbolizes spiritual guidance of the Shekhinah / Ruach / Holy Spirit being very central in the dynamics of the dream. Its presence gives clarity to the purposes of the vision.

Of course it represents the deep emotionally felt pain of the receiver of the vision for the missing brothers and sisters and the aching cry of **intercession** for mercies for their release from the power of the grave. It mirrors the deep emotional pain and love of God Himself has for Ephraim. Though they are “spiritually dead,” they are still under His protection, and He has not cast them away, but has stored up great mercies of spiritual healing for them.

The given reference of [Isa. 64](#) is a primary interpreter of the vision.

[Verses 1-5](#)

These verses speak of the incredible gifts that God has prepared for us, yet we have not valued His promises but cast them away and provoked Him to anger. His promise of meeting with those who do the work of “righteousness” are promised salvation / redemption.

[Verse 6](#)

Here starts the confession that we need to do for ourselves in the singular and the plural, praying for all of Israel has stumbled at His Torah.

[Verse 7](#)

With the receiver's real time role as an intercessor for Israel, we are told to pay attention to the lack of those of **call on His name** to intercede for mercies.

[Verses 8-10](#)

These verses continue the intercession and acknowledgment that we of the Ten Tribes are God's people. It hearkens back to [Psalm 79](#), written to the Ten Tribes (along with [Psalms 78 and 80](#)), which was a **PR** given on 5-2-2007. This is a statement we need to make when we come before G-d asking for mercies. Thusly we tell Him that we are the work of His hand and are ready to be guided back into the Covenant relationship, ([Hos. 2:19](#), [Jer. 31:3](#)).

[Verse 11](#)

This is of course historic, but also indicative of our present spiritual state, and may just be prophetic of what will be happening to us if the present trends continue.

[Verse 12](#)

This reflects the receiver's attitude and function as a model for us the readers. It tells us to not just ask for forgiveness for our own sins, but to intercede for Israel, that they more may be released from their punishment, and the curse may be mitigated. Perhaps this is the major lesson of this

vision for all of us. This writer adds to this vision his conviction, that one of the tasks that we of “the early contingent released from the Valley of Dry Bones” have to do is intercession. It is part of our job as witnesses of His mercies: <http://www.uniteourheart.com/Foundation-Articles/Lechem-Panim.html>

Yes, confessing our sins and the sins of our fathers is an integral part of what we are to do on this appointed day of Yom Kippur, the Day of Coverings. God wants to make sure that we have this “appointment” with Him for this very purpose. It is to be done by those who know, for those who do not know, for this day will bring about different arrangements under dire circumstances to bring about repentance for our peoples, (Amos 4:12). This writer recommends also that the Confession Prayer be prayed with the attitude of the above receiver of this vision. Asking for the Shekhinah to direct us in the outpouring of our hearts is an absolute must. This writer hopes that these articles will be helpful in the process: <http://www.shaar-israel.org/Welcome-to-Shaar-Israel/Repentance/index.htm>

May the Holy One of Israel direct us all of what we need to do this Yom Kippur.