

PART ONE



THE BREACH MAKER. I quote from Micha (Micah) 2:12–13: "12 I will surely assemble all of you, O Yaakov; I will surely gather the remnant of Yisra'el. I will place them together like sheep in Bozrah, like a flock within its fold—noisy with the sound of a great throng. 13 The breach-maker will go up before them; they will break through and pass the gate, going out by it. Their King will pass before them—YHWH at their head." This powerful passage paints the picture of a shepherd gathering his sheep into a makeshift pen for the night, using stones to form a temporary barrier around them for protection. In the morning, as the sheep spot their Shepherd, they grow restless, eager to be led out—but they cannot leave until he opens a path through the rock wall. In Hebrew, the one who opens this path is called the "**Poretz**"—literally, the "Breach-Maker." This figure is more than a shepherd—it is none other than the prophetic forerunner, **Eliyahu haNavi** (Elijah the Prophet). Jewish tradition holds that Elijah will return to prepare the way for the coming of the Messiah. His task is to break through, clear a path, and make the way open. Fascinatingly, the prophecy depicts the Shepherd as being within the enclosure, among the gathered sheep—he is the first to step through the breach in the wall. Then the King follows, a clear reference to the Messiah, with the powerful declaration: "YHWH at their head." In fact, it could be understood that Eliyahu is the King referenced in the passage—a revelation I will expand upon later. Both Jewish law and Messianic belief agree: Eliyahu will precede the coming of the Messiah. He is seen as the greatest guardian of the Torah of Moshe (Moses). Messiah Yeshua affirmed that Yochanan haMatbeel (John the Baptist) fulfilled the role of *Poretz* at his first coming (see Mattityahu (Matthew) 17:10–13). Both the Tanakh (Old Covenant) and the Brit Hadashah (Renewed Covenant) confirm that Eliyahu must return before the second appearance of the Anointed One (see Malachi (Malaki) 3:1; Mark (Marqus) 9:12). Once more, Eliyahu stands ready to be the Breach-Maker. Yet this time, he will not stand alone. Today, many voices are rising throughout Jewish and Messianic communities—calling for a return to Yisra'el and to the Torah of Moshe. These voices echo Eliyahu's mission, preparing the way and hastening the return of Mashiach Yeshua. In the final chapter of history, Eliyahu will rise again, lifting high a banner (Yeshayahu (Isaiah) 13:2), gathering the scattered flock, and completing the work of the Sons of YHWH—past, present, and future. When Eliyahu came as Yochanan haMatbeel (John the Immerser), Yisra'el was a scattered people spread across the Parthian, Roman, and Greco empires. Yet today, the ancient promise spoken to Avraham in Beresheeth (Genesis) 26:4 has been fulfilled: his descendants have become without number. Yisra'el has become the *melogoyim*—the fullness of the nations. They now number in the billions, woven into every nation, tribe, and tongue across the Earth. Modern DNA studies only affirm what prophecy declared: Avraham's seed has indeed filled the Earth. In fact, this very fulfillment points to the prophetic moment we now live in, as indicated in the above prophecy: "*I will place them together like sheep in Bozrah, like a flock within its fold—noisy with the sound of a great throng.*" The term *Bozrah* refers to a region in Edom renowned for its vast flocks—a center of sheep farming in the ancient world. Fittingly, New Zealand, my home country, holds a similar distinction today as the modern-day "sheep capital," where sheep far outnumber the human population. The great awakening has begun. Across the globe, Avraham's sons and daughters are awakening. They are remembering who they are. Through the digital reach of the World Wide Web and modern media, they are reconnecting—spirit to spirit, heart to heart. The digital wilderness has become a prophetic platform. And in that vast, borderless space, a familiar voice is rising—ancient and unmistakable: "**Kol koreh bamidbar: Nachamu, nachamu ami Yisra'el!**" "**A voice cries out in the wilderness: Comfort, comfort My people, O Yisra'el!**" Many are hearing this call—and they are answering. From every nation and every corner of the Earth, the children of Avraham are awakening and returning. The breach has begun. The way is opening. And the Shepherd is drawing near. But who is this Shepard that everyone wants to know?

