

THE SEVENTH DAY OF UNLEAVENED BREAD MESSAGE FOR 2011

Friends,

I wanted to write down this message just before the Seventh Day of Unleavened Bread, (DUB), but had no time and was too sleepy for writing except for jotting down a few short notes on very important references to jog my memory. The key points for the foundations did not come to me till late in the day before. The message I wanted to convey is based on a series of PRs (private revelations) which really need to form the framework of several articles. [For definition of PRs see: <http://www.shaar-israel.org/Welcome-to-Shaar-Israel/Prayer/Prayer-as-Two-Way-Communication.htm>].

Now that the last day of the DUB 2011 is over, I am sending this set of revelations out in short order since it is relevant for this “appointed time” we just observed and its aftermath. It is not only a postscript to the Seventh DUB, but is also a collection of pointers for the set days just ahead as well as for the immediate few years ahead of us. The days are for the counting of the Omer, which is to culminate in the Feast of Shavout / Weeks, when we ask God to purify us for the renewal of the Covenant we made at Mt. Sinai. For all of us in the latter-day restoration movement of the Ten Tribes (TT), this preparation for the Feast of Weeks, as well as for all Divinely appointed holy days are for preparing us for the next few momentous years. These years are the prophesied *acharei hayamim*, “the latter days” that will bring us to the next great revelation, the Great Redemption. In one word, this “preparation” we are to *do and go through* for our restoration and “return” is *repentance*. In other words, the order of the day from God is “return to me with individual and collective repentance.” Only by obeying this Divine order will we return to Him from our divinely defined exile as “lo ammi” / “not my people” to what Hosea tells us: “**Ye are the sons of the Living God.**” — Hos. 1:10
We are to return to our God, and He will return to us, (Mal. 3:7).

All day before the Seventh DUB, a word came to mind again and again, replaying repeatedly, something like *Podharetz*. However, I knew that it was not the name of the eminent neoconservative commentator Norman Podharetz that I was supposed to hear or look at, only something that sounded similar. It was not until I came home just before the eve of Seventh Day of DUB that I remembered that it was the word “paratz” as in [Micah 2:13](#), which was the perfect clarifying match to what I was supposed to decipher from what I heard by the “still small voice” with my mind’s ears. When I read the actual verse, I realized with great jubilation why I was given this word to persevere on all day.

Micah is the only place this word is used in this form in the whole Tanach, it means “breaker.” It comes from the primary root **peh, resh, final tzaddi**, meaning *break out, burst out, make a breach, spread around, compel, urge, increase, grow*. It is related to the word “peretz,” the name of one of the twin sons of Yehuda by Tamar. It means a *break, a breach, breaking forth in a gap*. The word in context is:

“I will surely **assemble** O Jacob all of thee; I will surely **gather** the **remnant** of Israel, I will put them together as the sheep of Bozrah, as the flock in the midst of their fold, they shall make a great noise by reason of the multitude of men. The **breaker** is come up before them, they have broken up, and have passed through the **gate** and are gone out by it: and their king shall pass before them and the LORD on the head of them.”

— Micah 2:12-13 (KJV)

That evening when I gave thanks for the blessing of being in the process of restoration to the keeping of these appointed spiritual feast days of remembrance, I saw with my mind’s eye something like a little garden shovel breaking through from the rear of some undescript material into the foreground. It was definitely a visual motif of a “breaking through” process that verified the meaning of the word “paratz / breaker.”

This word is the foundation of what I hope to write more on. However, today am calling attention to it, because of the day we just observed and the times we live in. It is the day on which Israel “escaped” from Egypt, in a miraculous way, when the Shepherd of Israel, the LORD, has gone in front of us, and opened, i.e. *broke up* the Reed Sea for His sheep, the “preserved remnant” to “escape” through that supernatural “gate.”

The word for “remnant” / “shearit” in Micah 2:12 appears the first time in the Torah in [Gen 45:7](#), where Joseph refers to his “preserving” a “remnant” for a great “escape” / “peleitah” later. The prophetic meaning of these words all signal us that “the strong arm” of the God of Abraham is beginning to gather “the remnant” of His people that have increased in the Egypt of our days.

