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The Path of Truth

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Featured Article:

If the Messiah Came, Why Isn't There World Peace?

Reconciling suffering with hope through the two-fold mission of the Messiah. p.2

The Messiah: The One Who Brings Peace

From ancient prophecy to personal transformation. p.4

Does Christian Antisemitism Disprove Jesus as Messiah?

Why the sins of later generations don't cancel the truth of the Messiah. p.6

How Could God Allow the Holocaust?

Faith in the face of evil—why suffering doesn't disprove God. p.9

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Welcome to
Netiv HaEmet

We live in a world still scarred by war, hatred, and suffering. If the Messiah has come, why isn't there world peace?

It's a fair question. This issue of *Netiv HaEmet* confronts that question head-on. We explore how the Messiah's mission is not a single event, but a two-part unfolding: first, as the suffering servant who enters humbly, bearing our pain; then, as the conquering King who returns in glory to bring everlasting shalom to Israel and the nations.

You'll discover how ancient Jewish texts—like the Talmud and the Dead Sea Scrolls—already anticipated a Messiah who would suffer and reign, come once and return again. You'll see how the life, death, resurrection, and future return of Yeshua relate to the fulfillment of *all* Messianic prophecies.

We also confront the painful legacy of Christian antisemitism—not to excuse it, but to expose it as a tragic distortion. Finally, we wrestle with faith in light of the Holocaust. Even in the shadow of Auschwitz, we still affirm that goodness is real, and that God is not silent.

Whether you're exploring faith, curious about Yeshua, investigating your Jewish heritage, or simply seeking honest answers, *Netiv HaEmet* offers thoughtful analysis and encouragement.

So take your time. Read deeply. Let the pages guide you through your doubts, toward peace.

Brian J. Crawford, DMin
Netiv HaEmet General Editor
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Netiv HaEmet Publication Team

Brian J. Crawford, DMin
General Editor

Jennifer Miles, MA
Contributor

E. Asher, MTS
Contributor

J. Aharon, MTS
Contributor

IF THE MESSIAH CAME, WHY ISN'T THERE WORLD PEACE?

If there is anything we know about the Messiah, it is that the Messiah will bring world peace. Yet, we who are Jewish believers in Yeshua (Jesus) claim that the Messiah has come, despite it being obvious that there has been no world peace since Yeshua's day. This is a powerful objection because all one has to do is watch the news or go on social media to see how much war and suffering still exists. Yeshua hasn't fixed all that. Does that mean he's not the Messiah?

The Objection's Origin

Judaism's perception that the Messiah will bring world peace comes from a variety of messianic prophecies. Isaiah 2:4 and 11:6 are chief among them. Isaiah 2:4 says, "nation shall not lift up sword against nation, neither shall they learn war anymore." And Isaiah 11:6 says, "The wolf shall dwell with the lamb, and the leopard shall lie down with the young goat."

These passages are interpreted as Messianic prophecies by Messianic Jews, non-Messianic Jews, and Christians alike. Christians understood these passages as Messianic as early as the second century, as shown in Justin Martyr's *Dialogue with Trypho* (Dial. 110). Trypho, a Jewish man, shares that Jewish teachers of his time taught that Israel would recognize the Messiah when he fulfills the prophecies about bringing peace. Justin agrees, and he identifies the one who would bring world peace in the future as Yeshua. Jewish believers in Yeshua accept this position as well. However, Yeshua did not fulfill these prophecies 2,000 years ago. If he didn't, then how can we say he's the Messiah?

Accounting For All Prophecies

When considering the criteria for the Messiah, we need to account for all the Messianic prophecies, not just some. While there are peace-making prophecies like Isaiah 2:4 and 11:6, there are other prophecies that predict the Messiah will be lowly and the victim of violence and suf-



Isaiah 11:6: The Wolf and the Lamb

fering. For example, Zechariah 9:9 says, "...Behold, your king is coming to you; righteous and having salvation is he, humble and mounted on a donkey." And, Zechariah 12:10 says, "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." This passage is interpreted as Messianic in b. Sukkah 52a.

There are two sets of Messianic prophecies to account for: the glorious, peace-making prophecies and the lowly, suffering prophecies. How can our understanding of the Messiah account for all of these when they seem to conflict with each other?

