



MORÈ YISRAEL DOVID BAR AVRAHAM DELLE DONNE

H-YACH MESHCRY EL ZERACH-H SHALOM

ה-יאק מעזהכרי אל זרחה שלום



HOUSE OF AVRAHAM

HOUSE OF PRAYER FOR ALL PEOPLE

THE SIMPLE FAITH IN THE HEART

Trani (BT) – Rome
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ITALY

WHO IS THE HEBREW

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The Fiftieth Gate of the blissful Understanding to open the heart of the beloved flock to the true Light of the Living God in the Great Revelation being written upon the tablets of the heart of the Lost Sheep of the House of Israel, the House of Judah and Benjamin and for all humanity.

Isaiah 49, 5-7

And now, the Lord, Who formed me from the womb as a servant to Him, said to bring Jacob back to Him, and Israel shall be gathered to Him, and I will be honoured in the eyes of the Lord, and my God was my strength. And He said, “It is too light for you to be My servant, to establish the tribes of Jacob and to bring back the besieged of Israel, but I will make you a light of nations, so that My salvation shall be until the end of the earth.” So said the Lord, the Redeemer of Israel, his Holy One, about him who is despised of men, about him whom the nation abhors, about a slave of rulers, “Kings shall see and rise, princes, and they shall prostrate themselves, for the sake of the Lord Who is faithful, the Holy One of Israel, and He chose you.”

Hebrew.

For many an insult, for many a blessing, for many others an enigma.

Where do we find this term for the first time? Abraham, the father, the progenitor, the recognized patriarch of both Jews and Christians and Muslims, was the first to be called that way. But why? For those who do not believe that the Torah was revealed to Moses, there is no point in discussing. For those who firmly believe that the Law is from HaShem, this detail must be understood. Etymologically its root means “to cross, go beyond, pass through”. In the case of Abraham geographically it is said that, coming from Ur, he had crossed the river, he came from beyond the river Euphrates. But we need to understand beyond that. Redemption came to Abraham, it is said, when the kingdoms fought against each other, that is, precisely when the term “Hebrew” appears for the first time in the Torah. So, what is the “river” that Abraham crossed? What then defines him as a “Hebrew”? Avraham is the progenitor, the Patriarch par excellence because Redemption is promised to his descendants, Redemption that he has gone through and for this reason he can be chosen as Patriarch for a multitude of nations.

His example is chosen by HaShem to start being able to spread for men the teaching of the behaviour, the *derech erez* with which one can gain Redemption. To his seed it is prophesied, to all his children, to a multitude of nations.

But Avraham, also at that juncture, is joined by another figure, no less enigmatic and fundamental: the King of Salem (Jerusalem) and Priest of God Most High Melchizedek. In fact, he is the one who blesses HaShem and who blesses Abraham, and he is the one who Abraham recognizes as a Priest and to whom he will give a tenth of everything. There is no Redemption without sanctification, without blessing, without the priestly function. “And Melchizedek brought forth bread and wine”.

Now, let’s go back to today; “Hebrew” Who is he? One could legitimately say: “I am a Jew because I am a descendant of generations and generations of the Tribe of Judah (or Benjamin, or part of Levi). This is historically true. But let’s go into a little more detail. This is to say that not all of Abraham’s descendants are Hebrews, but only a fraction. Let’s see which one, for those who don’t know it. Abraham had Ishmael as his first son. The 12 tribes of the sons of Ishmael descend from Ishmael and today we can say that these, for the most part, are the Arab people and, *latu sensu*, Muslims who not by chance recognize Abraham as their father. Avraham had Isaac and then six other sons from Ketura who gave birth to other populations. Stopping at Isaac he generated Esau and Jacob. Esau is considered the progenitor of numerous people and is generally made to coincide with the galaxy of people and nations that recognize themselves in the various forms of Christianity. Jacob, called Israel, fathered twelve sons for as many tribes, but only two, that of Judah and that of Benjamin with elements of that of Levi, remained after the reign of King Solomon. The other ten are “lost”. Furthermore, all the historical events from the destruction of the first Temple to the present-day Holocaust have thinned out for many reasons even the members of these two surviving tribes. So “Hebrew” according to a definition that has established itself in history, is a remnant of a small part of Abraham’s lineage. Then not a multitude of nations?

It would seem. But we accept this idea, comforted by a long doctrine and which would seem to be based on the Torah itself.

But why the people of Israel?

What is the reason for it in the Divine Design? “Chosen people”, “People of priests”, “People of righteous”, this we find written about the “People of HaShem”, about Hebrews.

The primary function of Israel in the Divine Plan for humanity is to be elected as a “priest”, that is, with the task of teaching other people the ways of the Lord and performing priestly rites for the benefit of humanity. All of this seems to come to completion with the construction and use of the Temple in Jerusalem built by King Solomon; there were performed the rites commanded by HaShem.

All of Israel's service is based on the Temple. Everything that we use to see in the Jewish liturgy today is still based on the Temple.

The entire synagogue rite is nothing but a simulacrum of what took place in the Temple. But today, for two thousand years now, there is no Temple. Rabbis are not priests. Rabbis are only those who, meritoriously studying, have assumed the responsibility to lead the rest of their people.

