

[illegible]

תלמידי תורה

B”H



global.ynontalmideitorah.com

As in our Siddur, where the prayers are arranged so that, from beginning to end, we are slowly ascending... this book, written from one Jew to another, is no different!

In this little book, my dearest reader, you will find answers to some of the most difficult and exalted questions you have ever asked in your life about the Mashiach and the two roles assigned to him. Through the two names revealed by our sages—Mashiach ben Yosef and Mashiach ben David—you will see the functions he is to fulfill in light of the stories in the Tanakh, which allow us to understand, clearly and effectively, the answers we have sought to quench our hunger and thirst concerning the Mashiach and all the promises that await us after his revelation!

The book shows—through Jewish wisdom and the Tanakh—the connection between these two roles and names given to him and one of the names mentioned by our tzadikim: Ynon!!

This book is like a treasure map: if you want to reach what is most precious, you must dig

all the way to the end. Then you will be able to taste the fruit of the Tree of Life!

Are you hungry?

Then devour it!!

What is Tanakh?

The Scriptures are a compass for all our ways, lighting them up like a lamp in the darkness. It is no wonder that the first five books are called the Torah, for that is their purpose: just as a lamp lights up a dark room, my prayer is that this book, and the chapters of the Tanakh included in it, will feed your body with spiritual manna and open your understanding to the blessings that G-d has prepared for your soul and your vessel.

Avodah Zarah is worshiping statues and images, without a doubt!!

But when Adam and Eve, who walked with G-d in the Garden of Eden (to walk with G-d is to keep His law), were seduced by the serpent—who first influenced Eve, and Eve in turn influenced Adam—and they ate the

forbidden fruit, even though G-d had commanded them not to eat from it, the first idolatry in the world took place. For instead of following the will of G-d, they followed the serpent!!

Every time our desires, thoughts, decisions, and actions oppose the will of G-d, His commandments, and the teachings of Scripture, this too is a form of Avodah Zarah in the eyes of G-d. Just as idolatry is serving other gods, every time we transgress G-d's mitzvot in order to do our own will, we are—albeit unconsciously—committing this very act.

How do we know this?

We recite it every day in a passage of the “Shema Yisrael”:

“Beware for yourselves, lest your heart be deceived and you turn aside and serve other gods and bow down to them, lest the wrath of the Eternal be kindled against you.”

This passage teaches us that whenever we turn our hearts away from the will of G-d, we

are committing Avodah Zarah, because we are placing our will above G-d's will.

In other words, if, for example, G-d guides us on a specific matter in the Scriptures, and we interpret it according to our own perspective, or we keep the commandments according to human interpretations—however sincere and pure-hearted the interpreter may have been, and however pious his approach—if that interpretation does not align with the original intent of G-d as revealed by the Ruach HaKodesh to the servants and prophets described in the Tanakh, then, even if the interpretation was offered with a pure heart, we are doing precisely what HaShem warned us about in the passage of the Shema Yisrael that we have just read.

Our sages have taught us for so many generations, and their teachings have been preserved among our people as great pearls that have enriched and profoundly shaped our Jewish culture and traditions, have they not?

Am Yisrael has delved and immersed itself in the deepest studies of the Talmud, Tanya,

Shulchan Aruch, Zohar, Kabbalah—and all of this is excellent!

However, as profound as these works are, and although they demand hours, days, weeks, months, and years of dedication, we may suddenly realize, at the end of our lives, that we have not explored with the same depth and devotion all the prophecies of the Tanakh concerning the Mashiach.

This book will help you redeem that lost time. In its pages you will discover—if not all, then at least the main—prophecies that, supported by historical evidence, testify to Mashiach ben Yosef and Mashiach ben David, as mentioned and foretold by our tzadikim. And the very same Ruach (Spirit of HaShem) that guided the tzadikim to reveal these prophecies to us also guided the prophets throughout the Tanakh.

That is why all the information from these prophecies cited by our sages, together with the prophecies of the Tanakh, fits together so perfectly. You will be able to verify this with your own eyes as you read to the end of this small yet truly great book. If you persevere

until the last page, it will serve you as HaShem's compass, leading you to the fruits of the Tree of Life.

All human beings are descendants of Adam and Chavah (Eve). That is why we carry within us the seed of the evil inclination that the serpent planted in our hearts when it succeeded in its wicked plan: persuading Adam and Chavah not only to desire but also to eat what G-d had forbidden.

In this way, the serpent implanted in the human heart—our spiritual DNA—the seed of the yetzer hara, the evil inclination.

When Adam and Chavah ate from the fruit of the Tree of the Knowledge of Good and Evil, they in effect worshipped other gods. For they not only turned their hearts from obedience to disobedience; they also chose to listen to and obey the serpent's voice instead of the voice of the Holy One, blessed be He.

What do we learn from this?

That every time we disobey G-d, we are committing the same sin that Adam and

Chavah committed. Therefore, every time we disobey G-d, we fall into Avodah Zarah—and this is exactly what we recite and are warned against every day in the Shema.

After Adam and Chavah sinned against G-d, they could no longer walk before Him as they had before, because they had become impure through sin. Since G-d is thrice holy, no sin and no sinner can stand in His presence. Thus, death was decreed as the wage of sin, and humanity's expulsion from the Garden of Eden became the direct consequence of disobedience—that is, the consequence of Avodah Zarah.

Precisely because of all this, we must long to know the truth according to the heart of G-d, so that we may understand the Scriptures and the prophecies in line with His will and not turn our hearts away from Him. For in our heart there is a door, and just as a closed door blocks the entry of light into a dark room with no lamp, so it is with a person who does not open the door of his heart to the Truth.

When Adam and Chavah—our representatives—were expelled from Gan

Eden (Paradise), that door was shut, and the understanding of prophecy became obscured. Therefore, we must open it if we wish to behold the highest and most sublime mysteries of prophecy.

Because we are heirs to the consequences of their disobedience, opening the door of our heart is the key to opening the door to our redemption.

If we want to be like our sages, we must also be willing to listen to our prophets. The same Spirit that revealed to the sages the prophecy of Mashiach ben Yosef and Mashiach ben David also revealed to the prophets all the instructions on how to recognize who this Mashiach is, in our generation, through the prophecies of the Tanakh.

If you desire to become like our tzadikim and a true expert in the Tanakh, you must rely on the Ruach HaKodesh for understanding. He is the greatest of all teachers of Scripture, the One who enables you to unearth the deepest and most precious treasures in both the Torah and the Nevi'im (Tanakh). It was He who taught the sages about the two "faces" of the

Mashiach, and it is this same Ruach (Spirit of HaShem) who has taught me everything you have read and will yet read in this booklet. That is why everything fits together so perfectly—I am merely an instrument; a vessel being filled by the Breath of Life.