Solutions Offered by Jewish Tradition

Rabbis recognized they needed to solve this dilemma between these two sets of Messianic prophecies. How can the Messiah conquer suffering on one hand, but be the victim of suffering on the other? Jewish tradition has developed two different solutions. The first solution says that the merit of the Jewish people will determine whether the Messiah comes in a glorious manner or a lowly manner. We see this solution offered in b. Sanhedrin 98a, which says,

Rabbi Alexandri says: Rabbi Yehoshua ben Levi raises a contradiction between two depictions of the coming of the Messiah. It is written: "There came with the clouds of heaven, one like unto a son of man...and there was given him dominion and glory and a kingdom. . . his dominion is an everlasting dominion" (Daniel 7:13-14). And it is written: "Behold, your king will come to you; he is just and victorious; lowly and riding upon a donkey and upon a colt, the foal of a donkey" (Zechariah 9:9). Rabbi Alexandri explains: If the Jewish people merit redemption, the Messiah will come in a miraculous manner with the clouds of heaven. If they do not merit redemption, the Messiah will come lowly and riding upon a donkey.

The second solution is the idea of two Messiahs: the suffering Messiah ben Joseph, who dies in the battle of Gog, and the glorious, peace-bringing Messiah ben David. B. Sukkah 52a says,

The Gemara answers: Rabbi Dosa and the Rabbis disagree concerning this matter. One said that this eulogy is for Messiah ben Yosef who was killed in the war of Gog from the land of Magog prior to the ultimate redemption with the coming of Messiah ben David.

The strength of the "two potential entrances" and the "two messiahs" theories is that they are logically coherent, and they do account for the suffering prophecies and the peace-making prophecies. The weakness, however, is that the Tanakh does not teach or presume two messiahs or that the messiah will fulfill only one of these two sets of prophecies depending on the merit of the Jewish people. The idea of two messiahs is conjecture.

The New Testament Solution

The New Testament, and thus Messianic Jews and Christians, give a different solution to this dilemma. Instead of positing two Messiahs or two potential entrances, we posit one Messiah who completes two different missions. When Yeshua came the first time, he fulfilled the lowly, suffering prophecies, entering Jerusalem riding on a donkey (Matt 21:1-12; Mark 11:1-11; Luke 19:28-40; John 12:12-19). When he comes back, riding on the clouds of heaven, he will fulfill the peace-making prophecies (Matt 24:30; Mark 14:62).

One of the strengths of this solution is that there is biblical precedent for a prophet having two comings. The Bible says that Elijah evaded death and was taken up to the heavens (2 Kgs 2). Jewish tradition teaches that Elijah will

come back to bring peace and participate in the war of Gog and Magog as a forerunner of the Messiah. We sing about Elijah's return during Havdalah as Shabbat closes. We anticipate his return each year during our Passover seders and brit-milot. This tradition is based on Malachi 3:23-24 [Malachi 4:5-6], which says,

Behold, I will send you Elijah the prophet before the great and awesome day of the Lord comes. And he will turn the hearts of fathers to their children and the hearts of children to their fathers, lest I come and strike the land with a decree of utter destruction.

We consider Elijah one of our greatest prophets, singing about and anticipating his return, because God said Elijah will eventually bring peace. If Elijah, the forerunner of the Messiah, helps make peace at his second coming, then perhaps the Messiah will too. One Elijah, two missions; so too: one Messiah, two missions.

There are strands of Jewish tradition anticipating that after the Messiah has been revealed, he will be concealed and eventually return. For example, Rashi says in his note on Daniel 12:12, "Forty-five years are added to the above number, for our King Messiah is destined to be hidden after he is revealed and to be revealed again." While Rashi anticipates a 45-year concealment, not thousands of years, he anticipates a concealment and return, nonetheless. Like Elijah, why can't the Messiah return after being concealed for thousands of years?

The solution offered by the New Testament is logically coherent like the "two potential entrances" and "two Messiahs" theory, but it does not depend on leaving one set of prophecies unfulfilled or dividing up the fulfillment of the prophecies between two messiahs. It has the strength of a similar, Messiah-related biblical precedent in Elijah's two comings. *(Continued on page 4)*

**One Elijah,
Two Missions**

**One Messiah,
Two Missions**

God Identifies, We Trust

Like Elijah, God identified other prophets in Israel's history whom Israel had to follow before they accomplished all aspects of their calling and mission. God instructed Abraham to circumcise all males in his household before arriving in the land of Canaan and before Jacob was born. God instructed Israel to trust Moses and put the blood of the Passover lamb on their doorposts before Moses led them out of slavery in Egypt.

