

נתיב האמת

Path of Truth

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Israel

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Path of Truth Publication Team

Brian J. Crawford, DMin

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Jennifer Miles, MA

Contributor

E. Asher, MTS

Contributor

J. Aharon, MTS

Contributor

Welcome to
Path of Truth

From the covenant with Abraham, through slavery, exile, and war, Scripture shows God's unfailing commitment to Israel. This issue explores that promise in Scripture and history, and shows how God's faithfulness shapes our identity, ethics, and hope.

"God's Promise to Preserve Israel" traces God's covenantal pledge with Abraham through Scripture to show God remains faithful to Israel despite our failures. Even in bondage, God preserves His people.

"Moral Clarity Between Israel and Her Enemies" examines how the Hebrew Scriptures distinguishes murder from justified force, addresses intentionality, and limits ambitions of conquest. From this foundation, the article outlines Just War principles and applies them to Israel's modern security challenges, showing how restraint and duty to defend the innocent can coexist.

"God's Miracles in Israel's Military History" surveys revealed miracles like the plagues and the parting of the Red Sea and hidden miracles like Purim and timely battlefield deliverances. These accounts, ancient and modern, attest that Israel's survival often bears God's hand, sometimes in obvious ways and sometimes behind the scenes.

"Victory in Yeshua" looks ahead to the messianic hope: the one who atoned will return to defeat Israel's foes and establish peace. Prophetic texts envision a victorious deliverer who restores David's throne and pours out repentance on Israel—promising final vindication and peace.

May these essays strengthen your confidence in God's covenant love, clarify the ethics of defense, and deepen your hope in the coming victory for Israel and the world.

E. Asher, MTS.
Interim General Editor

GOD'S PROMISE TO PRESERVE ISRAEL

For thousands of years, we have faced nations, empires, and peoples who have tried to eliminate us. We have witnessed Hamas's commitment to its stated goal: "Israel will exist and will continue to exist until Islam obliterates it, just as it obliterated others before it."¹ Like many before them, they seek our destruction, and yet we are still here.

Today Jewish people live around the world and are once again able to return to and thrive in our indigenous ancestral homeland, Eretz Yisrael. More than a century ago, Mark Twain observed, "All things are mortal but the Jew; all other forces pass, but he remains. What is the secret of his immortality?"² The answer is found in the Torah. Our continued existence is rooted in the covenant God made with our fathers.

God's Covenant with Abraham

God's covenant began when he made a promise to our father Abraham:

And I will establish my covenant between me and you and your offspring after you throughout their generations for an everlasting covenant, to be God to you and to your offspring after you. And I will give to you and to your offspring after you the land of your sojournings, all the land of Canaan, for an everlasting possession, and I will be their God (Gen 17:7–8).

This covenant is not temporary. God describes it as an everlasting promise that includes both a people and a land. God reaffirmed this covenant to Abraham's son Isaac (Gen 26:3–5) and to Isaac's son Jacob (Gen 28:3–4), whom God later named Israel (Gen 32:28). God chose Israel as his people, tying himself to his people with an everlasting love, as the prophet Isaiah writes, "For the mountains may depart and the hills be removed, but my steadfast love shall not depart from you, and my covenant of peace shall not be removed," says the LORD, who has compassion on you." (Isa 54:10).

¹ "The Covenant of the Islamic Resistance Movement," The Avalon Project, August 8, 1988, https://avalon.law.yale.edu/20th_century/hamas.asp.

² Mark Twain, "Concerning the Jews," <https://americanliterature.com/author/mark-twain/short-story/concerning-the-jews>.



Preservation in Egypt

This special covenant and relationship with God, however, has not insulated us from struggle. When the Israelites went down to Egypt, they were enslaved for 430 years. Our ancestors experienced the brutality of bondage under Pharaoh. Fearing the growth of the Israelites, he attempted to destroy us by ordering the killing of all Hebrew baby boys.

And yet God preserved us. He saved Moses's life and called him to lead our people out of slavery. When our enemies sought our destruction, God responded in judgment, striking Egypt with ten devastating plagues against their

gods. The God of Israel freed us from Egyptian bondage. When we came out of Egypt and stood safely on the other side of the Red Sea, with our enemies drowned, we sang to our God:

The LORD is my strength and my song, and he has become my salvation; this is my God, and I will praise him, my father's God, and I will exalt him. The LORD is a man of war; the LORD is his name (Exod 15:2–3).