And even though we have indeed received many pearls from our sages and rabbis, there is still so much awaiting us in the Tanakh. I am not wise by my own merit. I too once kept the door closed. But when I opened it, I began to taste from this inexhaustible source of knowledge and wisdom, learning the depths of the Tanakh directly from the Source of Living Waters—the Ruach HaKodesh. Through this book, I will share these delights with you.

If you follow this counsel, this precious book will become for your soul and your heart like a spring of Living Waters that will flow for all eternity, making your land fruitful and filled with vines.

G-d prepared in advance the coming of the One who would redeem us from the sin brought about through Adam and Chavah's

disobedience. We see this already in Bereshit (Genesis) 3:15, where G-d promises the offspring of the woman—that is, the Mashiach—who would crush the head of the serpent, the adversary:

Bereshit 3:15

“I will put enmity between you and the woman, and between your offspring and her seed; he will crush your head, and you will strike his heel.”

Because we have been poisoned by sin, which has clouded our spiritual vision, we can only be healed from sin when we place our faith in the promise of the One who would crush the serpent’s head—the Mashiach.

Just as the serpent brought sin into the world through its venom—deception, lies, and the distortion of truth—the serpent’s bite, that is, its evil counsel which led Adam and Chavah to sin against G-d instead of obeying Him, now requires an antidote for healing. This antidote restores us to being listeners and

doers, obedient once again—when we apply it to our hearts.

This is what Yeshayahu (Isaiah) 53 comes to teach us: how the promise given through the Mashiach would be fulfilled so that we might become obedient in all things.

Yeshayahu 53:4

“Surely he took up our infirmities and carried our sorrows.”

For when the Mashiach crushed the serpent’s head by taking upon himself our infirmities and our sorrows—healing the wounds caused by the serpent—he also dealt with disobedience itself. Sin was the consequence of that wound, and the wound was the acceptance, by Adam and Chavah, of the serpent’s word in place of G-d’s word. This has resulted in all who are born after Adam and Chavah coming into the world with an inclination toward evil, in urgent need of the Mashiach’s antidote.

Once the Mashiach heals this wound, we are again able to live in obedience, as humanity

did before Adam and Chavah transgressed against G-d.

In the following verse, G-d reveals to us how the Mashiach would crush the serpent's head:

Yeshayahu 53:5

“But he was pierced for our transgressions, he was crushed for our iniquities; the punishment that brought us peace was upon him, and by his wounds we are healed.”

Is this healing process not the same as what the kohanim (priests), descendants of Aharon, did with the korbanot (sacrifices) to purify the sins of our people?

That is, the pure, spotless, and perfect animal (without blemish) that was offered in place of the sins of the congregation of Israel.

The sacrifice of pure and perfect animals—and the perfection and purity they were required to have—pointed to the holiness, purity, and perfection that our Mashiach would need to fulfill his role.

G-d used countless events and passages in the Tanakh to direct us toward this very promise.

In the same way, many of us are still waiting for the coming of the Mashiach...

And why are we still waiting? Why has he not yet revealed himself?

Soon I will show you numerous prophecies in the Tanakh that describe with precision the characteristics of the Mashiach and all that he must fulfill. Read to the end, and you will be able to answer this question for yourself.

The tzadikim teaches that Mashiach will first come as Mashiach ben Yosef (the suffering servant) and only afterward as Mashiach ben David (the king who will reign). And if you pay attention, you will see that in saying this they gave the precise interpretation of this prophecy.

They served the Highest G-d to transmit to us this precious prophecy, which clearly describes the two comings of the Mashiach and their respective characteristics: first as

ben Yosef (suffering servant) and then as ben David (King over all the earth).

Notice that the order they give to this prophecy is neither random nor accidental.

There is a reason for all of this—why we first see the suffering servant and only afterward the king.

Many among our people expect first the king, the one who will rule. And for that reason, when we read the prophecies, we cannot grasp their true meaning or recognize the true face of our Mashiach in them.

If we truly understand what the tzadikim meant when they declared that first the Mashiach must come as a suffering servant and only then as King to reign, it becomes much easier to absorb what G-d wanted to communicate to us in coded form, both through the sages and through the Holy Scriptures.

Now then, what is a suffering servant?

Is it someone who, in the eyes of people,
always appears to be winning?

Is it someone whom men recognize as a great
doctor of the Law?

Is it someone whom people naturally respect
and love?

No. Quite the opposite, as we read in this
verse from Yeshayahu:

Yeshayahu 53:3

*“He was despised and rejected by men; a
man of sorrows, and familiar with suffering;
like one from whom men hide their faces he
was despised, and we esteemed him not.”*

A suffering servant is, therefore, someone
like Yosef in Egypt: falsely accused, tempted
by the Egyptian’s wife, thrown into prison
despite being innocent; accused of things he
supposedly did but never did. This is the
suffering servant—one who, despite all
suffering and all accusations, remains
faithful and obedient to the end because he
loves G-d above all else.

Thus, when we contemplate the figure of Yosef, who represents the suffering servant, we begin to understand the purpose of the first coming of the Mashiach.

The first coming of the Mashiach is not that of a reigning king who would initially appear as a victor in the eyes of the Jewish people. In their eyes, he would come as a loser.

Yet in G-d's eyes, precisely by appearing as a loser before his people and by being despised by them, he would be fulfilling one of the most important prophecies.

For ben Yosef is the humble servant who, even humbling himself and being humiliated amid great suffering, rejected and sold by his own brothers, remains obedient to HaKadosh Baruch Hu (the Holy One, blessed be He):

Yeshayahu 53:3

“He was despised and rejected by men; a man of sorrows, and familiar with suffering; like one from whom men hide their faces he was despised, and we esteemed him not.”

What did G-d want to tell us when, through the tzadikim, He gave us the prophecy that the Mashiach must first come as ben Yosef?

That in human eyes would the Mashiach be a great king and warrior who would fight and deliver his people from the oppression of their enemies?

Of course not. That is the image of Mashiach ben David in his second coming.

Why in the second?

Because the sages conveyed in this prophecy a specific order:

First, Mashiach ben Yosef must be revealed, and only afterward Mashiach ben David.

So if you value what the tzadikim teaches, you must believe this as well.

Therefore, we understand that before coming as King to take vengeance on His enemies and free His people from those who oppressed them physically, He first came to

free His people from sin—that is, from those who oppressed them spiritually.

This was exactly G-d's promise in Bereshit 3:15:

That through the Mashiach, by crushing the serpent's head (putting to death the “side effect” of sin produced in us), we would be healed of the greatest illness we have ever suffered: the sickness of disobedience caused by the serpent's “bite” in Gan Eden.

Here is the cure:

Yeshayahu 53:4

“Surely he took up our infirmities and carried our sorrows; yet we considered him stricken by G-d, smitten by him, and afflicted.”