The Rabbis replaced the sacrifices in the Temple with prayers and penance, they formalized the liturgy according to a transposition of the Temple rites and to the Levites and Cohen (priests, descendants of Aaron) were left nothing but the courtesy of reading first the weekly Torah portion in the synagogues and a little more.

The fact about the priestly function of Israel is not that it is not exercised, but simply that at the state it can no longer be exercised: substantially it doesn't exist anymore for two thousand years. And the rabbis have no idea how Israel's priestly function, its *raison d'être*, can be restored. Can this be being a "Hebrew" like Avraham? Many Jews today think so. And it is this sinkhole that the various "defenders of Jewish purity" proudly, arrogantly and blindly want to defend. So... PLEASE, GO AHEAD!

To you: if you think you are defending your history by proudly claiming your punishment, having been emptied of your *raison d'être*, go for it! But know that in this way you have no right today to speak for the Redemption, you have no right to speak for Abraham, you have no right to speak as priests, you have no right to speak for anything other than yourselves, blind guides! Keep agreeing with each other, decrease more and more and finally rid the earth of your blind arrogance that hides your worst interests. If, on the other hand, you are aware that the story of the sons of Jacob, of Israel, is a story that must teach humanity and you are aware that you cannot define it because it is clear to you, in the depths of your heart, that "when the Mashiach arrives he will explain everything" of what has not been understood so far, then read on because this good news is for you. The Messianic Mission has the duty to rebuke the People of Israel for their iniquity and for their sin. Who is this man who today follows the footsteps of Yeshua to rebuke the Rabbis, the Doctors of the Law and all categories together without fearing "Just a little longer and they will stone me!"

I will speak with authority and not with bad tongue may God save me about God's people, Blessed be He, for "all of Your people are righteous." Therefore, everything I say is true: even to the righteous I must explain the matter and even the Hidden Righteous anxiously await the explanations. This is because their knowledge is at the level of Higher Holiness, where speaking or writing is forbidden. Therefore, their sacred thought does not reach the earth. Only the Anointed Priest, King Maschiach in the authorization of the Prophet Elijah, holds the keys to bring understanding down to spoken and written language, in accordance with tradition.

HaShem's ways are not the ways of men and His thoughts are not the thoughts of men.

But when God the Most High speaks, by Signs, by the mouth of His Prophets, or in any other way He wishes, it is our duty to listen to His word and humbly seek, following the example of Moses, to understand it and follow it in the best possible way.

For years and years, we have been looking for a way to bring to the world a Revelation that we constantly receive.

Visions, prophetic dreams, Signs that occur continuously and guide us in trying to understand HaShem's Will, His Design.

Everything starts, for me, Yisrael Dovid bar Avraham Delle Donne when a Jew, whom I didn't know and whom I didn't look for, meets me in my town and starts writing about me and doing rituals with me, Signs whose meaning I didn't understand at the time. He recognizes a particular soul in me and writes in his own hand that I am a priest with a mission upon me. I didn't care about religion at that time, but I feel inside me to consent to his Signs on me. I feel to agree when he takes me into the river completely naked for seven dives. I feel to agree when he asks

me to circumcise. I feel to agree when he anoints me completely with a horn full of oil by making me step on a kid skin brought from Hebron, from the tomb of the Patriarchs, and placing seventy stones at my feet. I didn't understand, but I did feel to consent to this. Then he asked me to study with his group for seven years in Milan, the study group of Morè Haim Wenna of San'a in Yemen. Then, I felt that this period with him was over, and that our paths must part. I begin what I would discover to be my Mission. I never chose myself. I had no idea that my path had to do with religion and least of all with Israel, with the Jewish people. I lived my life peacefully with my family and my job. But I had to realize, accept, that my path was another. I won't tell you about the soul, about visions or dreams, about studying in the Chamber of Responsibility. I've already said and written it many times and everything is available to anyone from the first moment because at the beginning I was told "This time put everything in writing so that nothing can be falsified" and so I did.

Instead, I want to tell you that no one in this generation can claim the right to believe that they have the truth in their pocket. Nobody.

And religious leaders know this, and they know it very well. Only, they are closed in their vision of things, in what their teachers have taught them to believe, and they are afraid to get out of it for a thousand reasons. But this is not a real knowledge, it is just a fence built to protect the faithful from what their teachers knew and believed as an error, a sin, to be avoided. And perhaps, for further protection, the boundaries of these fences have been tightened more and more and so, in the end, even the reason for the fence itself has been lost and the rule, the custom, is followed, out of pure obedience to tradition. HaShem is the God of Life and life is continually renewed. And so even traditions, at a certain point in history, can find themselves pointing the wrong way. "My thoughts are not your thoughts and My ways are not your ways." Let's take a concrete example. Yeshua's name, Jesus of Nazareth, is not pronounced in the Jewish camp. This is for two main reasons. The first is that Christianity has made a god out of man and therefore the observant Jew does not pronounce the name of an idolatrous deity. The second is that the anathema, God save us, was placed on that name, on that man, in the Jewish camp. This makes sense in early Christianity.

The Jewish people are dispersed and gradually Christianity imposes itself, associating a man, Yeshua, with the qualification of divinity, God save us. The same Christianity that will be guilty over the centuries of wanting to replace Israel as the People of God and from which attempts of destruction and annihilation have come on several occasions, as in the Shoah.