God is the one who fights for Israel, because he loves us. He is our salvation.

The Covenant Confirmed at Sinai

But God did not only rescue us from Egypt. At Sinai he established his covenant with Israel by giving us the Torah and sealing that covenant with the blood of sacrifices:

Then [Moses] took the Book of the Covenant and read it in the hearing of the people. And they said, "All that the LORD has spoken we will do, and we will be obedient." And Moses took the blood and threw it on the people and said, "Behold the blood of the covenant that the LORD has made with you in accordance with all these words" (Exod 24:7–8).

God did not stop there. He also revealed himself to Israel's leaders to commune with us.

Then Moses and Aaron, Nadab and Abihu, and seventy of the elders of Israel went up, and they saw the God of Israel. There was under his feet as it were a pavement of sapphire stone, like the very heaven for clearness. And he did not lay his hand on the chief men of the people of Israel; they beheld God, and ate and drank (Exod 24:9–11).

God dwelled with us on the mountain and remained with us throughout our journeys. In choosing to walk with us, God expresses his love for us as his people.

Israel's Unfaithfulness and God's Faithfulness

We entered the land God promised to our fathers under the obligations of this covenant. Yet much of the Tanakh records our failure to remain faithful. The prophets

repeatedly rebuked Israel for turning to other gods, which resulted in tragic consequences. But God never abandoned his people.

While Israel has not always remained faithful to God, God has upheld his promise that his covenant with us is eternal. Even in exile, living among nations that seek our destruction, God says: "I will for their sake remember the covenant with their forefathers, whom I brought out of the land of Egypt in the sight of the nations, that I might be their God: I am the LORD" (Lev 26:45).

The prophet Jeremiah warned Israel of judgment for breaking God's covenant and committing idolatry. Yet even in Israel's sin and rebellion, Jeremiah records God's promise:

Thus says the LORD, who gives the sun for light by day and the fixed order of the moon and the stars for light by night, who stirs up the sea so that its waves roar—the LORD of hosts is his name: "If this fixed order departs from before me, declares the LORD, then shall the offspring of Israel cease from being a nation before me forever." Thus says the LORD: "If the heavens above can be measured, and the foundations of the earth below can be explored, then I will cast off all the offspring of Israel for all that they have done, declares the LORD" (Jer 31:35–37).

God draws Israel to look up and around, to witness the fixed order of creation. He uses creation as a visible sign, a constant reminder of the eternal certainty of his covenant with Israel, his people.

Israel Still Exists

Why are we still here? Why do we continue to exist and thrive in our homeland even after centuries of persecution and even genocide? Because God is faithful to the covenant he made with Abraham, Isaac, and Jacob. God's covenant with us is a promise of our protection as a people set apart to God.

"For the LORD is good; his steadfast love endures forever, and his faithfulness to all generations" (Ps 100:5). ♦

"God draws Israel to look up and around, to witness the fixed order of creation. He uses creation as a visible sign, a constant reminder of the eternal certainty of his covenant with Israel, his people."



MORAL CLARITY BETWEEN ISRAEL AND HER ENEMIES

The world was turned upside down on October 7, 2023, when Hamas launched a brutal attack on Israel. Over 1,500 terrorists entered Israel with three clear purposes: to kidnap as many Israelis as possible—soldiers and civilians, young and old—to kill whoever they could not kidnap, whether women, children, babies, or the elderly, and to humiliate their victims through torture, rape, and the desecration of bodies. The attacks resulted in roughly 1,200 murders and approximately 250 hostages taken to Gaza.

The response from much of the Western world was initially encouraging, with many nations standing with Israel and supporting its intention to remove Hamas from power. However, that initial response was a long time ago. Since then, we have witnessed an alarming rise in antisemitism and groups justifying Hamas's atrocities, which should be morally unfathomable. This represents a fundamental clash of moral worldviews—two incompatible ethical universes, each claiming the moral high ground.

The clash raises difficult questions: How do traditional Jewish teachings speak to war? What guidance exists for thinking clearly about justice, morality, ethics, and mercy in times of conflict?

Biblical Ethics of War

The Hebrew Scriptures have much to say about war and the ethics of killing. The foundation begins with Exodus 20:13: "You shall not murder." God considers murder a sin, one of the Ten Commandments. But what is murder, and why is it wrong?