Therefore, we needed our Mashiach to fulfill this promise of G-d so that, once healed from the serpent's “bite” in Eden (that moment when the serpent, in its craftiness, made Adam and Chavah sin against G-d by stirring in them the desire for what He had forbidden), we could once again walk with

G-d (for we had been expelled), and once again clearly hear G-d instead of the serpent—thus restoring in our hearts the place where G-d is once more the center, the focus, the object of our attention, and the motivation behind our lives and our choices.

Why do you think HaShem warned us about this in the Shema Yisrael, if G-d were already the center of our heart?

HaShem desires to be the center in our hearts, but it is up to us to overcome the yetzer hara (the evil inclination) to fulfill His will.

This is why G-d instructed, commanded, and taught Moshe, Aharon, and their descendants about the office of the priests, the High Priest, and the korbanot. These three elements both taught about and pointed toward the Mashiach and his functions in his first coming as ben Yosef.

As we said at the beginning of this book, the Tanakh is like a compass that guides us along the path of righteousness—not according to human piety and interpretations, but according to the will of G-d.

And because the Tanakh is a true account, G-d used it to show us how the Mashiach would come and save us from our sins. The “compass needle” points to Yinon, which, according to the sages, is one of the names of the Mashiach—and they are right. I will prove this later in this book.

In the same way that G-d instructed Moshe to intercede so that the bronze serpent might heal the wounds of the people of Israel that were caused by the serpents in the wilderness, so the Mashiach has the role of healing our sins and being the bridge that brings us back to G-d (since, as a consequence of the disobedience of our parents, Adam and Chavah, we were expelled from His Shechinah), just as the kohanim and the korbanot once did—for through the blood we were purified, and this allowed us to walk before HaShem.

When Adam and Chavah transgressed the only command that G-d had given them—not to eat from the fruit of the Tree of the Knowledge of Good and Evil—we, as their seed and descendants, inherited the

consequences in our souls: the “weed” planted by the serpent alongside disobedience. Because of this, even though we are chosen people, we are born with this seed that makes obedience difficult for us. By choosing to eat from the fruit that had been forbidden, we ended up being poisoned by the serpent, and that often keeps us from seeing and choosing the Truth.

Or do you think the Jewish people never sin and always manage to see and choose the truth?

The Mashiach is the bridge that connects us to G-d and, therefore, the Mashiach connects us to the Truth.

Just as the Mashiach is the bridge that connects us to G-d and thus to the Truth, the kohanim were the bridge between the people of Israel and G-d, and the korbanot were the bridge between the sin of the Jewish people and G-d, to purify them—for G-d is holy, and there is no way for us to draw near to Him without first being purified from all our sins.

The korbanot (sacrifices), the High Priest, and the kohanim (priests) all point simultaneously to the roles of our Mashiach with regard to the covenant with the house of Israel and with the goyim (for they, too, need to be redeemed from their sins), in order to carry out our defense before G-d as our advocate.

HaShem prepared an entire map, and when you put together all the pieces of this great puzzle, it becomes clear—yet we can only truly understand it when we open our hearts to this Truth.

So, open the door of your heart, that the light of this Truth may enter your soul. Then the shutters of your eyes, once opened, will be able to receive the Light of these revelations, and you will not only see the Tree of Life, but now that you see it, you will also be able to eat from it and from its fruits.

Returning to what our sages said about our Mashiach:

Mashiach ben Yosef is the suffering aspect of Mashiach. For just as Yosef, son of Israel

(Yaakov), was betrayed and abandoned by his brothers, thrown into a pit to die and then sold and handed over to a pagan people (the Egyptians), falsely accused and imprisoned without having committed any crime, and afterward became governor of Egypt (a symbol of royalty), so too in the history of our people there was One with these very same characteristics:

He was betrayed, abandoned, and sold by his brothers to a pagan people; he was accused and condemned without ever having committed any crime; and after suffering all of this, he began to reign, because he was the One whom the prophecies had promised—the suffering servant—so that he might then become King, just as Yosef suffered and then ruled.

Nothing we see in the Scriptures is by chance.

These stories are real, but orchestrated by G-d, because He had a purpose:

To teach us, through true parables and the “codes” contained in them, details that clearly point to our Mashiach.

Because not only did the Mashiach suffer greatly, but all the historical data, details, and characteristics in Yosef’s story—and all the prophecies in the Tanakh—point and connect perfectly with those of our Mashiach as reported by our sages.

If the Mashiach had not suffered and sacrificed himself in our place, he could not come in our generation as “Mashiach ben David” (King). But by the Chessed (Mercy) of G-d, he will come, for he has already fulfilled the role of “Mashiach ben Yosef,” the suffering servant.

When we read the prophecies in the Tanakh about the kind of death, rejection, and suffering that the Mashiach would have to endure, we clearly understand why those who have not yet read these prophecies—such as the following, for example—

Tehilim 22:16

“Dogs surround me; a pack of villains encircles me; they pierce my hands and my feet.”

And the following:

Yeshayahu 53:5

“But he was pierced for our transgressions, he was crushed for our iniquities; the punishment that brought us peace was on him, and by his wounds we are healed.”

Because killing and nailing the hands and feet of the Mashiach appears, at first glance, to be a defeat and not a heroic or powerful act—but rather something shameful in the eyes of our people—this has made it difficult for them to recognize the face of our Mashiach.

Yet after you have read this entire booklet, it will become evident.

So, when we open the prophecies of the Tanakh, we see that although the death of the Mashiach was terrible and humiliating, it was

necessary for the prophecy concerning the redemption of our people to be fulfilled.

If you read Tehilim 72:17 in Hebrew, you can discern the name *Yinon*, which is one of the names of the Mashiach mentioned even by our sages.

And in this psalm, you will notice that the text describes the glory of the Mashiach before both the Jews and the goyim:

Tehilim 72:17

“May his name endure forever; may it continue as long as the sun shines; may all nations be blessed through him and call him blessed.”

And perhaps you have already seen on the internet or even stood at the Western Wall in Yerushalayim among thousands of Jews gathered, crying out and singing that they believe in the coming of the Mashiach.

Isn't it the most beautiful and moving scene to see and hear?

Now imagine all our people crying out in the very presence of our Mashiach, in this very generation—the generation in which we will witness the second coming of the Mashiach—each one shouting and singing before him. How much more enchanting, pleasant, and majestic will that be?

Just as Yosef told his brothers and his parents that they would all bow down before him because G-d had given him a revelation in a dream—and his own family did not believe him but instead became angry with their brother—

Exactly the same thing happened when the Mashiach was born. Many from among the people of Israel, his brothers, did not believe in him. On the contrary, they rejected him, hated him, abandoned him, spat on him, and even “sold” him to a pagan people in ancient times, just as happened with Yosef.

And just as Yosef’s brothers did not recognize him when they came into the land of Egypt seeking food—because he was dressed in Egyptian clothing—so too the Mashiach, although Jewish, was rejected by

our people because they did not recognize him under the “Catholic clothing,” for Jewish customs and traditions were lost over time as more goyim believed in the Messiah than Jews.