As long as Christians continue not to want to see the absurdity of having made a god out of a man, misappropriating hebrews terms that mean something completely different, this unfortunately would continue to make sense.

But if today, thanks to a Revelation from Heaven, HaShem sends the understanding of that historical passage clearly indicating that Yeshua never deified himself and never intended to create a new religion outside the confines of the Law brought by Moses, should we not reconsider this tradition?

Should we not review, from a Jewish point of view, of the Jewish teaching, his words and deeds?

Certainly yes. Then we would find that Psalm 110 has occurred, that HaShem really has placed his enemies, the enemies of Yeshua, the idolaters, at his footsteps and rules in the midst of his enemies. The words of Redemption are simple, they must reach everyone.

The scams, the big words, are on the opposite side. However, the words of Revelation are not so simple. Revelation has a language that is very different from the common one, it is expressed in images that encompass many levels together and are often incomprehensible until the moment they occur.

Being a “Hebrew”, therefore, is being part of the People of HaShem: it is not enough to belong to a tradition or to a people or to an ethnic group, but one must want the Redemption of HaShem and know the road to follow to cross the River of Redemption.

Abraham was chosen so that his seed, all of his seed, will pass through it. But God Most High, to allow to Abraham the Redemption, placed him before Melchizedek so that he, His Priest, formulated the blessing on him and because Melchizedek was recognized by Abraham as a Priest, as one who was formed to ask HaShem for blessing and sanctification, and must be recognized in this role with a tithe for the blessing to be complete.

Therefore Abraham must recognize Melchizedek in his role. It is a fundamental passage of the Redemption: Avraham recognizing the role of King and Priest to the Most High God of Melchizedek. Without this passage, God save us, there is no Redemption for Abraham and his descendants. It is not just Israel, the Jews in the flesh today, that has to do this passage. Remember that today Israel is nothing more than what remains of the people of Israel, a small part of the original twelve tribes. And these twelve tribes, better the ten tribes that we do not find today, are not “lost”.

They exist, today, and they are in the Christian field! They don’t know that they are the souls of the twelve tribes of the children of Israel but it takes little to awaken them: it is enough for them to listen to the history of the People of Israel, participate in a Shabbat, even just look at objects of Jewish tradition and they feel inside a emotion that they can’t decipher and that often turns into crying. It is the soul that speaks, that feels.

Why am I speaking of the Jewish and Christian camp and not also of the Islamic or other camps? Because in these two fields, whom souls refer directly to Jacob, to Israel, the Messianic line is prophetically contained. It means that they are the ones who can and must recognize the Maschiach. It is enough to call oneself or be called “Messiah” for to be recognized, God save us? There is a great balance in the way HaShem has ordained this to happen. Do you remember, especially in the Christian camp but it is the same for the Jewish camp, the words “You will know him by the fruits he bears”?

That’s the key.

Something concrete, verifiable. And what are the “fruits”? What will Maschiach have to do? Two fundamental things: Rebuild Jerusalem with the Reconstruction of the Third Temple and Reunify the tribes of Israel under the reign of King David’s descendant. He will then have to be again King and Priest to God the Most High. The one to whom Judah will have to leave the sceptre of command, in accordance with his blessing.

No religious field can be excluded from history.

And if there hadn’t been the falls, the sins, the horrors of all fields, of all people and of all religions, today there could be someone who could say: “I don’t need the purification, I don’t need the Redemption, I don’t need, in the end, the grace of HaShem”, God save us.

And instead HaShem made us be men, he placed good and evil before us and allowed history so that today we could not say “I would not have made this mistake”.

We have all sinned, at every level. But HaShem, in His infinite wisdom, has enclosed us all in the sin to then use grace with all. And grace comes after acknowledging one’s mistakes, it cannot be granted before, it would not help. Men need to understand their mistakes to correct them, both personal and collective. And this always passes through an exercise of humility, of acknowledging our finiteness and our smallness in relation to the Divine Plan. It goes through acknowledging HaShem’s Will and wanting to put it into practice. You have to earn the merit. And today, in this period that we can call the “End of Times”, that is the Messianic and Redemptive period, the period which inaugurates “The Hereafter”, the new times, this personal and collective gesture of humility must be carried out. And it must be accomplished starting with those who have responsibility for the Messianic line, the twelve tribes of the children of Israel, the Christians and the Jews. All of Israel must be redeemed. Evil must be

eradicated from the people and the light that will open their eyes, the one in front of which every Hebrew will say “This is the light of HaShem that we have always waited for”, will be recognized. The light is always carried by the same soul: the soul of the Maschiach.

The term Maschiach, Messiah, has been misinterpreted, confused and distorted over the centuries.

The Maschiach is the one who brings a Divine Message, a man who has this Mission upon him. At the end of time, when he will have to carry out the Rebuilding of Jerusalem, the Rebuilding of the Third Temple and the Reunification of the tribes of Israel, it will be evident that he is King and Priest.

His soul is still the same, he is the soul of the King of Salem and Priest to God Most High. He is the Chosen One, called by HaShem to bless Abraham, all his family, all his descendants.

Without his blessing there is no Redemption. But he must be recognized in his role for this to be blessed by Ha Kadosh Baruch Hu, because without HaShem’s Blessing all is in vain.