Friends, my sense with all the PRs in this note is that we are the beginning of the “remnant,” the vanguard, the reconnaissance men who have a very specific task to do in the “regathering” and we need to get busy with it immediately. I have a sense that at the present we are in the “process” of passing through, even on this very day through a gate in time, a portal into “the escape route” our Breaker is opening up before us. We must walk through it now. There is no time to spare, to waste or to devote to other priorities. This is our “priority.” Time is literally accelerating as it was prophesied ([Isa. 60:22](#)). Our clocks are still keeping time as always. Yet, due to the many significant events which we have been expecting as well as those we have not expected, are relentlessly lining up, we have a sense that the time of the prophesied “hastening” of the redemption process is upon us. The prophetic writings of old as well as the PRs / revelations given to us at this time are for our times. For this reason I am writing this message of the PRs given to several of us to “swiftly” align our course into the direction prepared for us. They are to alert us to the “high time” that we get on with our mission for which we have been called as the first ones to arise from the Valley of Dry Bones. Habakkuk wrote his visions down that its truths may be acted on swiftly when they will be understood.

“And the LORD answered me, and said: 'Write the vision, and make it plain upon tables, that a man may **read it swiftly**. For the vision is yet for the appointed time, and it **declareth of the end**, and doth not lie; though it tarry, wait for it; because it will surely come, it will not delay.' ” — Hab. 2:2-3 (JPS)

The KJV makes it a bit clearer:

“For the LORD answered me and said, Write the vision and make it plain upon the tables, that he may **run** that readeth it. For the vision is yet for **an appointed time**, but the end it shall **speak**, and not lie: though it tarry, wait for it; because it will surely come, it will not tarry.”

It is plain from the above two renditions, that when these revelations are given they *speak* to us about what we need to know and do at an appointed time. When these declarations are understood, it is time that we immediately and without delay, SWIFTLY refocus, redefine and rededicate ourselves to our goals that we are called to do.

Some may not know what those goals are. This is a “natural” reaction to our awakening from the spiritual sleep 2700 years of spiritual death. Though many opinions abound, we need to find the priorities and focus on them with concerted effort. God knew this and gave us instructions to which we are to listen upon waking. I have been collecting these from studies and PRs and outlined several of them on my websites. In a nutshell they are all expressed in the three names [Elishama](#), [Eliyada](#) and [Eliphalet](#), <http://www.uniteourheart.com/repentance/Turn-Us-Again.html>. In the PR (revelation) of these three names we are told to listen, learn and gather in order to foster our “escaping” and that of others from the dark prisonhouses of our exile from God’s manifest presence.

Primary task in all this is “listening” to what God tells us through the Torah, Prophets and Writings, which form the litmus test for anything that we may be required to know and do. All latter day plans, instructions, and yes, PRs are to conform to these standards given for all time:

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

To the Law [Torah] and testimony; if they speak not according to this word, it is because there is no light in them.” — Isa. 8:16, 20 (KJV)

To this end the following PRs were received by several people among us, NOT just by the author of this letter.

A PR received on Pesach 2011 was: **Psalm 80**.

This PR is of utmost importance to all of us in the Ten Tribes movement. It is the singular most profound and precisely targeted psalm, expressly written to the Ten Tribes in the last days. It instructs us, the “flock of Joseph,” and gives us the very words with which to plead for mercy, to enable us to repent, to “turn us.” This is because we need Divine assistance to return from the idolatries to which we are anchored. We are to ask and cry out pleading to the Shepherd of Israel to return to us His Presence in the midst of us! We are to ask Him to “quicken” us, for we are like spiritual zombies, not being really spiritually “alive” unless He ensouls us with His holy Spirit to empower us to truly be “alive” as His children. The remnant among us needs to pray to “quicken” us that we may even call upon His name to be truly empowered! We are in a pathetic shape and we do not even realize it.

Psalm 81 was also received on Pesach 2011. It was also received on 5-5-2010, along with a vision of “a SHEPHERD opening the GATE for the sheep to pass through.” This vision speaks for itself and needs no interpretation for it is the interpretation. It is a perfect visual interpretation of **Micah 2:13** given later in this assemblage of PRs.

On the same date were received the following: **Psalm 94** and **Ez. 37:5**, and **Ez. 16**, along with a vision of lambs piled up on a pole in a Greek restaurant where they were being sliced up by a man....