PART TWO



I quote from Beresheeth (Genesis) 38:27-30, "27 And it came to pass in the time of her travail, that twins were in her womb. 28 And it came to pass, when she travailed, that the one put out his hand: and the midwife took it and bound upon his hand a scarlet thread, saying, This one came out first, 29 And it came to pass, he drew back his hand, so that his brother came out first: and she said, How have you broken out? This breach is upon you: therefore his name was called Peretz. 30 And afterward came out his brother, who had the scarlet thread upon his hand: and his name was called Zerach." My discussion focuses on the identity of the mysterious figure of Zerah, especially in contrast to Peretz, whose identity is well established. Both Jewish and Christian traditions agree that Peretz is the ancestor of King David, from whose lineage the Messiah would come. In contrast, much less is known about Zerah despite the name appearing multiple times throughout the Torah. The first mention of a Zerah appears in Beresheeth (Genesis) 36:13–17, where he is listed as a grandson of Esau. Esau's wife Basemath, daughter of his uncle Ishmael (making her his cousin, per Beresheeth (Genesis) 36:3), bore a son named Reuel. Reuel, in turn, was the father of Zerah. Zerah is also identified as the founder of a Simeonite clan and as the head of the Zerahites. Another reference to a Zerah appears among the Gershonite Levites in the genealogies of the Divre HaYamim (Chronicles). However, the most significant mention of Zerah is as the son of Judah and Tamar, found in Divre HaYamim Alef (First Chronicles 2:4) and the narrative in Beresheeth (Genesis) 38. This account is both tragic and profound. Tamar's first husband, Judah's son, was so wicked that Elohim put him to death. Judah's second son was then obligated to produce an heir for his brother through Tamar—a practice known as yibbum, or levirate marriage, described in Devarim (Deuteronomy) 25:5–10. However, he acted wickedly and was also struck down by Elohim. Though Judah promised Tamar that she could marry his youngest son once he came of age, he did not honor that promise. In response, Tamar disguised herself as a prostitute and encountered Judah along his travels. (It must be noted here that only prostitutes covered their faces in ancient times). Unaware of her identity, Judah slept with her. From this union came twins: Peretz and Zerah (Beresheeth (Genesis) 38:27–30). The name Zerah, meaning "scarlet" or "brightness," reflects the circumstances of his birth. As the twins were being born, Zerah extended his hand first, prompting the midwife to tie a scarlet thread around his wrist to mark him as the firstborn. Yet he withdrew his hand, and his brother Peretz was born first. Zerah followed, still bearing the red thread. I can only imagine what was happening inside Tamar's womb. Two brothers were contending for the right to be the firstborn. The Hebrew word for "firstborn" is *bekhor*, used in the masculine form for sons, while the feminine form is *bekhirah*. There was a struggle, and Zerah was positioned to emerge first and receive the status of *bekhor*, but Peretz pulled him back into the womb. Still, Zerah's hand—with the scarlet thread—emerged first. This was no coincidence; it holds deep significance. The original "scarlet thread" (or "crimson cord") in the TaNaK is connected to the themes of salvation and repentance. Over time, it also became associated with kingship and the concept of birthright. From this imagery, a profound metaphor arises—one that speaks of leadership, authority, and preeminence. The cord represents a King who would bring salvation and repentance to the House of Yisra'el, as reflected in Yahoshua (Joshua) 2:18 and Yeshayahu (Isaiah) 1:18. I quote only the latter scripture: "Come now, and let us reason together, saith YHWH: though your sins be as shaniy (scarlet), they shall be as white as snow; though they be red like towla (crimson/worm), they shall be as wool." This second son would become a man who proclaims repentance and salvation to Yisra'el—one who would come before the Great King and be a king in his own right. The prophetic message is clear: Zerah would always serve as the forerunner to Peretz. Are you prepared for this? Zerah is, in fact, the forefather of none other than Eliyahu haNavi and Yochanan haMatbeel. Now you know which family line and tribe Elijah and John the Baptist came from, which remains a long-standing enigma in Judaism.