Can one man by himself rebuild Jerusalem on the knowledge of the One God? Can a man alone build the Third Temple of Jerusalem by himself? Can one man by himself reunite the twelve tribes of the children of Israel? Do not fall into the error of the “sons of the stones” of John the Baptist, of something that God Most High would do outside the rules that He Himself has imposed on His nature for the sake of performing a miracle. HaShem wants grace for everyone, but only after everyone has understood their mistake: it wouldn’t help before. And the error for all of Israel is the central point of its history: the soul and the history of Yeshua, Jesus of Nazareth. To the Jews in the flesh today I say: “Take your Jewish brother back with you”. To Christians I say: “Yeshua is a Jewish man, born according to nature in Israel, lived as an observant Jew in Israel and died in Israel always and only following the whole Law brought by Moses. Be humble in the truth of Yeshua.”

If you start doing this, HaShem’s Truth will lead you to understand His Wonderful Design, step by step. If you don’t want, in humility, to consider my words, know that you have chosen your own path.

I knew nothing about everything I could write and say today.

My soul has been awakened to its roots by a very ancient Hebrew knowledge reserved for the Men of the Ascent and today I can speak about it, being sure that it is true, because it is not from me that I speak. I did not know, and now I know, that I am a Priest. I didn’t know, and now I know, that I have to be a guide for Israel and the Nations. I didn’t know it. And I didn’t accept my task without first asking and wondering, verifying, trying to understand. But in the end I no longer escaped HaShem’s Will on me. This is what gives me the strength to be able to say, in all its wonderful and terrible truth that I, Yisrael Dovid bar Avraham Delle Donne, I have crossed the River of Redemption.

I am the Anointed Priest of the House of Prayer for All Nations, the Anointed of HaKadosh Baruch Hu, יהוה HaShem according to the Order and in the purity of soul, body and spirit of Melchizedek, the only one to be called in the purity of his term “HEBREW”, the Chosen One to take the tithe from Avraham.

I will be able to destroy the seed of Amalek, the lack of fear of God, from Israel and all Humanity when, in humility, the Signs with which I present myself to Israel and the Nations will be recognized.

Do not be afraid, God does not send His Anointed One to condemn the world but so that, through him, the world may be saved in the New Universal Synagogue, in the New Universal Church and in the New Universal Mosque in the House of Prayer for all people to be able, all together, go up to the Third Temple in Jerusalem.

The New Universal Synagogue represents the Synagogue of Prayer extended to the whole world which must accompany the service performed in the Third Temple.

It is here that the Mission of HaMaschiach ben Joseph as Shepherd of the Lost Sheep of the House of Israel and the true reunification of Judah and Israel occurs and is completed.

Ezekiel 37, 15 – 28:

And the word of the Lord came to me, saying: “And you, son of man, take for yourself one stick and write upon it, ‘For Judah and for the children of Israel his companions’; and take one stick and write upon it, ‘For Joseph, the stick of Ephraim and all the house of Israel, his companions.’ And bring them close, one to the other into one stick, and they shall be one in your hand. And when the children of your people say to you, saying, ‘Will you not tell us what these are to you?’. Say to them, So says the Lord God: “Behold I will take the stick of Joseph, which is in the hand of Ephraim and the tribes of Israel his companions, and I will place them with him with the stick of Judah, and I will make them into one stick, and they shall become one in My hand.” And the sticks upon which you shall write shall be in your hand before their eyes. And say to them, So says the Lord God: “Behold I will take the children of Israel from among the nations where they have gone, and I will gather them from every side, and I will bring them to their land. And I will make them into one nation in the land upon the mountains of Israel, and one king shall be to them all as a king; and they shall no longer be two nations, neither shall they be divided into two kingdoms anymore. And they shall no longer defile themselves with their idols, with their detestable things, or with all their transgressions, and I will save them from all their habitations in which they have sinned, and I will purify them, and they shall be to Me as a people, and I will be to them as a God. And My servant David shall be king over them, and one shepherd shall be for them all, and they shall walk in My ordinances and observe My statutes and perform them. And they shall dwell on the land that I have given to My servant, to Jacob, wherein your forefathers lived; and they shall dwell upon it, they and their children and their children’s children, forever; and My servant David shall be their prince forever. And I will form a covenant of peace for them, an everlasting covenant shall be with them; and I will establish them and I will multiply them, and I will place My Sanctuary in their midst forever. And My dwelling place shall be over them, and I will be to them for a God, and they shall be to Me as a people. And the nations shall know that I am the Lord, Who sanctifies Israel, when My Sanctuary is in their midst forever.”

The Reunification between Israel and the Nations is the sign of the dots above the word *vayishakeihu*, in the Sign of the kiss and embrace between Jacob and Esau, which represents the reconciliation between Israel and the Seventy Nations descended from Esau, son of Isaac and grandson of Abraham, our father. These Seventy Nations are those who reconcile with Israel’s faith in the House of Prayer for all Nations. More specifically, then, when we speak of the Seventy Nations we mean the nations that have become Christian. Even a true friendship between Israel and the Nations, a true brotherly felling, is necessary for Redemption to take place in fact, after the kiss that Esau and Jacob exchange, they separate and each takes his own path, while the right fraternal sentiment remains. This means that the nations do not fully reunite with Israel; it is enough that they have respect for Israel and that Israel also respects them as brothers.