Just like Abraham, Moses, and Elijah, God identified Yeshua as the Messiah of Israel through his fulfilling the suffering prophecies and God raising him from the dead to show us that Yeshua is the Messiah who will bring world peace. Just like Abraham, Moses, and Elijah, God expects the Jewish people to follow Yeshua Messiah now because he is the one who will bring world peace later. ♦

THE MESSIAH: THE ONE WHO BRINGS PEACE

When we lose a loved one, we recite the mourner's Kaddish. Oddly enough, in this ancient Jewish prayer, we do not speak of death. Instead, our kavanah (intention) is directed toward God, praising Him and pleading with Him:

"May there be abundant peace from heaven, and life, for us and for all Israel; and say, Amen. He who creates peace in His celestial heights, may He create peace for us and for all Israel; and say, Amen."

When grieving death, we pray for peace. Reflecting on its significance, our sages teach: "Great is peace, as all blessings are included in it" (Leviticus Rabbah 9:9). Longing for peace is a hope our people have held onto throughout history.

Ancient Jewish Messianic Expectation

When we were exiled from our ancestral homeland, Israel, and sent to Babylon, the prophet Ezekiel echoed the promise God made to David: to raise up Israel's Messiah, the anointed one who would bring shalom:

"My servant David shall be king over them, and they shall all have one shepherd . . . I will make a covenant of peace with them. It shall be an everlasting covenant with them" (Ezekiel 37:24–26).

Ezekiel witnessed the destruction of the Temple and suffered alongside our people in exile. In that moment of despair, he recorded the words of the LORD, a promise to raise up, "My servant David" (King Messiah) who would bring healing and wholeness to Israel.

Eventually, our people returned to the land of Israel and rebuilt the Temple, yet we continued to endure persecution while living under foreign domination, including Roman rule. During the Second Temple Period, many Jewish writings expressed varied expectations of the Messiah: some envisioned a king, others a priestly figure, a prophet, or even a divine being.

One stream of Jewish messianism appears in the biographies of Yeshua of Nazareth as preserved in the New Testament. Like other messianic claimants, Yeshua had a prophet announcing his coming: John the Immerser. John believed Yeshua was the Messiah sent to restore Israel. Yet, while imprisoned by King Herod, John began to doubt. He sent his disciples to ask Jesus, "Are you the one who is to come, or shall we look for another?" (Matt 11:3).

John, likely recalling Isaiah's prophecy that the Messiah would "proclaim freedom for the captives" (Isaiah 61:1), found his situation difficult to reconcile with his expectations. (Continued on page 5)

Yeshua replied:

“Go and tell John what you hear and see: the blind receive their sight and the lame walk, lepers are cleansed and the deaf hear, and the dead are raised up, and the poor have good news preached to them” (Matt 11:4–5).

Instead of providing a yes-or-no answer, Yeshua pointed to signs that reflected messianic hopes found in 4Q521, a scroll discovered among the Dead Sea Scrolls at Qumran:

[for the hea]vens and the earth will listen to his Messiah . . . And upon the poor his Spirit will hover, and the faithful ones he will renew by his strength . . . setting prisoners free, opening eyes of the blind, raising up [those who are] bowed down]. . . the Lord will do glorious things that have never taken place, just as he s[aid], [for] he will heal the pierced ones, and the dead he will make alive; to the poor he will proclaim good news . . .

The Jewish community that John likely came from anticipated the Messiah doing these unique miracles. Yeshua pointed to his miracles as evidence that he is “the one who is to come” (Matt 11:3).

Yeshua’s Messianic Miracles

Yeshua taught frequently in synagogues, and it was in these sacred spaces that he often healed people, enabling them to fully delight in Shabbat. Luke records one instance

in which Yeshua healed a woman who was bent over and could not stand upright (Luke 13:12–13). When challenged for healing on Shabbat, Yeshua responded by calling her “a daughter of Abraham whom Satan bound for eighteen years” (Luke 13:16). This act becomes more than just a healing; it’s a sign of liberation, calling back to God’s faithfulness in delivering Israel out of Egypt:

“I am the Lord your God, who brought you out of the land of Egypt, that you should not be their slaves. And I have broken the bars of your yoke and made you walk erect” (Lev 26:12–13).