The vision represent the sheep of Israel being sent to the slaughter and devoured by those of Greek thinking and beliefs that have descended from Mt. Olympus, NOT Mt. Sinai. This needs to be confronted and battled by us. It is one of our tasks as His witnesses and warriors in the house of Abraham.

Psalm 81 tells us to blow the trumpet at the appointed times of the feasts of God. We, the people of Joseph are to be God’s testimony to these appointed times, especially at those times, getting in sync with their messages, and confronting the purveyors of “strange gods” around us. We are to tell them who we are as a people, the people of Joseph, and that we as a nation are to listen to Him in order to be healed from the insane reasoning of our hearts and be delivered from our foes.

Psalm 94 tells us to be intercessors (**verse 16**) for our peoples in the face of the growing iniquity and perversity in which our nations are wallowing.

Ez. 37:5 starts the prophecy of the process of our “coming alive.” It is a “process” that we need to be cognizant of and respond to with “crying out” for the holy Spirit / Ruach to ensoul us and to empower us to be the true witnesses of His end-time Work, the Work of Eli-Yah. [See the author’s article: <http://www.uniteourheart.com/Foundation-Articles/The-Message-of-Elijah.html>]

Ez. 16 is the quintessential condemnation and reproof of both houses of Israel for having left the Covenant. It is written by none other than Ezekiel, who is traditionally called “the prophet of Redemption.” This PR tells us what we have to do, for great “corrective calamities” are about to come upon us (**Ez. 16:43**), to force us to acknowledge the shame of our despising the Covenant and having traded it for the manifold lies of the nations.

Other PRs received this Pesach were:

Psalm 84 is instruction to us in order to be heard in our prayers. We are to be intercessors for the rest of our peoples who are like the fifth son we mention at Pesach. He is the son who is not there at the Pesach table of remembrance but is completely oblivious to the times. He is like the inhabitants of Niniveh in the book of Jonah, who do not know their right hand from their left. We need to seriously offer concerted prayers of intercession in

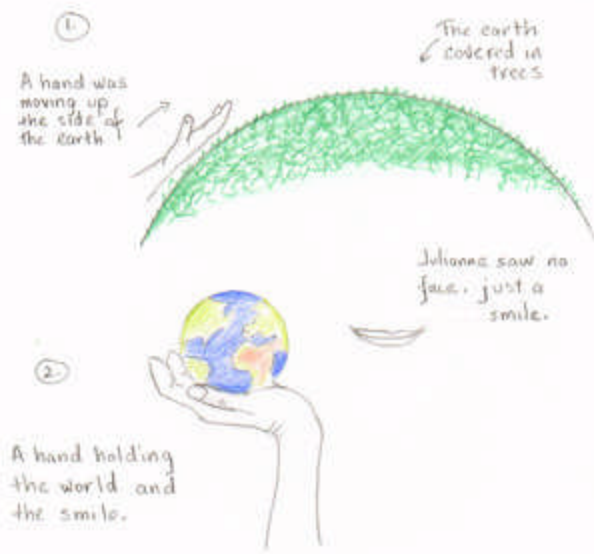
our gatherings for our peoples. This is one of our tasks. For more on this see my article: <http://www.uniteourheart.com/Foundation-Articles/Lechem-Panim.html>

Psalm 91 Is a warning of what is ahead. Traditionally attributed to Moses, this psalm warns us of the plagues of dire judgments to come upon the whole world. On the very anniversary of these plagues upon Egypt, the Shepherd, Saviour and Deliverer of the Tribes of Israel instructs us to be aware of what is shortly coming to pass, and that we as His *remnant*, selected to “escape” our prison houses need to look to Him in order to actually and fully do so. It tells us what is about to come upon the world, the punishment and destruction of the wicked among whom we re to be beacons of light.

Psalm 71 Is instruction for us to trust God. It is a prayer for mercy that we ought to pray accordingly, on behalf of Israel, for we are the ones personified in verse 18, which reference was personally received by the author as a PR on 5-25-2002. The Shepherd of Israel has shown us His strength, i.e. His “arm” with which He will gather and deliver the Tribes of Israel *in the latter days* as He has done so in days of old from Egypt. [<http://www.shaar-israel.org/Welcome-to-Shaar-Israel/Gather-Together/index.htm>]. In verse 20 we are to pray on behalf of the collective soul of Israel, to quicken / resurrect us from our graves in the Valley of Dry Bones.