It is obvious, however, that there are very many levels between peoples, even when we speak of the Seventy Nations of Christianity. We speak precisely of these Seventy Nations, the descendants of Esau, for merit also to this lineage. Also Esau was a son of Isaac, our father and grandson of Abraham, the father of a multitude of nations. There are very many peoples, even leaving aside the Arab nations (the sons of Ishmael) and non-Arab nations (those who later became Muslims having received the tradition of Islam) who are not included in the lineage of Esau, son of Isaac (as, for example, the Japanese, many Asian peoples, the Chinese...).

Such peoples, who are not part of the Seventy Nations (and are not Muslims), are generally much further away from knowledge of the story of the Redemption.

They have many forms of belief, of worship, of meditation... The story of the Redemption, however, is precisely historical. Our faith is based on true events, both for the historical development concerning the people of Israel and the world in general. It is not a concept of God or a philosophy of life that leads the world to redemption. God directs all of humanity's history towards Redemption so that everyone will know, in the end, that only God, Blessed be He, is the Holy Redeemer of the world.

Therefore the Lord has chosen personages and historical moments with which He has established points of reference for the final understanding of the Sacred history of God's Redemption: Noah, Abraham, Isaac, Jacob, the Twelve Tribes, the People of Israel, the time of Redemption from Egypt, Moses, Aaron, the Revelation on Sinai, Joshua, the land of Israel, the Judges, David, Solomon, Jerusalem, the Temple, the Prophet Elijah, the Prophets of Israel, Mordecai the Just, the Doctors of the Law, the tragic history of the Mission of Jesus, the disciples, Paul of Tarsus, the history of the diffusion of Christianity in the world, the reform, the Mission of Mohammed and the history of Islam; and now all that pertains to the Third Final Redemption, the Revelation of the Third Redeemer, Haim, the complete Signs of the Redemption, the Mission of the Anointed Priest in the House of Prayer for all Nations, and the development and diffusion of the Mission of the New Message. These are all the choices God has made to direct humanity towards the Historic Redemptional promise.

Therefore faith in the Final Redemption requires faith in the history of previous Redemptions. This is also the reason why in the First Commandment, that of faith in the Omnipotence of God, is inculcated the faith in the historical Redemption from the land of Egypt, from the house of slavery. Thus also the whole troubled history of the People of Israel, both when it is worthy in the eyes of God and when it sins and turns away from his ways, is part of the sacred history of the Redemption.

That is why the peoples who have not accepted the Bible as God's sacred history are very far from knowing the God of Israel; they are therefore much far from the true light than the nations of Christianity, which instead recognize the choices of God and the Patriarchs Abraham Isaac and Jacob. The history of the conflict between Judaism and Christianity represents the historical development of the prophetic story of the bitter conflict between Jacob and Esau, the two contenders for the birthright Blessing of their father Isaac. Esau believed in the Blessing of Isaac and believed that the birthright belonged to him, also because he was born before Jacob. Thus the nations of Christianity for a long historical period hated the Jewish people and considered themselves to be the real Israel. God, however, later demonstrated to the Nations that it was always wanted by Him that Israel received that Blessing, each has its own position and there is no reason for jealousy in all the work of creation. Jacob suffered a lot for that Blessing. If it is true that Esau wanted that Blessing, it is equally true that he also wanted wealth, honour, women, games and that he loved the life of a hunter. Even Isaac, our father, loved Esau because he brought home good things to eat. All seemed in favour of Esau, but God had chosen Jacob. God directs history so that in the end the Seventy Nations will have no doubts about the irrevocable election of the People of Israel. God wanted it that way. The kiss between Esau and Jacob comes after Jacob has endured the brunt of exile and has demonstrated his unwavering tenacity against all odds in the historical course of his life. All will eventually recognize that Jacob deserves to be called Israel. God directs the history of the world in such a way that the history of the Patriarchs is marvellously realized in the history of the Redemption. Slowly, the Nations are understanding. It's still a bit early, only about seventy years have passed since the foundation of the State of Israel. Those who have faith in the Holy Scriptures cannot fail to recognize the truth of all the Prophecies about the Chosen People, the people scattered among the Nations, who after their long exile returns to the land of their fathers, the land of the promise. The history of the Redemption proceeds as God wants and not as men want! Jacob suffered the holocaust and the Nations will be forced to admit, as did the Angel of God, that he

will no longer be Jacob but Israel, because he wrestled with an Angel of God and triumphed. This is the prophetic reason why the State of Israel is reborn in the world after the holocaust. There are many Christians who, without knowing it, have souls who were present at the Revelation at Sinai. These are the souls of the Ten Tribes that after their expulsion and their dispersion, had lost their identity. Yeshua, having received the keys for the opening of the Messianic Mission, also received this Key: "I have not come except to save the lost sheep of the House of Israel."

Indeed, these souls were saved thanks to the first Messianic Mission since, always by Divine will, they were brought back into the world almost exclusively in the Christian field. The New Universal Church of the House of Prayer for all Nations is primarily the Church of the House of Israel. The Seventy Nations that will join the New Universal Church need the merit of the lost Sheep of the House of Israel, because their souls bind Christianity to the Revelation on Sinai. It is obvious, in these cases, that the feeling of the person represents the main way to understand the root. Still speaking of the lost sheep they feel a particular love for the People of Israel and also for the land of Israel. They don't know why, but their souls remember where they were before and therefore when they hear about Israel and the Revelation they are seized with feelings of love that often bring tears to their eyes. The soul remembers and gives them a very deep feeling of spiritual longing which, since it cannot be understood, it ends in tears. Generally, this is the case, but one cannot, nor should give rules on these things. Each one is different from the other and everyone has its own personal story both as regards this life and as regards to its soul which remembers also previous lives.