Throughout his ministry, Yeshua continued this liberating work: casting out demons, opening blind eyes, and even raising the dead, including raising a young girl and a close friend from the dead (Matt 9:18–26; John 11:1–44).

These deeds aligned not only with the prophetic vision of Isaiah but also with the messianic expectations reflected in 4Q521, demonstrating authority even over creation itself. When a storm overtook his disciples at sea, Yeshua calmed the wind and waves with a simple command:

“Peace! Be still!” (Mark 4:39)

According to the Gospel accounts, his resurrection was the ultimate sign of his messianic identity (Matt 12:40).

(Continued on page 6)



The Messianic Apocalypse (4Q521) Photo: Israel Antiquities Authority, Jerusalem

Luke records Peter's Shavuot message, in which he makes this claim explicit:

"This Yeshua God raised up, and of that we all are witnesses. . . . Let all the house of Israel therefore know for certain that God has made him both Lord and Messiah." (Acts 2:32–36a)

In rising from the dead, Yeshua offers peace to his people in a world still marked by brokenness. Yet this peace was not abstract or distant; it was a foretaste of the full redemption to come.

Yeshua's earliest followers, who were faithful Jews, preserved his life and teachings in what came to be known as the

New Testament. These writings remain part of Israel's story and are worth exploring, even amid centuries of tension and misunderstanding.

Conclusion

As a Jewish follower of Yeshua myself, I have found his resurrection to be a fixed pole I hold onto through suffering. It doesn't erase pain, but it reframes it. Knowing Yeshua allows me to experience "the peace of God, which surpasses all understanding" (Phil 4:7), as I await the full restoration to come.

Yeshua brought peace in the first century. He brings peace today. And one day, he will bring complete peace for all Israel and for all the world.♦

DOES CHRISTIAN ANTISEMITISM DISPROVE JESUS AS MESSIAH?

If the Messiah is supposed to end antisemitism, make all wars cease, and establish God's kingdom on earth, then how can Yeshua (Jesus) be the Messiah? His followers have perpetrated antisemitism for centuries, have initiated countless wars, and Yeshua even said his "kingdom is not of this world." He might have claimed to be the Messiah, but he's not the Messiah we're looking for. Thanks, but we Jewish people will pass. Or so goes the common refrain. It could be put in argument form as follows:

1. Messiah will end antisemitism and suffering permanently.
2. Jesus claimed to be Messiah.
3. Jesus did not end antisemitism and suffering.
4. Therefore, Jesus is not the Messiah.

Now, I don't deny the first three premises of the argu-

ment. Each one is true. However, the conclusion, number four, does not follow from the premises.

Let me illustrate why. Consider Moses. He was the promised redeemer of Israel, the one appointed by God to rescue the children of Israel from the bondage of Egyptian slavery. When, it could be asked, did Moses begin this rescue? Did he oppose Pharaoh to his face while he was living in Pharaoh's household as a teenager? No. Did he argue for his people's freedom as a young man? No again. In fact, he fled Egypt without accomplishing anything, escaping to Midian to live for decades away from his fellow Israelites (Exod 2:15). Moses did not even attempt to rescue Israel from slavery until he was eighty years old (Exod 7:7)!

Put yourself in the shoes of one of Moses's childhood friends. You and he are now, say, sixty years old. You're in agony making bricks in the hot sun all day. What would you think if someone told you that Moses was the redeemer of



Gebhard Fugel (1863-1939), *Moses vor dem brennenden Dornbusch*

Israel? You would likely scoff at the idea. Moses? The privileged Hebrew who abandoned his people decades ago? No, he couldn't be the one. You could even put it in argument form:

1. God will send a redeemer to rescue his people from slavery, as he had promised (Gen 50:24).
2. Moses is claimed to be the redeemer.
3. Moses did not rescue his people from slavery but rather abandoned them for decades.
4. Therefore, Moses is not the redeemer of Israel.

Just as previously, the first three premises are correct, but the conclusion is wrong. Perhaps you can see why now. When Moses was sixty years old, his mission to rescue Israel had not even begun. But, in just twenty years, that same Moses would return to his people, boldly confront Pharaoh, and would rescue Israel from her oppressors. All that was prophesied about him would come to pass, even though it didn't look like it beforehand.