Genesis 9:6 answers both questions: "Whoever sheds the blood of man, by man shall his blood be shed, for God made man in his own image." Because humans bear the divine image, killing a human is cat-

egorically different than harming animals or insects. This makes murder morally distinct.

However, Genesis 9:6 also establishes that those who commit murder must face justice themselves. The Bible distinguishes between murder and capital punishment: the former is condemned, and the other represents just execution of evildoers. The Torah specifies offenses warranting capital punishment including adultery, kidnapping, child sacrifice, and blasphemy. According to Torah law, executions by the state for these crimes are not murder but justice.

The Torah reveals extra layers to the ethics of killing. Exodus 21:12–14 distinguishes intentional from unintentional killing. We cannot judge moral guilt simply by noting someone caused another's death; we must understand the killer's intentionality. Did they plan and intend to kill? If there was no premeditated intent, the Torah classifies this as manslaughter, with exile—not death—as the penalty.

Critically, the Bible never defines killing during war as murder. Many Israelite leaders—Moses, Joshua, Gideon, David—commanded or participated in warfare, and Scripture never assigns moral guilt to them for doing so.

The Torah also mentions herem (the ban), a special commandment for Moses and Joshua's time requiring the complete removal of seven idolatrous nations entering Canaan. This command was divinely limited to that specific historical context and does not apply today.¹

The Principles of Just War

The Bible's teachings on war, while foundational, contain significant gaps that required further ethical reflection over centuries. Western legal and moral thought, grounded in the Hebrew Bible and New Testament, developed the concept of "Just War Theory," which are principles now embedded in international humanitarian law including the Geneva Conventions.

Key principles include:

- *Proper Authority*: Wars must be initiated by legitimate governments, not individuals or groups.
- *Just Cause*: War is permissible only to resist aggression or defend the innocent and helpless.
- *Last Resort*: War must occur only after other options are exhausted.

¹ For more discussion on war in the Hebrew Bible, see Heath A. Thomas et al., eds., *Holy War in the Bible* (Downers Grove, IL: IVP Academic, 2013).

- *Limited Goals:* War must have goals related to defense only, not conquest or annihilation.
- *Proportionality:* The good achieved must exceed the cost in lives lost.
- *Just Means:* Certain acts remain immoral in war: killing noncombatants, rape, kidnapping, torture. These violate fundamental principles of human dignity.

These principles recognize that while individuals are called to mercy and forgiveness, society has an obligation to protect its citizens through lawful force when necessary. If we have the power to protect our neighbor, we have a moral obligation to do so.

Applied Ethics to Israel, Hamas, and Iran

Israel possesses the strongest military in the Middle East as a response to constant threats of annihilation from hostile neighbors. Yet Israel's strength is exceeded only by her patience and commitment to waging just wars as defined above.

Hamas has controlled Gaza fully since 2007 and has continually inflicted terrorist attacks against civilians in Israel. Had Israel chosen, she could have devastated Gaza entirely years ago, thereby ending terror attacks by killing every man, woman, and child in the strip. Israel did not do this because it would have been wrong, breaking every principle of Just War theory.

Israel attempted to defend itself through fences, economic deterrence, and diplomatic pressure—even continuing to provide electricity and water to Gaza for years, demonstrating tangible restraint.

Then October 7 happened. This was an atrocity and a clear existential threat requiring response. The legitimate government of Israel formally declared war, not on Gaza or Palestinians, but on Hamas specifically. The goals were limited: destruction of Hamas for greater peace, stability, and safety in the Middle East. Israel does not want to kill Gazan civilians, which is why warnings are issued before attacks occur.

This illustrates how Israel's actions follow Just War principles against an enemy rejecting those same principles. However, Hamas employs tactics that exploit international law: human shields, building bunkers in civilian areas, storing weapons in hospitals and mosques, and deliberately concealing military targets among populations.

Moral Equivalence?

During the conflict, the media has reported the numbers of dead Palestinians (according to Hamas's

unconfirmed figures) and the numbers of dead Israelis. If one number is higher than the other, does this have moral significance? Should we root for the side that has more people killed, because more deaths equal more innocence?