Among Christians, however, there are not only the souls of the Ten Tribes, but there is also another category of souls, the souls of those who, despite being part of the people of Israel, have converted to Christianity over the centuries. These people do not derive from the Ten Tribes, but from the two tribes of Judah and Benjamin (but also from the tribe of Levi). We say that all these are the lost sheep of the House of Judas. Two main reasons have brought these souls into Christianity: assimilation and conversion. The three categories, in terms of roots, the Seventy Nations, the Lost Sheep of the House of Israel and the Lost Sheep of the House of Judah are enclosed in the Sign Monte Rosa, Malta and Monticchio.

The New Universal Church is not an aggregation of the multiple forms that Christianity, from Catholics to Orthodox from Evangelicals to Protestants just to name the most numerous, has assumed over the millennia. The New Universal Church is the place where those who believe in Yeshua's teachings learn to recognize and correctly share his thoughts and intentions in the messianic context in which he was.

And it is legitimate for the fathers of the Church, of all the churches, to ask about this statement: "For millennia we have interpreted the words of the Gospels, of the Acts, of the Apocalypse in accordance with the scriptures, how come you telling us today that we must learn to recognize the thought of Yeshua?"

I say this because it is true and I must tell you and it may be enough to understand this passage from Matthew to realize the reality of what I am saying.

In fact, who was Yeshua addressing when he said in Matthew 7, 21 – 27:

"Not everyone who says to me, "Lord! Lord!" will enter the kingdom of heaven, but only the one who does the will of my Father who is in heaven. Many will say to me on that day, Lord! Lord! didn't we prophesy in your name and in your name drove out demons and in your name performed many miracles?"

Then I will tell them plainly: I never knew you. Away from me, you who practice lawlessness. Therefore everyone who hears these words of mine and puts them into practice is like a wise man who built his house on the rock.

The rain came down, the streams rose, and the winds blew and beat against that house; yet it did not fall, because it had its foundation on the rock.

But everyone who hears these words of mine and does not put them into practice is like a foolish man who built his house on sand.

The rain came down, the streams rose, and the winds blew and beat against that house, and it fell with a great crash.”

To you the question: Who has done in the name of Yeshua, Jesus of Nazareth, during all these centuries? Maybe the Jews? Maybe the Muslims? Maybe any other form of religion than Christianity?

No. Only Christianity did act in the name of Yeshua. Only Christianity prophesied in his name. Christianity alone has done many wonders in his name, cast out demons in his name and worked miracles in his name. Only Christianity, no one else. And then it is clear, without deception, that it is the nascent Christianity that Yeshua prophetically addressed.

And he also warned, admonished to consider the solid foundation, the rock, for building.

And the rock, the solid foundation for the Jewish camp (because Yeshua was Jewish, don't forget that) is always the Law brought by Moses.

Yeshua warned, admonished to build on the basis of the Torah. But certainly Christianity did not do that and committed iniquity. What is this iniquity? Not only getting out of the Law but even placing Yeshua's very soul in grave embarrassment before the Creator making of him, a man, a god and worshiping him, God save us. Can anyone in Christianity say otherwise? Can you sincerely say that you have not got out from the Second Commandment by worshiping the whole Christian pantheon of trinities, saints, madonnas, statues, processions, sacred images and so on and so forth?

All this has brought great suffering to the soul of Yeshua, as described by the prophet Isaiah 53; 11-12:

“After the suffering of his soul, he will see the light and be satisfied. My righteous servant will justify many by the knowledge of himself; and he will bear their iniquities. Therefore I will give him a portion with the great. He will divide the plunder with the strong; because he poured out his soul to death and was counted with the transgressors; yet he bore the sins of many and made intercession for the transgressors.” “After the sufferings of his soul” it means exactly what was done to his soul, giving him idolatrous worship for two thousand years, while Yeshua was a Jewish man fearful of HaShem. Perhaps many in the Christian field do not consider this aspect and imagine having increased the honor of Yeshua, God save us, making him worship. But this is directly and absolutely forbidden by the second commandment, the one written in full in exodus and not his wrong vulgate, adopted for convenience by Christianity.

Exodus 20, 3 – 6: “You shall have no other gods before me. You shall not make for yourself an image in the form of anything in heaven above or on the earth beneath or in the waters below. You shall not bow down to them or worship them; for I, the Lord your God, am a jealous God, punishing the children for the sin of the parents to the third and fourth generation of those who hate me, but showing love to a thousand generations of those who love me and keep my observe my precepts. “

This is why Yeshua says: “I've never known you.” Yes, this correction is addressed just to Christians, to those who believe that other gods outside of Hashem exist, God save us.

Yeshua, as a Jew, cannot know this idolatry and cannot know (nor be known) by men who consider him as a divinity, God saves us.

Starting from the moment that Paul of Tarsus, after the first Council of Jerusalem, introduced the elements of what, in reality, was his doctrine by polluting the original message of Yeshua, all the Christian movements that came to light necessarily have this serious background error.