So too with Yeshua. His mission to rescue Israel from

her bondage has not yet begun. He's out in Midian, awaiting his Father's call to return to Israel. And when he returns, he will deal decisively with the enemies of the Jewish people. Yes, just as you expect: no more antisemitism, no more wars, peace on earth, and Israel restored to a place of prominence just as has been prophesied (Deut 28:13; Isa 11). Israel will be the head, and not the tail, when Yeshua reigns on his father David's throne in Jerusalem.

So, I've argued that the presence of antisemitism today—just as the presence of Israel's slavery when Moses was sixty years old—does not negate Yeshua's credentials as the Messiah of Israel.

Christian Antisemitism in the Mix

But what about the ugly fact that so many of Yeshua's followers participated in antisemitic actions for centuries? That's like a bunch of Pharaoh's goons saying they are "Moses-ians" while whipping their Hebrew slaves. Doesn't that, too, challenge this notion that Yeshua is Messiah?

Not necessarily. Let's play this out. What if, in a hypothetical situation, those Egyptian goons were devoted to

“Moses” because they had heard that he was a powerful Egyptian who was legendary for his vigilante justice? If you recall, just before Moses fled Egypt, he singlehandedly killed a man and buried the body (Exod 2:12). Rumors spread (Exod 2:14). What if the Egyptians were unaware that Moses killed an Egyptian and angered Pharaoh? What if “Moses the symbol of brutality” was born in the minds of the Egyptians, and they applauded him for it? Perhaps they ignored Moses’s Hebrew identity and emphasized him as a symbol of Pharaoh’s house, where he grew up. What if this was the Moses the Egyptians cited when they called themselves “Mosesians”? What if, through some twist of logic, they thought they were following in Moses’s footsteps by being brutal to Hebrew slaves? Surely, the real Moses would be horrorstruck that his supposed followers were mistreating his brothers and sisters.

So too with Yeshua. He never, ever, advocated the hatred and persecution of his Jewish brothers and sisters. Yeshua affirmed, rather than rejected, the chosenness of the Jewish people. He promoted non-violence and called for a fulfillment of God’s covenantal promises to Israel. Yeshua’s earliest followers were themselves Jewish. The first communities of Yeshua-followers were composed largely of Jews who continued to observe the Torah while proclaiming that Yeshua had fulfilled Jewish messianic expectations. The New Testament letters of Paul repeatedly emphasize that God’s promises to Abraham endure through the Jewish people.

So what went wrong? The answer lies largely in the dynamics of power rather than what Yeshua actually said and did. First, the destruction of Jerusalem in 70 CE, and the Roman victories over the Jewish people in 135

CE, were interpreted by Gentile Christians as God’s final judgment against the Jewish people. It did not matter what warmth Yeshua and the Jewish apostles had toward their people a century prior; in many Gentile Christians’ minds, the smoldering ash heap on the Temple Mount spoke louder than the New Testament. This anti-Jewish idea—supposedly proved by Jerusalem’s downfall—led more and more Gentile Christians to develop an anti-Jewish theology.

Once these Gentile Christians obtained political dominance in the fourth century, the temptation to use state mechanisms to enforce religious conformity grew strong. With the power of the Empire behind them, this created opportunities for coercion that had no precedent in the early church.

And in so doing, Yeshua was reimagined in their own image, as an anti-Hebrew, not a Hebrew himself. But this was not the Jewish Jesus who lived in Judea. Many Christians have come to realize this, rejecting all antisemitism.

Thus, Christian antisemitism—by no means supported by vast numbers of Christians—is better understood as a historical deviation rather than an essential feature of belief in Yeshua.

The existence of such a deviation does not negate the possibility that Yeshua is the Messiah. A messianic claim must be evaluated on its own merits: fulfillment of prophetic criteria, consistency with scriptural expectations, and the transformative impact of his life and message. Moses fit all those criteria to be Israel’s redeemer from Egypt; Yeshua fits the criteria as Israel’s redeemer from sin and guilt. That’s what he came to do on his first visit; a glorious restoration for Israel and the nations awaits his return. ♦

“““

Like the first redeemer,
so the last redeemer.

—Mekhilta de Rab Kahana 5.8; Qohelet Rabbah on 1:9

HOW COULD GOD ALLOW THE HOLOCAUST?

The past century has been marked by horrors that challenge the very notion of a just and benevolent God. In the shadow of Auschwitz, the Jewish world reckoned with the depths of human cruelty, and as a result, many turned to secularism or non-theistic expressions of spirituality. Why follow a Jewish tradition and a God who allowed the Holocaust? More recently, the brutal attacks of October 7 against Israel have added another layer of grief and bewilderment to a memory already burdened with suffering. Why has God allowed antisemitism to get out of control all over again?