For this reason, it has become so difficult for our people to draw near to Yeshua. However, just as HaShem did not despise Yosef, despite his brothers despising him and envying him because of his dream, so too He did not despise the Mashiach but remained faithful to His promises and to the authority He had given His servant, Mashiach ben Yosef, to the very end—repeating Yosef’s story through the Mashiach.

Many from our people rejected the Mashiach, but G-d did not despise him—on the contrary.

HaShem sent dreams and visions to the prophets that the Mashiach would be born of a virgin, so that we would know who our Mashiach would be. See:

Yeshayahu 7:14

“Therefore, the Lord himself will give you a sign: Behold, the virgin shall conceive and bear a son and shall call his name Immanuel.”

And also that through this child, as he grew and reached maturity, the messianic prophecy would be fulfilled in him, showing that the eternal government would rest upon his shoulders. See:

Yeshayahu 9:6

“For unto us a child is born, unto us a son is given; and the government shall be upon his shoulder; and his name shall be called Wonderful Counselor, Mighty God, Everlasting Father, Prince of Peace.”

And Tehilim 45:7:

“You love righteousness and hate wickedness; therefore God, your God, has anointed you with the oil of gladness beyond your companions.”

These are titles of authority given to him by HaShem, exactly as Yosef had dreamed it

would be—and that because of this authority, his parents, his brothers, and even the stars would bow down before him.

And were they not astonished at Yosef?

But our people will be even more shocked when, in our generation, they no longer see the suffering servant—the one they called a loser—but now Mashiach ben David, the King, coming to devour those who rejected him:

Tehilim 2:10–12

“Now therefore, O kings, be wise; be warned, O rulers of the earth. Serve the Lord with fear, and rejoice with trembling. Kiss the Son, lest he be angry, and you perish in the way, for his wrath is quickly kindled. Blessed are all who take refuge in him.”

Zecharyah 12:10–11

“And I will pour out on the house of David and the inhabitants of Jerusalem a spirit of grace and pleas for mercy, so that when they look on me, on him whom they have pierced,

they shall mourn for him, as one mourns for an only child, and weep bitterly over him, as one weeps over a firstborn. On that day the mourning in Jerusalem will be as great as the mourning for Hadad-rimmon in the plain of Megiddo.”

For that suffering servant pointed to the manifestation of the second coming of the Mashiach, as the son of David, when he will then come as King and Judge—and this time is not far off (about 3–4 years on average).

Even after the desire and attempt to murder their brother Yosef, and after so many sufferings and humiliations, Yosef reigned over all the land of Egypt, because he overcame every test and temptation.

You must have noticed, from the prophecies and from Yosef’s story, that HaShem was pointing us to Yeshua. After all, he was the only one born of a virgin, and our people have tried to alter this historical fact by incorrectly translating the Hebrew word that designates a virgin, claiming it refers merely to a young woman—a grave transgression, because G-d forbids us to change or distort

either the word itself or its translation and meaning. And although not all, many Jews tried to put him to death, believing they were condemning an ordinary man and not the One whom HaShem Himself sent to heal the very wound that makes us reject our Mashiach to this day.

I believe you are now beginning to realize that, even though we are G-d's chosen people, we too need this antidote to heal our blurred vision so that we can truly see the face of the Mashiach in our prophecies.

All those who rejected him in the past—and who still reject him today—are guilty of the same sins as those who tried to kill him, and also of the sins of those who “spiritually kill” people who might believe in the Mashiach were it not for their interpretations and translations designed to conceal our cure: the Mashiach.

Yosef, who was despised by his family, became a prince in Egypt. The same happened with the Mashiach. For although not all Jews believed, many did (and I, together with thousands of Jews in Israel and

around the world, am irrefutable proof of this). Today there are thousands of Messianic Jews worldwide, which means you will never be alone.

We are not goyim disguised as Jews; we are men and women with Jewish fathers and mothers, Jewish families, Jewish traditions—some more traditional, some more religious, others hilonim (secular), just as in Israel and throughout the world—but all of us Jews.

Believing in Yeshua does not make us less Jewish—on the contrary.

I would say this is how we become complete Jews, because now we believe in the Mashiach spoken of throughout the Tanakh.

When Yosef was sold into Egypt, this points to paganism and, in a certain sense, also to the Catholic Church. So, when the Jewish Mashiach was more readily received by the goyim than by the Jews, our Mashiach lost his Jewish “appearance” in their eyes, which led our people not to be drawn to him, but to reject him—just like Yosef’s brothers.

After selling him into Egypt, when they later traveled there in search of food, they did not recognize him, because he was dressed in pagan clothing. In the same way, because the goyim believed in the Jewish Mashiach, he “put on” a garment that our people could no longer recognize.

Customs changed among the Gentiles—but not the Scriptures, which are Jewish.

For one of the mitzvot is that we may not add to or subtract from anything in the Tanakh—not even a single letter.

G-d chose Jews after His own heart so that, when we believe in the Mashiach, we might clothe him with the proper traditions, garments, and customs—that is, Jewish ones. In this way, the people of Israel will feel at ease drawing near to the Mashiach, because they will recognize their brother Yosef when he is dressed as one of our own.

This is why Messianic Judaism exists today: it is the work of HaShem’s hands, to restore not only the Jewish roots and traditions that were lost over time as the goyim received

him, but also to bring back the prodigal son—that is, Israel.

Many rabbis, not only in Israel but around the world—and not only rabbis, but also Jewish scholars and traditionalists—have been raised up by G-d to demonstrate in practice that Jews, whether orthodox or not, need not fear drawing near to Yeshua. On the contrary: Yeshua never came to deny Judaism, never came to deny Jewish roots, and never came to abolish the Torah, as he himself said:

Matityahu 5:17

“Do not think that I have come to abolish the Law or the Prophets; I have not come to abolish them but to fulfill them.”

Is the Torah of Moshe, and all the 613 mitzvot, for the goyim?

Are the prophets goyim?

No. Both the Torah of Moshe and all the prophets are Jewish.

So when Yeshua says that he came to fulfill and not to abolish, he is declaring loud and clear:

“I am Jewish! And because I am Jewish, I fulfill all the Torah of Moshe and all the mitzvot!”

Therefore, there is nothing more Jewish than believing in Yeshua.

In fact, when we deny Yeshua, we are keeping the mitzvot only partially, because when all the prophecies and all the Scriptures point to and describe Yeshua as the fulfillment of all the Torah and the Nevi'im...

And since he is the Mashiach, the One whom G-d sent to redeem His people from sin, by rejecting Yeshua we are not only rejecting him, but also rejecting what he came to give us that is most precious: the redemption of our souls from Sheol (Hell).

Why do you think his name is Yeshua?

Because in Hebrew it means salvation.