“From a false base, only falsehoods can spring.” Error that was inevitable because it is part of the divine design to enclose everyone in disobedience and then use grace with everyone. But this does not mean that it is and remains a serious mistake, to be purified.

Every form of Christianity, despite the various and multiple and sometimes completely different specifications it has taken on, must purify itself from this error.

We are at the moment, always prophesied by Yeshua, of the famous tares. What did he warn about in that parable? He warned that in the teachings that would be brought to the world, a malignant root had been infiltrated and that it was not appropriate to destroy the field only for this reason: the whole harvest would have been destroyed. It would have been enough to keep this in mind and wait for the maturation: there it wouldn't have been any more confusion between the wheat that had been planted for the benefit of men and the tares that would have been separated and destined for destruction. This is the moment in which we are now, the separation between wheat and tares. With the first Council of Jerusalem Paul of Tarsus imposed his line, a line of openness to the world, of exit of the mission for other peoples. To do this, he understood that the nations immersed in the idolatry could not be asked to join tout court to Judaism: it would not have been possible and the mission would stop after a short time.

Instead, and he warns of this in the letter to the Romans, he understands that Israel had made a mistake towards Yeshua's mission by not recognizing it but knows well that there will be no redemption without Israel.

Therefore, since then and albeit with all the errors he himself brought to the doctrine, he declares that Israel's blindness is only momentary towards Yeshua and that the people who would have joined the nascent Christianity should not have imagined themselves superior to Israel inasmuch Hashem had enclosed all in disobedience to use grace with everyone.

Therefore, today, from within Christianity, no one, both for historical reasons and mostly for doctrinal reasons, can claim to be able to show the way for others.

And then we find ourselves at the moment in which we need to retrace the road back: the wheat is ripe, in the whole Christian field and the tares must be separated.

Often, and rightly, tares have been identified with discord. Can we deny that there is that among the currents of Christianity?

So let's we accept to face the truth and declare that from the same basis and from the same error many currents have branched off, each ready to believe only in its own truth but not in the truth of the other and, above all, none capable of grasping the truth of the words of Yeshua. Therefore, a new and universal Second Council of Jerusalem is needed, led by the Light of HaShem to bring back the lost sheep and the mixed multitude to the road to Sinai, in accordance with the words and teachings of Yeshua. To arrive at the Redemption it is necessary, as mentioned, to deserve it. And the recognition of HaShem's Will is needed.

I, Yisrael Dovid bar Avraham Delle Donne, bring you the admonition to gather the entire Christian camp in the Second Council of Jerusalem to amend, all together, the errors that have entered into it over the millennia. Only with the merit before HaShem of a true will of brotherhood and redemption implemented with concrete acts the road for the Redemption will open and the Reunification among all Abraham's children. The New Universal Church is and will be the pure place to enclose the Purified Christianity of the Enlightened Fourth Generation. What is the role of the New Universal Mosque?

The Reunification of the New Universal Church with the New Universal Synagogue represents the Key to the Final Redemption, and therefore the Final Peace.

Such peace, however, cannot occur without effective peace between Jews, Christians and Arabs. It is therefore necessary to know the position of Islam towards the Redemption and the role that the New Universal Mosque assumes in this.

In short, in regard to the purity of faith, Islam is pure. Muslims pray to Allah, God of Abraham and God of the Redemption of Israel, and God of Revelation at Sinai.

They also believe in Muhammad's Mission as God's Messenger to the Arab people and to the world. We modify this version by saying that Muhammad was sent from Heaven to restore the merit of Ishmael, son of Abraham, for the sons of Ishmael and for the other peoples who would follow Islam.

Muhammad, however, was not Jewish and was not of the Messianic tradition. Muslims, however, have received the biblical tradition through the Koran and the large Muslim masses do not know the Bible itself, nor its content in detail.

Probably this lack of knowledge, this separation is reflected in the rivalry between Sarah and Hagar, regarding the Blessing of Abraham on the children and the subsequent separation between Ishmael and Hagar on the one hand, and between Isaac and Sarah on the other.

The Blessing of Abraham, our father, was passed down to Isaac. However Hagar and Ishmael were also blessed, and the blessing to the Ishmaelites has been fully realized in history. The Angel of the Lord said to Hagar: "Behold, you will conceive and bear a son, and you shall name him Ishmael, for the Lord has heard your affliction. And he will like an onager 'wild ass of the desert'; his hand will be upon all, and everyone's hand upon him, and before all his brothers he will dwell."

Even after Hagar and Ishmael were forced to leave Abraham's house (after the birth of Isaac and after the circumcision of Ishmael), the Bible relates: "But God heard; he called Hagar from heaven and said to her, "What is the matter, Hagar? Do not be afraid, because God has heard the boy's voice: hold his hand, because I will make of him a great nation". God opened her eyes and she saw a well of water. Then she went to fill the goatskin and made the boy drink. And God was with the child, and he grew up and dwelt in the wilderness and became an archer."