Throughout history, the tension and distinction between these two prophetic lines would reemerge, setting each age's final events. The arrival of the Messiah would always be preceded by the appearance of the man with the scarlet thread—Zerah. This same Zerah later became the patriarch of the Zerahite clan, as recorded in Yehoshua (Joshua) 7:16–18. One of his notable descendants, Achan, brought calamity upon Yisra'el by defying Eloah's command and taking spoils from Yericho (Joshua 7:20–21). Zerah also appears in Divre HaYamim Bet (Second Chronicles 14) as a Cushite (Ethiopian) King who led a massive army against Judah but was ultimately defeated by King Asa. Generations later, they were among those who returned to Yerusalem after the Babylonian exile. According to Divre HaYamim Alef (First Chronicles 9:3–6), 690 descendants from the tribe of Yahudah—including members of Zerah's line returned from captivity. But it does not end here. To complete the story of the Zerahites, I draw from an article found on *Bibletools.org* I quote: "Genesis 38:27-30: Of course, the purpose of the thread was to mark the firstborn son—the one who would receive the birthright. The breach, or the potential for estrangement between the brothers, lay in the unexpected reversal of birth order: The boy ready to be born, Zerah, as marked by the thread, became the second born. His older brother was named Perez. David and his dynasty were descendants of Perez. Christ also came through this line (Matthew 1:3-5, 16; Luke 3:23-33). Whatever happened to Zerah and his descendants? Cheated of their birthright, the descendants of Zerah separated from the children of Israel soon after the Exodus. This separation explains why so few references to Zerah appear in God's Word. Some of the children of Zerah went north to Greece. Others went to Troy, near the Dardanelles, which bears the name of Zerah's fifth son, Darda. After thredTroy's fall to the Achaeans (Greeks), a group of Zerahites under the leadership of Brutus migrated to Britain via Malta. They founded "New Troy" in England, which the Romans much later renamed Londinium, now London. Other Zerahites settled down in Ireland after residing for a time in Spain, where they founded the city of Saragossa, literally, the City of Zerah. By the time of David, a princely clan of Zerahites was established as Ireland's royal family, ruling a part of the tribe of Dan, the Tautha de Danann (that is, tribe of Dan) of Irish legend, which had also settled there. Therefore, because of the Zerahite monarchy, the scepter did not depart from Judah (Genesis 49:10) with the dethroning of Zedekiah and the death of his sons." The commentary further explains how the lines of King David and Zerah became intertwined in the history of England, ultimately fulfilling the promise in Melechim Bet (Second Kings) 7:16 that 'the throne' would always be occupied by a descendant of Melech David. This expanded historical view offers a compelling explanation for the scarcity of Zerahite references in the biblical record. While the Peretz line remained central to the biblical narrative, the Zerahites seemed to take a different path—one that nonetheless held prophetic and royal significance because of the work of Eliyahu haNavi. Though largely hidden from the surface of Scripture, their legacy continues to echo through ancient migrations, foundational cities, and legendary dynasties. That said, I'm also aware of the claims made by various nations—including Israel, America, African countries, and those in the Middle East—regarding the fulfillment of these events through their own histories, including prophecies concerning the coming of a black Elijah and Messiah. However, unless one is willing to overlook the unparalleled influence and dominance of the British Empire in shaping world history, such claims lack grounding. The modern world has largely been molded in the image cast by the British monarchy. Yet the lineage of Zerah did not remain confined to England; his descendants migrated abroad, including to the islands of the South Seas. There, another powerful prophecy speaks: *"They shall lift up their voice, they shall sing for the majesty of YHWH; they shall cry aloud from the sea. Therefore glorify YHWH in the east, the name of YHWH Elohim of Yisrael in the islands of the sea. From the farthest parts of the Earth we have heard singing, even glory to the Righteous One..."* Yeshayahu (Isaiah) 24:14–16.2.