And when we remove the letter ׃ (ayin) from Yeshua, we remove “yeshuah”—salvation—from ourselves, because we are rejecting the One whom G-d sent to save us from Sheol.

And since Yeshua is the One whom G-d appointed to save your soul, what do you think will happen to you if you reject this tremendous gift of Chessed (Mercy)?

Understand that the Mashiach said he came for the Jews.

****If the Good News were of Gentile origin, do you think the Mashiach would have said the following to the Samaritan woman:**

Yochanan 4:22

“You worship what you do not know; we worship what we know, for salvation is from the Jews.”

G-d knew everything from the beginning, even before creation itself—that our people, the Jewish people, would find it very difficult to accept the Mashiach as their Redeemer.

So HaShem made it unmistakably clear. In addition to the numerous proofs that describe in detail everything Yeshua fulfilled according to the prophecies in the Tanakh, He gave two more irrefutable and undeniable proofs to leave His signature that He was indeed speaking about Yeshua.

And this proof is given through Kabbalah (Gematria).

That is why G-d created this *Chochma* (wisdom): to teach us the Truth so that, after presenting all the facts, through this “science”—like a king who stamps a decree as approved and ready to be carried out—you might finally stop trying to refute and instead accept with an open heart the Truth that G-d has sent you through His Chessed: the decree of salvation.

Every Jew knows—as the Tzadikim have taught—that Ynon is one of the names of the Mashiach mentioned in Tehilim 72:17.

When we calculate the Gematria of the names “Yinon” and “Yeshua”, we see that

they have the same value, which is 8. It is not by chance that G-d allowed the first letter to be “Yod”; He did this intentionally to point to the Mashiach!

Gematria of the names:

ינון

$$50 = \text{נ} \quad 6 = \text{ו} \quad 50 = \text{נ} \quad 10 = \text{י}$$

$$10 + 50 + 6 + 50 = 116 \rightarrow 1 + 1 + 6 = 8$$

ישוע

$$70 = \text{ע} \quad 6 = \text{ו} \quad 300 = \text{ש} \quad 10 = \text{י}$$

$$10 + 300 + 6 + 70 = 386 \rightarrow 3 + 8 + 6 = 17 \rightarrow 1 + 7 = 8$$

The revelation I will now share is very strong, so prepare your heart.

The name *Yeshua* is contained within the sacred Name of HaShem, and I will prove it to you through Kabbalah:

$$5 = \text{ה} \quad 6 = \text{ו} \quad 5 = \text{ה} \quad 10 = \text{י}$$

$$10 + 5 + 6 + 5 = 26 = ?$$

The number of the Mashiach!!

8!!

And since the word מֶלֶךְ (“Melech”, king) points to the reign of men, we need to place the article הַ (“the”) first to show that we are speaking of a higher royalty. So when we do the Gematria of הַמֶּלֶךְ (“HaMelech”, The King), it points both to the SACRED NAME of G-d and to Yeshua. See:

$$500 = הָ \quad 30 = ל' \quad 40 = מ' \quad 5 = ה$$

$$5 + 40 + 30 + 500 = 575 \rightarrow 17 \rightarrow 1 + 7 = 8$$

And both THE SACRED NAME יהוה, blessed be He:

$$5 = ה \quad 6 = ו' \quad 5 = ה \quad 10 = י$$

$$10 + 5 + 6 + 5 = 26 = 8$$

and the Name of the Mashiach, ישוע:

$$70 = \text{ע} \quad 6 = \text{ו} \quad 300 = \text{ש} \quad 10 = \text{י}$$

$$10 + 300 + 6 + 70 = 386 \rightarrow 3 + 8 + 6 = 17 \rightarrow 1 + 7 = 8$$

show that G-d established and gave the crown to the Mashiach:

כתר (“keter”, crown)

$$200 = \text{ר} \quad 400 = \text{ת} \quad 20 = \text{כ}$$

$$20 + 400 + 200 = 620 \rightarrow 6 + 2 + 0 = 8$$

G-d is the creator of the programming language of this “program” called life; and He designed it in such a way that, even when someone tries to destroy the program with the virus of heresy—hiding the truth about ישוע or trying to remove letters, despising his crown (that is, his authority)—the light of the HOLY ONE, BLESSED BE HE, still shines through His Anointed!

And why does the light of HaShem shine through ישוע even when we remove letters?

What is the value of the letter י (“Yod”)?

10 is the answer!

What is the number required for our
“minyanim” in the synagogues?

10 is the answer!

Because 10 is the number of fullness, 10 is the number of HaShem; and if 10 is the number of HaShem’s Name, then when we try to demean the name יְשׁוּעַ to יְשׁוּ, as many of our people do, we still arrive at the number 10:

יְשׁוּ

$6 = \text{י}$ $300 = \text{ש}$ $10 = \text{י}$

$10 + 300 + 6 = 316 \rightarrow 3 + 1 + 6 = 10$

It is as if G-d were saying:

“My children, you may try to despise the One I sent, but he carries My signature, so there is no point in trying to devalue him, because even in the last letter it will always be proven

that the name of ישוע is contained within the Name of HaShem!”

So far, we have spoken about the first coming of the Mashiach as Ben Yosef, the suffering servant. Now we will speak about the second coming of the Mashiach, Ben David, king over all the earth.

It is no coincidence that on June 13, 2025, when the “tzavá” (our army of Israel) named the operation against our enemy Iran:

“The Rise of the Lion.”

G-d used the army of Israel to signal the imminent rise of the Mashiach, who will no longer come as a sacrificial lamb, but as a devouring lion, to consume all those who despised him.

First, he came to bring reconciliation through his sacrifice, as it is written in

Yeshayahu 53:5:

*“But he was pierced for our transgressions
and crushed for our iniquities; the*

punishment that brought us peace was upon him, and by his wounds we are healed.”

And now, as a lion—that is, as a king—he will come to execute judgment, devouring all those who rejected him as their Mashiach!!

Zechariah 12:10–11

“And I will pour on the house of David and on the inhabitants of Jerusalem the spirit of grace and supplication; they will look on me, the one they have pierced, and they will mourn for him as one mourns for an only child and grieve bitterly for him as one grieves for a firstborn. In that day there will be great mourning in Jerusalem, like the mourning of Hadad Rimmon in the plain of Megiddo.”

Many of our people sincerely long for the coming of the Mashiach, but if they understood what will come upon them for having rejected him, they would certainly believe!

You, my beloved brother (or sister), do you truly long for the coming of the Mashiach?

If so, read the passage below and reflect once more:

Amos 5:18–20

“Woe to you who desire the day of the Lord! Why would you have the day of the Lord? It is darkness, and not light. As if a man fled from a lion, and a bear met him; or went into the house and leaned his hand against the wall, and a serpent bit him. Is not the day of the Lord darkness, and not light, and gloom with no brightness in it?”

