

Dare to gaze at the holy
words in the inerrant
Tanakh that place the
whole world in eternal
legal jeopardy.

יַחֲזִיקוּנוּ מִיָּמִים בְּיָוֶם
הַנֶּשֶׁל לִישֵׁי יִקְמֶנּוּ
וְנַחֲיָה לְפָנָיו:

What does Rashi say about Hosea 6:2? He will revive from the two days. He will strengthen us from the retributions which have passed over us from the two sanctuaries that were destroyed.

“In the third day He

will raise us up” has to do with the Messianic era, according to Sanhedrin 97a. We begin the Messianic era in the victorious light of Moshiach’s conquering the kever or grave. We know that Moshiach’s kever is mentioned in two places, Psalm 16:10

where Moshiach's body
will not see corruption,
rotting [שִׁחָתָה] and also
Isaiah 53:9 where
Moshiach's kever
(grave) is mentioned,
but only because our
redemption requires it,
since the innocent
Moshiach is cut off out
of the land of the living

as our asham guilt
offering for our sins.
The hellish curse of the
Torah that was aimed at
our transgressions
(Deut.27:26) fell on
Moshiach as our
temurah substitute
(Isaiah 53:4-5)
scapegoat (Isaiah 53:12;
Lev 16:22 *carrying*

away our sin).

שְׁדַרְךָ מִיִּשְׂדָּה וְעַבְדֵי נֶגוֹ גְבוּרֵי אֱלֹהִים לֹא-שָׁמוּ עֲלֵיךָ [עֲלֵיךָ] מִלְּפָא טַעַם לְאֱלֹהִים
[לְאֱלֹהִים] לֹא פִּלְחִין וּלְצַלְמֵי דְהַבָּא דִּי הִקִּימְתָּ לֹא סְגִדוּ:

Daniel 3:12 “Shadrach,
Meshach, and
Abednego...these men,
O king, have disregarded
thee; they serve
*[pey-lamed-chet, serve
as deity]* not thy g-ds,
nor worship the golden

tzelem (image) which
thou hast set up.”

חִזָּה הָיִיתִי בְּחֻזֵי לַיְלָא וְאָרִוּ עִם-עֵנְנֵי שָׁמַיָא כְּבֵר אֲנָשׁ אֲתָה הוּא
וְעַד-עֲתִיק יוֹמֵיָא מָטָה וּקְדָמוּהִי הַקְרָבוּהִי יָד וְלֵה יְהִיב שְׁלִטֹן וְיִקָּר
וּמְלִכוֹ וְכָל עַמּוּמֵי אַמְיָא וְלִשְׁנֵיָא לֵה יִפְּלָחוּן שְׁלִטָּה שְׁלִטֹן עָלַם
דִּי-לָא יַעֲזִיב וּמְלִכוּתָהּ דִּי-לָא תִתְחַבֵּל:

I was beholding in
visions of the night,
and, hinei, one like a
Bar Enosh (Ben
Adam, i.e., Moshiach)

came with the clouds of
Shomayim (Heaven),
and came to the Atik
Yomin (Ancient of
Days, i.e., Hashem),
and before Him He was
brought. And there was
given Him (Moshiach)
dominion and honor
and sovereignty that all
peoples, Goyim,

tongues, should
pey-lamed-chet (serve,
reverence as deity) Him
(Moshiach, the Bar
Enosh of the Atik
Yomin). His dominion
is an everlasting
dominion, which shall
not pass away, and His
(Messianic) Kingdom

that which shall not be destroyed. (Daniel 7:13-14).

So here we see the Moshiach shall be served as deity but not be an idol and that the whole world will be brought before His Tribunal for judgment.

His personal name is revealed in the Tanakh to the Prophet Zecharyah (Zecharyah 6:11-12) “Yehoshua (Yeshua, Ezra 3:8) hinei Tzemach Shmo.”

R. Joshua ben Levi says (Moshiach's) Name is Tzemach--Jer. Talmud Berachot Chapter 2

Halacha 4.

So the Shofet Kol

HaAretz (Judge of all
the Earth, the Ruler and

Ganzer Velt Moshia

Savior, Genesis 41:57)

is alive (Yosef chai!).

Moreover, his Name

has been revealed. And

whoever calls upon that

Name will be saved. So

now we must confess
our sins and believe on
His Name, for
Moshiach Tzidkeinu is
our only temurah
kaporah. To walk away
from him means we
have no other direction
to go except toward the
eish olam and the
dera'on olam of

Gehinnom.