Most would agree that the Holocaust was an atrocity, a catastrophe, and a moral evil. The Nazis of the 1940s *were* committing and Hamas members in the 2020s *are* committing immoral, evil actions toward Jewish people. Supposedly, their evil actions, and the suffering they bring upon innocent Jewish people, cannot be explained if a good God exists.

This rejection of God, however, also carries within it a profound internal contradiction. If there is no God, no transcendent authority, no ultimate lawgiver, then what basis do we have for declaring the Holocaust—or any act of barbarity—truly *evil*?

The Collapse of Human Law

To illustrate this point, consider the historical context of the Holocaust. In their Final Solution, the Nazis operated within the German legal system, first codified in the “Nuremberg Laws” of 1935 before moving onto even more heinous legislation. The Nuremberg Laws defined who was a “pure” German and who was not, based on arbitrary standards of ancestry. These laws, meticulously documented and brutally enforced, stripped Jewish people of their rights, their citizenship, and ultimately, their humanity. Within the framework of German law at the time, these actions were legal. If countries are allowed to elect their own leaders and enact their own laws, then are we being cultural imperialists to condemn the Nazis for their own laws?

Of course not—that is preposterous. What the Nazis did was evil. But why? That’s the key question.

Morality Defined by the Victors?

After the Nazis were defeated, the victorious Allies

agreed that the Nazis had perpetuated evil actions against the Jewish people and the world. But how could the Allies try the captured Nazi leaders in court? What gives the “international community” the right to decide that a “crime against humanity” has been committed or to call it wrong? The Nuremberg Trial occurred only because the Allied forces won World War II. Herein lies the problem with defining “good” through human systems and popular agreement: it is arbitrary, shifting with whoever is in power, ultimately a popularity contest of morality by the victors.

A second problem is known as the “Reformer’s Paradox.” If power truly makes right, then every moral reformer who challenges the status quo—such as Martin Luther King Jr. advocating for civil rights, or prophets in the Hebrew Bible denouncing injustice—is, by definition, evil.

Without a transcendent lawgiver, morality collapses into mere preference, a collection of subjective opinions squelched by the opinion of whatever human power is currently at the top. If power ultimately dictates morality, then the Nazi laws, however horrific, were simply the expression of their rightful dominance. Their actions were right, until a bigger power came and defined them as wrong. Again, we know this cannot be correct.

The Need for a Transcendent Good

There is a reason why Israel’s prophetic tradition and the New Testament recognized that human political power cannot be the definer of goodness. Each recognized the fallibility of the human soul and the devastating ability of power to corrupt even the best of human intentions. Goodness cannot be defined by humanity; humans can only be called good to the degree that they mimic and model a higher, transcendent Good. That transcendent standard of righteousness and justice and holiness is not a human law or a written document, but rather the very nature of God himself. As David said of humans, “There is no one who does good, not even one” (Psalm 14:3). Likewise, Yeshua says, “No one is good but God alone” (Mark 10:18). (*Continued on page 10*)

In Jewish tradition, God is the ultimate Lawgiver and the source of all morality, justice, and goodness. His perfection never changes, nor does his goodness, and thus he provides

humanity with an unchanging anchor for knowing good and evil.

This is not to say that we can perfectly understand God's character or fully grasp his purposes. The point is that morality is not arbitrary but is rooted in his very being. The commands he gives us are expressions of his nature, and living according to those commands is an expression of our inherent dignity as beings created in His image (Gen 1:27). The Nazis were evil not because they transgressed the majority opinion of the international scene; they were evil because they transgressed the standards of a good and perfect God.

Faith in the Face of the Unanswered "Why"

We can only partially grasp why God allows suffering, but his existence provides a foundation for understanding what suffering is: a deviation from his goodness. The fact that the Holocaust or October 7th happened, that innocent people suffered unimaginable horrors, does not disprove God's existence; rather, by recognizing the horrors as *evil*,

we implicitly affirm the existence of a good God.