Can we decide what the Scriptures should teach us, or select only what pleases us?

Yeshayahu 45:9

“Woe to him who strives with his Maker, an earthen vessel among the vessels of earth! Does the clay say to him who forms it, ‘What are you making?’”

Or, in other words:

“Does the clay say to him who forms it, Who is this Mashiach you have sent us?”

Even if we are lost in a forest and have a compass in our hands, if we do not know how to use it, it will be useless; we will remain lost and die among wild beasts and from hunger. Do you agree?

In the same way, being Jewish, praying “Shacharit, Mincha, and Arvit” every day,

keeping Shabbat and observing all the festivals will not be as valuable to G-d without His Anointed.

I am not saying that G-d teaches us to abandon Shabbat, the chaguim (Jewish festivals), the mitzvot—certainly not!!

But it is not I; it is G-d Himself who spoke very firmly in His rebuke to our people, saying that He was not pleased with the way the Jews were keeping Shabbat, with how they were observing the laws and His festivals, as we read below:

Amos 5:21–23

“I hate, I despise your feasts, and I take no delight in your solemn assemblies. Even though you offer me burnt offerings and grain offerings, I will not accept them; and the peace offerings of your fattened animals, I will not look upon them. Take away from me the noise of your songs; to the melody of your harps, I will not listen.”

Perhaps you are asking yourself:

“I pray morning, afternoon, and night; I put on “tefillin” in the morning and wear *tzitzit* every day, I keep Shabbat and all the “chaguim” and I try to fulfill the 613 “mitzvot”; how can G-d be angry with me?”

“Even if I do “teshuvah” (repentance) every day, how can I offend G-d?!”

See how satisfied G-d is with us:

Yeshayahu 1:13–16

“Bring no more vain offerings; incense is an abomination to me. New moon and Sabbath and the calling of convocations—I cannot

endure iniquity and solemn assembly. Your new moons and your appointed feasts my soul hates; they have become a burden to me; I am weary of bearing them. When you spread out your hands, I will hide my eyes from you; even though you make many prayers, I will not listen; your hands are full of blood.”

All this, because of the rejection of many of our people toward Yeshua. Just as Yosef’s brothers wanted his death and tried to kill him, we too have been killing him with our rejection.

“How can I offend G-d if I seek to keep all His commandments?”

The answer is simple: if you kept Shabbat with Yeshua, if you kept the festivals with Yeshua, if you fulfilled all the *mitzvot* with Yeshua... then G-d would be very pleased!

Because Yeshua is the fulfillment of everything that was written:

Matityahu 5:17

“Do not think that I have come to abolish the Law or the Prophets; I have not come to abolish them but to fulfill them.”

That is why the return of the Mashiach will be a time of darkness, because as the *Cohen HaGadol* (High Priest) and therefore the bridge between us and G-d to atone for our sins, just as the *kohanim* (priests) stood between the people and G-d, it does not take much wisdom to understand our fate if we reject him, when G-d is HOLY and shows no favoritism!!

We receive salvation only if we open our hearts to the Truth! And the Truth is a person, and his name is Yeshua!

Yochanan 14:6

“Yeshua answered, ‘I am the way, the truth, and the life; no one comes to the Father except through me (priest and sacrifice).’

If we receive salvation only when we open our hearts to the Truth, and Yeshua said that he is the way to the Truth as well as the Truth itself, then if we do not believe in the Truth,

I tell you truly that you will have no share in the Golden Jerusalem that will be established in our generation, but you will be left outside forever!!

No “Kaddish” will help you.

In a few years, many will have Hell as their destination, and few will enter the New Jerusalem, because the majority harden their hearts against the “Ruach HaKodesh” (the Spirit of HaShem), and I hope that you, my dear brother (or sister), are not among them, so that we can soon celebrate together, along with many Jewish brothers and sisters who are in Israel and all over the world and who have already discovered this Truth by opening their hearts, and therefore will be in the eternal Shabbat with G-d and His Mashiach!!

Being Jewish, being a good person, and seeking to keep all the *mitzvot* will not save anyone if you reject the main commandment:

to believe in the Mashiah described throughout the Tanakh (I'm sorry, but I am sure this is not a wise decision).

Therefore, I ask you:

Who can cast us into Sheol—the rabbis, the tzadikim, or G-d?

Who created the laws by which we may enjoy the “Olam Haba” (the world to come)—the rabbis, the tzadikim, or G-d?

Who decides what the truth of the Tanakh is—the rabbis, the tzadikim, or G-d?

Who is great enough to save or condemn a soul to Sheol—the rabbis, the *tzadikim*, or the G-d who inspired and taught the tzadikim and the prophets?

Who has the power to condemn those who do not accept the instructions given by His prophets—the rabbis, the *tzadikim*, or the G-d who inspired these prophets?

Therefore, my dear brother, do not fear what others may say, for this is what the Scriptures declare:

Yermiahu 17:5

“Thus says the Lord: Cursed is the man who trusts in man, who makes flesh his arm, and whose heart turns away from the Lord.”

There is no way to lift our souls from Sheol—nor the souls of our loved ones—by reciting Kaddish after being cast into Sheol!

This is a snare of the adversary to draw us away from the path of Truth, making us think that we can be saved after death.

The only place where our soul can be elevated is in this life, in this world!!

“How do I do this?”

By believing in the Truth!

You may have noticed that I have been capitalizing the word “Truth” because, as I

said, Truth is a person, therefore a proper name!

Perhaps you thought:

“But isn’t it true that Tikkun Olam and tzedakah (good deeds and charitable giving) elevate our soul and our connection with G-d in this life?”

It depends!

If they are done with a pure and sincere heart, yes!

But when we reject the way that G-d has revealed to save us from Sheol—Yeshua (after all, he himself said that he is the way to life...)—then doing good deeds can indeed bring us material blessings!!

But are material riches eternal?

Exactly—our soul is!

Thus, without the Mashiach, riches are like chaff in the wind, because they are fleeting. The greatest wealth we have is walking with

G-d, and to walk with G-d we must keep all His mitzvot!!

By believing in Yeshua, it is as if we had kept all the mitzvot, because from Bereshit (Genesis) to the last chapter of *Divrei Hayamim II (2 Chronicles), all of Scripture points to him!

Therefore, if to walk with G-d we need to keep all the mitzvot, and Yeshua was the fulfillment of them all, then by rejecting him—even if I keep many, or even if I claim to keep them all—the principal one will be missing, and without it no soul can be saved.

So if you want to keep all the mitzvot and be a great tzadik, believe in the Truth, because he is the way to eternal life!

And just as our soul is eternal, so too will be the joy and satisfaction in the world to come when we accept Yeshua in our hearts, because Yeshua is the fulfillment of the promise of “Bereshit 3:15”, the one who crushed the serpent’s head and healed our wounds!!