Isaiah 1:8-31 Though this chapter was originally written to Judah in former times, the fact that it was now given to us as a PR implies that the same corrective instructions apply to us NOW. **Verse 9** names the “target” for this PR, “the remnant” in our days. It condemns the religious establishments of our days and calls for a great “turn around,” the great *teshuvah* we need to do. With the reproof we are given here, we are to wash and come clean from our individual and collective sins as a people. We need to be leaders in this “teshuvah” movement of the latter days by doing and speaking. This needs to be our battle cry and the message of our shofar blasts into midst of the camp of Joseph and his companions from the Ten Tribes, (**Ez. 37**). The following **chapter 2 of Isaiah** obviously links the book to the “last days.” It exhorts us to get busy about doing justice to this calling of the “remnant of the remnant” of which we are called by God’s mercies to be a working and laboring part.

This set of PRs received on this Pesach 2011 was accompanied with a vision. The receiver saw “the upper part of the earth covered in forests and a hand was moving slowly up around the edge of the earth.”



I interpret it as “the real Gospel” [God spell] of “the good news of the Redemption” coming upon the world where the desolate places will be reforested in a way we have not yet begun to imagine. It is also a warning of great Earth changes to come, part of which may be shifting of the poles, which scientist tell us have already begun. With these PRs our God is “spelling out,” i.e. “speaking” to us about what is happening and what we need to know and do.

The receiver also saw “a hand holding the earth and a smile, (no face). I interpret it as God smiling on us, i.e. turning His face toward us, signaling that the “process of Redemption” is already under way. He has turned His face toward us, and it is time for our peoples to hear the message that we need to turn our faces toward Him.

Another PR received by someone on 4-25-2011 is as follows:

“I started out by praying the Shema, I found myself wanting to pray it over and over again, and as I sat there with my eyes closed, I began to see in a vision what appeared to be a very deep pit or grave. A rope was being lowered into the pit and someone was climbing the rope out of the pit. More and more people were climbing out, one after the other and I noticed that when I stopped saying the Shema, they stopped, but when I

started saying the Shema again they began climbing again, so I began saying the Shema faster and faster, and the faster I went, the faster they climbed to the top. The people looked like death. They had on robes with cloak's and the garment was ugly and gray in color and the skin of the people was gray and their faces were gaunt and deep dark eyes with drooping skin under their eyes. They looked just pathetic. I felt that I had to keep this up for awhile, I felt that the more I recited the Shema, more and more would be saved out of the pit. I was then instructed to interject the name Yehovah in place of Adoni in the Shema, so I did this. Then I noticed that as the deathly looking people got to the top of the opening of the pit they looked more human and alive. Their skin color was normal, they had on regular clothes but they were NOT conscious!! People were standing at the top of the opening to assist and help remove the people so that the next one could be helped. I then started to call out as a prayer.... "Redeem, Redeem, Redeem, O Lord." Over and over again. I was then silent and waiting to hear what He would then say to me. My window was open a bit and I could hear the wind outside and it was a strong wind and I listened to the beauty of just hearing the wind blow. I felt compelled to ask YHVH to blow over those asleep in their graves, to awaken them...." Please YHVH," I said. I was weeping now. The word "Horse Gate" then came to mind. I wondered what the horse gate was and what it represented. I then saw wheels. I saw a wooden wheel with spokes and the wheel was turning. I then saw a stone wheel for grinding and that wheel was turning and some workers were standing there assisting the stone wheel and feeding it something to grind. The workers were male, dressed in loin cloths, bare chested and had a cloth on their heads. They were busy feeding the stone wheel for grinding. The word 'Roni, roni,' then came to my mind."