This good God also has a plan to fix what is broken and to heal hearts hurting from suffering. As followers of Yeshua, we can take comfort in how God has sent his Messiah to suffer along with us and make us whole. As Isaiah wrote of him over 700 years before he came, "Surely our griefs he himself bore, and our sorrows he carried" (Isaiah 53:4a). In carrying our sorrows, Yeshua does not just transfer misery from one place to the next; he heals us and brings us shalom: "The chastening for our well-being fell upon him, and by his scourging we are healed" (Isaiah 53:5b). Countless Jewish and Gentile followers of Yeshua can testify to this healing in their lives.

While we may not have a complete understanding of God's purposes, Scripture beckons us to hold onto the unshakable foundation of God's character, His faithfulness, and His promise to ultimately restore all things through his Messiah, Yeshua. It is through him that we know what good is: "In Your light we see light" (Psalm 36:9).♦

Quick Takes



Corrie Ten Boom



Women working at Ravensbrück, where Corrie and her sister were taken, German Federal Archive

Corrie ten Boom (1892–1983) was a Dutch Christian watchmaker whose family sheltered Jews during the Nazi occupation of the Netherlands. Guided by their faith, they built a secret room in their Haarlem home and used their networks to provide food and ration cards. In 1944, their operation was discovered by the Nazis, and the family was arrested; Corrie's father, Casper, soon died, and she and her sister Betsie were sent to Ravensbrück, where Betsie perished. Corrie was later released and returned to the Netherlands. After the war, she ran a rehabilitation home, became a traveling speaker, wrote *The Hiding Place*, and was honored as "Righteous Among the Nations" with her father and sister at Yad Vashem Holocaust Museum in Israel.

What if Jesus is the Jewish Messiah?

You might be ready for the next step – to acknowledge Yeshua (Jesus) as Israel's long-awaited Messiah. Here are some simple steps to take as you continue your journey.

REPENT — God is holy and we are not! We frequently behave in ways that separate us from Him, and we need His forgiveness. The Hebrew Scriptures say, "Behold, the Lord's hand is not so short that it cannot save; nor is His ear so dull that it cannot hear. But your iniquities have made a separation between you and your God, and your sins have hidden His face from you so that He does not hear" (Isaiah 59:1–2). Recognizing our sin is the first major step toward an intimate and personal relationship with the Lord.

BELIEVE — We cannot earn God's forgiveness through good works or keeping the mitzvot. The Torah says about Abraham, "Then he believed in the Lord; and He reckoned it to him as righteousness" (Genesis 15:6). The New Testament Scriptures say, "For the wages of sin is death, but the free gift of God is eternal life" (Romans 6:23). Personal salvation is a gift from God that we accept by faith.

ACCEPT YESHUA — The great Rabbi Saul, writing in the New Testament Scriptures, tells us what we should believe to receive the gift of personal salvation: "That Messiah died for our sins according to the Scriptures, and that He was buried, and that He was raised on the third day according to the Scriptures" (1 Corinthians 15:3–4). If Yeshua is both divine and the rightful king of Israel, then He deserves our full allegiance.

PRAY — Prayer is a personal conversation with God—heart to heart. You can pray in this way: "God, you are righteous and I am not. I have disobeyed your commandments. I believe Yeshua is my Messiah and Lord. His death and resurrection are my only hope. Please forgive me and give me a new life with you." And God will answer, as we read in the New Testament Scriptures, "But as many as received Him, to them He gave the right to become children of God, even to those who believe in His name" (John 1:12).

LIVE HOLY — Once you find forgiveness through the gift of salvation through placing your trust in Messiah Yeshua, He calls us to live holy lives according to His word (Ephesians 2:8–10; 1 Peter 1:15–16). We are to put God first in all that we do, we are to love our neighbors as ourselves (Mark 12:28–31), we are to flee sexual immorality (1 Corinthians 6:18), we are to be honest in our words and in our business dealings (Ephesians 4:25), we are to avoid unwholesome talk (Ephesians 4:29), we are to control our anger (James 1:19), and we are not to succumb to envy and pride, but to be humble (1 Peter 5:5). While forgiveness is immediate, shedding our lives from sin takes a lifetime of submitting to Messiah and relying on His grace and mercy as we grow in our holiness (2 Corinthians 7:1). The New Testament even calls Jewish followers of Messiah to remain Jewish (1 Corinthians 7:17–18; Acts 21:17–26). Yeshua-followers from any culture are only to transform their attitudes, beliefs, and behaviors that do not conform to the truth of the gospel and Messiah Yeshua (Romans 8:29).

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241 East 51st Street

New York, NY 10022