On the other hand, by closing our hearts to Yeshua, just as by accepting him we will have delights and pleasures that are indescribable and incomparable to anything we have known on this earth—as well as rewards in the *Olam Haba* for those who not only confessed the name of Yeshua HaMashiach, but also strove to bring and send this Truth to our people and to the world—

On the other hand, by denying him we receive suffering, woes, sorrow, despair, anguish, torment, and eternal regret in Sheol, with vivid memories of the past and an agonizing awareness of the present!!

Not repentance like the repentance we can do while alive—*teshuvah* to return to G-d—but eternal remorse, because in Sheol we will remember all the opportunities we had; how G-d used His servants to bring us salvation, but we hardened our hearts, and that is why we ended up in that place of darkness, affliction, and pain—separated from the love of G-d because of disobedience, since once again we preferred the counsel of the serpent to the Voice of G-d!!

In Gehinnom (Hell) there is no longer any room for repentance; the time for repentance is now!

We are not saved by our works, but by our faith, as the Tanakh itself shows:

Habakkuk 2:4-5

“Behold, his soul is proud, it is not right within him; but the righteous shall live by his faith.”

Sin, whose roots go back to Bereshit (Genesis), decreed Sheol (Hell) for all of us. But the good news is that G-d is merciful and has given us the opportunity to enter into a New Covenant with Him (Brit HaChadashah), which gives us the chance to remedy the covenant that was broken in the Garden of Eden by our first parents:

Yermiahu 31:31-32

“Behold, the days are coming, says the Lord, when I will make a new covenant with the house of Israel and with the house of Judah. Not according to the covenant that I made

with their fathers in the day that I took them by the hand to bring them out of the land of Egypt, which covenant they broke, although I was a husband to them, says the Lord.”

When you open your heart to this Truth, you will see this promise fulfilled in your life:

Yechezkel 36:26-27

“I will give you a new heart and put a new spirit within you; I will take the heart of stone out of your flesh and give you a heart of flesh. And I will put My Spirit within you and cause you to walk in My statutes, and you will keep My judgments and do them.”

Do you remember that we recently read that the righteous live by faith?

So, use the guidance that G-d is giving you—together with the “compass” of everything He has already shown you up to this point, and with the prophecies and their fulfillments that you will see below—and choose what your destiny will be in the coming years. For

within at most four years, you will either be in the Golden Jerusalem or in Gehinnom!!

Here is the compass that will guide you along the path you must trust to choose your destiny:

Messianic Prophecies

The Mashiach would be born in Bethlehem

Prophecy in the Tanakh

Michah 5:1

“But you, Bethlehem Ephrathah, though you are little among the thousands of Judah, yet out of you shall come forth to Me the one to be ruler in Israel, whose goings forth are from of old, from everlasting.”

Fulfillment in the Brit HaChadashah

Matityahu 2:1-6

“After Yeshua was born in Bethlehem in Judea, during the time of King Herod, Magi

from the east came to Jerusalem and asked, 'Where is the one who has been born king of the Jews? We saw his star in the east and have come to worship him.' When King Herod heard this, he was disturbed, and all Jerusalem with him. He called together all the chief priests and teachers of the law and asked them where the Mashiach was to be born. 'In Bethlehem in Judea,' they replied, 'for this is what the prophet has written: But you, Bethlehem, in the land of Judah, are by no means least among the rulers of Judah; for out of you will come a ruler who will shepherd my people Israel.'

The Mashiach would be a prophet like Moshe

Prophecy in the Tanakh

Devarim 18:18-19

“I will raise up for them a prophet like you from among their brethren, and will put My words in his mouth, and he shall speak to them all that I command him. And it shall be that whoever will not hear My words, which

he speaks in My name, I will require it of him.”

Fulfillment in the Brit HaChadashah

Yochanan 7:40-41

“On hearing his words, some of the people said, 'Surely this man is the Prophet.' Others said, 'He is the Mashiach.’”

The Mashiach should enter Yerushalaim riding on a donkey

Prophecy in the Tanakh

Zechariah 9:9

“Rejoice greatly, Daughter Zion! Shout, Daughter Jerusalem! See, your king comes to you, righteous and victorious, lowly and riding on a donkey, on a colt, the foal of a donkey.”

Fulfillment in the Brit HaChadashah

Matityahu 21:1-9

“As they approached Jerusalem and came to Bethphage on the Mount of Olives, Yeshua sent two disciples, saying to them, 'Go to the village ahead of you, and at once you will find a donkey tied there, with her colt by her. Untie them and bring them to me. If anyone says anything to you, say that the Lord needs them, and he will send them right away.

' This took place to fulfill what was spoken through the prophet: 'Say to Daughter Zion, See, your king comes to you, gentle and riding on a donkey, and on a colt, the foal of a donkey.'

The disciples went and did as Yeshua had instructed them. They brought the donkey and the colt and placed their cloaks on them for Yeshua to sit on. A very large crowd spread their cloaks on the road, while others cut branches from the trees and spread them on the road. The crowds that went ahead of him and those that followed shouted, 'Hosanna to the Son of David!' 'Blessed is he who comes in the name of the Lord!' 'Hosanna in the highest heaven!'”

The Mashiach should be rejected by his own people

Prophecy in the Tanakh

Yeshayahu 53:1-3

“Who has believed our message and to whom has the arm of the Lord been revealed? He grew up before him like a tender shoot, and like a root out of dry ground. He had no beauty or majesty to attract us to him, nothing in his appearance that we should desire him. He was despised and rejected by mankind, a man of suffering, and familiar with pain. Like one from whom people hide their faces, he was despised, and we held him in low esteem.”

Fulfillment in the Brit HaChadashah

Yochanan 12:37-43

“Even after Yeshua had performed so many signs in their presence, they still would not believe in him. This was to fulfill the word of Yeshayahu the prophet: 'Lord, who has believed our message and to whom has the

arm of the Lord been revealed?' For this reason, they could not believe, because, as Yeshayahu says elsewhere: 'He has blinded their eyes and hardened their hearts, so they can neither see with their eyes, nor understand with their hearts, nor turn—and I would heal them.' Yeshayahu said this because he saw Yeshua's glory and spoke about him. Yet at the same time many even among the leaders believed in him. But because of the Pharisees they would not openly acknowledge their faith for fear they would be put out of the synagogue; for they loved human praise more than praise from God."

The Mashiach would be betrayed by one of his disciples

Prophecy in the Tanakh

Tehilim 41:9

"Even my close friend, someone I trusted, one who shared my bread, has turned against me."

Fulfillment in the Brit HaChadashah

Mark 14:17-20

“When evening came, Yeshua arrived with the Twelve. While they were reclining at the table eating, he said, 'Truly I tell you, one of you will betray me—one who is eating with me.' They were saddened, and one by one they said to him, 'Surely you don't mean me?' 'It is one of the Twelve,' he replied, 'one who dips bread into the bowl with me.'”