The word *roni* appears 42 times in the Tanach, mostly in the Psalms. It can have a variety shades of meaning, but the primary meaning is "to raise a noise" by shouting or with an instrument, especially a horn, (Num. 10:7) or with the shofar, Josh. 6:5). It is used at ceremonies by the tabernacle / Mishkan (I Sam. 4:5) to describe the exaltation of the people when the ark of the Covenant was brought to the camp or to Jerusalem, (Psalm 45:7). The initial use is in Lev. 9:24, when the Mishkan was consecrated, and the glory of God has appeared to all the people, and the people shouted and fell on their faces. Another notable use of this word is when the foundations of the Temple were laid at the time of Ezra's restoration, (Ezra 3:11). In Isaiah it appears 14 times, with the connotation of "holy joy," which is celebrated by Israel's shouting, (Isa. 12:6). It also appears a few times parallel with "shir / sing." In Lam. 2:19 the prophet exhorts "crying out" concerning the tribulation and desolation that is to come upon Jerusalem.¹

It is always appropriate to praise God with such jubilant singing and noise, and we are told to so among us for the Redemption process is underway. It also seems from the context of the vision that the word "roni" here also refers to the latter connotation as in Lam. 2:19. It is an alarm, for we are to "cry out" for mercy and blow the horn of alarm to all. Not only is Jerusalem and all Israel being threatened as never before, but so are the nations of Jacob around the world. We need to own our tasks as watchmen on the wall for our people are warned: "Prepare to meet thy God O Israel!" — Amos 4:12 Fires are about to break out in the house of Joseph, for the Redemption process is underway, when we

¹ Theological Wordbook of the Old Testament, Harris, Waltke and Archer, articles 2134, 2179

are gathered with “great wrath.” At the time of this writing, (4-28-2011) when horrible tornados are ripping through the Bible Belt in the South, one of our members has just found in the the continuation of the haftara reading for this week from Ezekiel 20:2-20 the following:

"I will take you out from the nations and gather you from the lands to which you were scattered with a strong hand and with an outstretched arm and with outpoured wrath.

— Ez. 2:34

This is a real-time warning of what is to come on our nations.

A past usage of the word *roni* is associated with the bringing up the ark and the consecration of the Mishkan points us to what we need to do as well in our times. We are to bring up “the ark of HaShem’s presence” into our midst, by CRYING OUT IN A CONCERTED EFFORT AND MANNER WORLDWIDE for the return of the holy Spirit among us, the Shechinah to dwell among us and in us. Otherwise we will be undirected and unempowered.

Then he answered and spoke unto me, saying: "This is the word of the LORD unto Zerubbabel, saying: Not by might, nor by power, but by My spirit, saith the LORD of hosts. — Zech. 4:6 (JPS)

<http://www.uniteourheart.com/Foundation-Articles/Shekhinah.html>

<http://www.uniteourheart.com/Foundation-Articles/Mishkan.html>

This vision speaks for itself in many ways. Its message of the importance of our intercessory prayers is inescapable. Many parts of this vision many can identified as very meaningful for us. For one, it may signal the upcoming doom of the power of idolatry pictured by the wicked queen mother Athaliah, daughter of Ahab and Jezebel, slain at the Horse Gate. Please feel free to share them in our discussion groups and talk about them as we are supposed to do among ourselves, with each other and in our gatherings, (Mal. 3:16). It also shows the importance of intercessory prayer, that the speed of the process of Redemption of our peoples is partially depends on us, the first contingent to arise out of the Valley of Dry Bones. Yes, we are called to “labor” at the grind stone of God’s grist mill, and sing His praises while do our parts in His Work.

<http://www.uniteourheart.com/Foundation-Articles/The-Message-of-Elijah.html>

Am sure that more details of understanding will be added to this vision by many of you. As the *zombies* that we are, climbing out of our graves, we do not know what we are to do. These PRs tell us what we need to acknowledge as our calling, that we need to come clean and confess our sins, and get going about our assignments as the servants of the Most High. For now, we all need to know about these PRs and take their directives seriously. We need to bring them up in our meetings, discuss them as urgent priorities and make some real fast decisions re what we need to do. this is one reason why Jacob tells us to “Gather yourselves together,” (Gen. 49:2). We need to “*do concerted actions*

together.” If we do not do so, our commissions may be taken away and given to others. It has happened before. This alternative we do not want to find out.

Stay tuned to our God for more, and ask for by CRYING OUT for the healing of our ears, and for the restoration of the Guidance of His indwelling holy Spirit into our midst. Praise Him with great shouts of joy for He has turned His face toward us, and our Redemption is drawing nigh!! It is time... His time and ours... we are in the army now...

Friends, brothers and sisters, we need to get with the program, “Hashem’s program” for US!! We need to get our acts together....
Let’s do it!!!

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