It is then reported in the Bible: "Now these are the generations of Ishmael the son of Abraham, whom Hagar the Egyptian, the maidservant of Sarah, bore to Abraham. And these are the names of the sons of Ishmael by their names, according to their births: the firstborn of Ishmael was Nebaioth, and Kedar and Adbe'el and Mibsam, And Mishma and Dumah and Massa, Hadad and Tema, Jetur, Naphish, and Kedmah. These are the sons of Ishmael, and these are their names in their open cities and in their walled cities, twelve princes to their nations. And these are the years of the life of Ishmael: one hundred years and thirty years and seven years; and he expired and died and was gathered to his people. And they dwelt from Havilah to Shur, which borders on Egypt, going towards Asshur; before all his brothers he dwelt."

It is therefore clear that Hagar and Ishmael, and their descendants, have inherited a marvellous Blessing from God and history, with the great extent of the sons of Ishmael, witness the fulfillment of all the biblical prophecies concerning them.

In the same way, however, that the nations of Christianity could not have considered themselves the representatives of Esau in the history of the Redemption, so also the Arabs, and later the Muslims, could not have considered themselves represented by Ishmael, who was second to Isaac and he had not received the particular Blessing given by God to Abraham, our father.

It was therefore historically necessary that the Arabs, and then the Muslims, did not read the traditional texts of the Bible so as not to have to deal with the true story, handed down from antiquity, of the Blessing to Isaac.

Here is the Prophetic Sign, contained in the Bible, of the separation of Hagar and Ishmael, is historically realized in the separation between the Koranic religious culture and the Judeo-Christian biblical culture. This separation also represents a measure of the balance of the Third Final Redemption.

Let us try to give an idea of this balance in a few words. Ishmael's direct descent from his father Abraham, and the blessing given to Hagar and Ishmael by the Angel of the Lord, after Ishmael's circumcision, ensured a very high place in faith in God Most High. The purity of the monotheistic faith of Islam is superior to all the doctrines of the traditional Christianity.

The sons of Ishmael, however, occupy a separate place compared to the Judeo-Christian tradition; they do not know the biblical tradition, nor have they received the messianic tradition. Islam therefore, compared to Christianity, is superior in the purity of faith, while it is lacking as regards the messianic tradition.

Islam, therefore, will have to recognize in the end the Blessing of Isaac, son of Abraham, and the truth of the Third Final Redemption, and will always have the full right to remain in the highest part of Ishmael, in the true faith of Abraham, our father.

Christianity, on the other hand, will have to discard all bi-millennial falsehoods, purifying itself in the Enlightened Christianity of the Fourth Generation and admitting the birthright of the chosen people.

Judaism for its part will have to agree with the Peace Pact in all respects. In the end, when the truth of the New Message and the Third Final Redemption will be known by all, he will not be able to hide from the Word of God.

The Key of Reunification with the descendants of the sons of Ishmael obviously did not exist in the New Testament Tradition. We, on the other hand, have received the Sign of breaking the stubbornness between Arabs and Jews. Historically, however, this only happens after the Reunification between the New Universal Church and the New Universal Synagogue, in fact, both Jews and Christians need humility to admit their mistakes and give the sons of Ishmael the necessary merit to make them overcome their pride, for the love of the truth and for the good of all.

All three, Jews, Christians and Muslims, will have to let go of their stubbornness and overcome the hatred of the ages, that hatred which has made religion hateful in the eyes of God and in the judgment of men who love peace and brotherhood among all the sons of Abraham, the father of us all. Love must grow among all the children of Abraham, father of a multitude of nations. Abraham will certainly be delighted to see all his children walk in the Covenant of Love of the Third Final Redemption, thanks to the chosen Son of Adam, the Third Redeemer of Humanity, Haim.

This balance will then be reflected in the construction of Redeemed Jerusalem: the New Universal Synagogue, the New Universal Church and the New Universal Mosque will form the definitive structure of the House of Prayer for all peoples from which it will be possible, in harmony, to go up to the Third Temple of Jerusalem, held in the hands of the Anointed Priest, the Prince of Peace in the Light and the Splendor of Zerach.

Cross the River of Redemption with me and be redeemed!

Today I can tell you, with all my heart, SHALOM!

Baruch HaShem

YISRAEL DOVID BAR AVRAHAM DELLE DONNE

VII – Gate: it is the Gate of Peace.

Isaiah 11; 6, 10

“And a shoot shall spring forth from the stem of Jesse, and a twig shall sprout from his roots. And the spirit of the Lord shall rest upon him, a spirit of wisdom and understanding, a spirit of counsel and heroism, a spirit of knowledge and fear of the Lord. And he shall be animated by the fear of the Lord, and neither with the sight of his eyes shall he judge, nor with the hearing of his ears shall he chastise. And he shall judge the poor justly, and he shall chastise with equity the humble of the earth, and he shall smite the earth with the rod of his mouth and with the breath of his lips he shall put the wicked to death. And righteousness shall be the girdle of his loins, and faith the girdle of his loins. And a wolf shall live with a lamb, and a leopard shall lie with a kid; and a calf and a lion cub and a fatling [shall lie] together, and a small child shall lead them. And a cow and a bear shall graze together, their children shall lie; and a lion, like

cattle, shall eat straw. And an infant shall play over the hole of an old snake and over the eyeball of an adder, a weaned child shall stretch forth his hand. They shall neither harm nor destroy on all My holy mount, for the land shall be full of knowledge of the Lord as water covers the sea bed. And it shall come to pass on that day, that the root of Jesse, which stands as a banner for peoples, to him shall the nations inquire, and his peace shall be [with] honor.”

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