The Mashiach would be sold for thirty pieces of silver

Prophecy in the Tanakh

Zechariah 11:12

“I told them, 'If you think it best, give me my pay; but if not, keep it.' So they paid me thirty pieces of silver.”

Fulfillment in the Brit HaChadashah

Matityahu 26:14-15

“Then one of the Twelve—the one called Judas Iscariot—went to the chief priests and asked, 'What are you willing to give me if I deliver him over to you?' So, they counted out for him thirty pieces of silver.”

The Mashiach would remain silent before his accusers

Prophecy in the Tanakh

Yeshayahu 53:7

“He was oppressed and afflicted, yet he did not open his mouth; he was led like a lamb to the slaughter, and as a sheep before its shearers is silent, so he did not open his mouth.”

Fulfillment in the Brit HaChadashah

Matityahu 27:12-14

“When he was accused by the chief priests and the elders, he gave no answer. Then Pilate asked him, 'Don't you hear the testimony they are bringing against you?' But Yeshua made no reply, not even to a single

charge—to the great amazement of the governor.”

The Mashiach would be wounded and beaten

Prophecy in the Tanakh

Yeshayahu 50:6

“I offered my back to those who beat me, my cheeks to those who pulled out my beard; I did not hide my face from mocking and spitting.”

Fulfillment in the Brit HaChadashah

Matityahu 26:67

“Then they spit in his face and struck him with their fists. Others slapped him,”

Matityahu 27:30

“They spit on him, and took the staff and struck him on the head again and again.”

The Mashiach would be mocked

Prophecy in the Tanakh

Tehilim 22:7-8

“All who see me mock me; they hurl insults, shaking their heads. 'He trusts in the Lord,' they say, 'let the Lord rescue him. Let him deliver him, since he delights in him.’”

Fulfillment in the Brit HaChadashah

Matityahu 27:39-43

“Those who passed by hurled insults at him, shaking their heads and saying, 'You who are going to destroy the temple and build it in three days, save yourself! Come down from the cross, if you are the Son of God!' In the same way the chief priests, the teachers of the law and the elders mocked him. 'He saved others,' they said, 'but he can't save himself! He's the king of Israel! Let him come down now from the cross, and we will believe in him. He trusts in God. Let God rescue him now if he wants him, for he said, "I am the Son of God."’”

The Mashiach would die on the cross

Prophecy in the Tanakh

Yeshayahu 53:5

“But he was pierced for our transgressions, he was crushed for our iniquities; the punishment that brought us peace was on him, and by his wounds, we are healed.”

Tehilim 22:17

“Dogs surround me, a pack of villains encircles me; they pierce my hands and my feet.”

Fulfillment in the Brit HaChadashah

Matityahu 27:31

“After they had mocked him, they took off the robe and put his own clothes on him. Then they led him away to crucify him.”

The Mashiach would die with criminals

Prophecy in the Tanakh

Yeshayahu 53:12

“Therefore, I will give him a portion among the great, and he will divide the spoils with the strong, because he poured out his life unto death, and was numbered with the transgressors. For he bore the sin of many and made intercession for the transgressors.”

Fulfillment in the Brit HaChadashah

Matityahu 27:38

“Two rebels were crucified with him, one on his right and one on his left.”

The Mashiach would drink vinegar mixed with gall

Prophecy in the Tanakh

Tehilim 69:21

“They put gall in my food and gave me vinegar for my thirst.”

Fulfillment in the Brit HaChadashah

Yochanan 19:28-30

“Later, knowing that everything had now been finished, and so that Scripture would be fulfilled, Yeshua said, 'I am thirsty.' A jar of wine vinegar was there, so they soaked a sponge in it, put the sponge on a stalk of the hyssop plant, and lifted it to Yeshua's lips. When he had received the drink, Yeshua said, 'It is finished.' With that, he bowed his head and gave up his spirit.”

His enemies would cast lots for his garments

Prophecy in the Tanakh

Tehilim 22:18

“They divide my clothes among them and cast lots for my garment.”

Fulfillment in the Brit HaChadashah

Yochanan 19:23-24

“When the soldiers crucified Yeshua, they took his clothes, dividing them into four shares, one for each of them, with the undergarment remaining. This garment was seamless, woven in one piece from top to bottom. 'Let's not tear it,' they said to one another. 'Let's decide by lot who will get it.' This happened that the scripture might be fulfilled that said: 'They divided my clothes among them and cast lots for my garment.' So, this is what the soldiers did.”

Have you already understood from the Tanakh that G-d tells us we need a greater sacrifice than that of animals, because we are
born impure and in sin?

We need many animals to cover our sins, but the sacrifice of G-d's Anointed One is unique
!and lasts forever

When we read the prophecies in the Tanakh and their fulfillment in the “Brit HaChadashah” (the New Covenant), we understand that Yeshua fulfilled all the
!!prophecies of His first coming

Will the rabbis who deny Yeshua be saved
while rejecting the instructions for salvation
that G-d Himself sent us, if He shows no
?favoritism

What benefit is there in gaining the whole
?world and losing your soul

Choose Yeshua and have your name written
!!in the Book of Life

Tehilim 2:12

*Kiss the Son, lest he be angry, and you “
perish in the way, for his wrath is quickly
kindled. Blessed are all who take refuge in
”!him*

Revelation 6:16–17

They called to the mountains and the rocks, “
‘Fall on us and hide us from the face of him
who sits on the throne and from the wrath of

*the Lamb! For the great day of their wrath
””?has come, and who can withstand it*

Yechezkel 18:9

*If he follows my decrees and faithfully “
keeps my laws, that man is righteous; he will
”.surely live, declares the Sovereign Lord*

Now that you hold the key to the gate of the
!!Tree of Life, you can choose your destiny

Believe in Him, and just as you kiss the Torah
that points to the Mashiach, kiss the Son so
that you will not experience His wrath, as it
!!says in Tehilim, and you will be saved

Therefore, open the door of your heart and
acknowledge, with trembling and faith,
Yeshua as your Mashiach and High Priest,
who, like the lamb and the high priest, gave
His life and interceded for yours so that your
soul might be redeemed from Sheol—for you
!did not deny the Son, but kissed Him

Romans 10:9–11

“If you declare with your mouth, ‘Yeshua is Lord,’ and believe in your heart that God raised him from the dead, you will be saved. For it is with your heart that you believe and are justified, and it is with your mouth that you profess your faith and are saved. As Scripture says, ‘Anyone who believes in him’ will never be put to shame

So, from today you can rejoice, for the One Israel was waiting for has already come and is about to return as King to establish His Kingdom on earth forever, and if you have believed and confessed with a sincere heart, you will be with Him—and with G-d—
.forever

To clear all your doubts, **contact us,**
we are here for you!

global.ynontalmideitorah.com
asktorabbi@ynontalmideitorah.com