Consider this: Hamas's charter calls for the murder of every Jew around the world. On October 7, 2023, in line with their charter, Hamas operatives aimed to kill every Israeli, down to the last defenseless person. They were stopped from achieving their full genocidal intent, but they wish they could kill all the Jewish people "from the river to the sea." In contrast, Israel aims at specific Hamas targets while foreseeing that civilian casualties may occur as unintended consequences. The ethical doctrine of "double effect" helps distinguish these moral realities.² Philosophers employing this doctrine recognize that there is a world of difference between terror bombing—aiming to kill civilians to weaken enemy resolve—and tactical bombing targeting military objectives while taking precautions to minimize civilian harm. Even if both cause the same number of civilian deaths, only the latter is morally permissible.

Hamas makes no distinction between combatants and noncombatants. Their understanding of warfare permits murder, kidnapping, torture, rape, and the psychological torment of victims—including video recordings sent to families. Hamas corruptly uses Western international law for their political advantage: telling civilians to remain when warnings to leave are issued, building facilities in protected sites, and employing human shields. To the extent Gazans choose or are coerced to serve as human shields, those who employ such tactics bear ultimate moral responsibility for resulting casualties.

Conclusion: Moral Clarity Required

War is terrible. We should pray for Gaza and Iran's civilians, for peace, and for the repentance or removal of Hamas and the Iranian regime.

Israel has done everything humanly possible to follow biblical and international ethical principles of Just War. She represents civilization and the rule of law; Hamas and Iran represent humanity's worst qualities. We ought to applaud Israel's patience, resilience, desire to limit civilian deaths, and righteousness of protecting Israelis, Palestinians, and the world from evil. ♦

² McIntyre, Alison. "Doctrine of Double Effect." In *The Stanford Encyclopedia of Philosophy*, Fall 2023, edited by Edward N. Zalta and Uri Nodelman. Metaphysics Research Lab, Stanford University, 2023. <https://plato.stanford.edu/archives/fall2023/entries/double-effect/>.

GOD'S MIRACLES IN ISRAEL'S MILITARY HISTORY

Without God's hand in Israel's history, we would not exist. Israel's continued existence, in the face of near-continuous threat, can only be attributed to God's miraculous intervention and faithfulness to His promises. As we look at examples of God's hand in Israel's military history, it is helpful to keep in mind that Jewish tradition discusses two kinds of miracles, revealed and hidden.

Revealed Miracles in Biblical History

Revealed miracles are observable, divine interventions in the natural world. We witnessed revealed miracles when God intervened in Egypt with the ten plagues, the parting of the Red Sea, and leading us out with pillars of cloud and fire. We were then homeless in the wilderness, facing extinction and starvation, but God provided manna from heaven to sustain us (Exod 16:4–15). These are examples of revealed miracles preserving the Jewish people in times when our existence was under threat.

Even after these revealed miracles enabled our escape

from Egypt and survival in the wilderness, our continued existence was still uncertain. We arrived at our homeland only to discover it was occupied by violent and evil idolaters who were guilty of barbarous acts of child sacrifice and bestiality.¹ The Tanakh shares how God sent “the hornet” before the Israelite army to aid in defeating these evil regimes (Exod 23:28; Josh 24:12). One of the most famous miracles of Joshua and the Israelite army occurred in the famed city of Jericho. God instructed Joshua to lead the Israelite army in marching around the city of Jericho for seven days. On the seventh day, the walls of the great city of Jericho fell, allowing the Israelite army to rush in and defeat the Canaanites (Josh 6:1–5). We see God has openly intervened on behalf of the Jewish people in times of existential threat.

Hidden Miracles in Biblical History

Jewish tradition also speaks of hidden miracles, which are extremely unlikely and timely successes that are best explained by God's intervention. Purim is one of the clearest examples of God's hidden miracles in our history. God is not mentioned a single time in the book of Esther, nor is there a report of any supernatural intervention. However, we credit him with preserving the Jewish people against the genocidal agenda of Haman through the courageous actions of Esther and Mordecai. God placed the right people in the right places at the right time. The odds were so against the Jewish people that the success of Esther and Mordecai is best explained by God being “behind the scenes” bringing them victory over Haman.

Hidden? Or Revealed?

However, I think there are two ways this delineation between revealed and hidden becomes murky. One way this delineation is challenged is that it is not always so easy to determine if a miraculous moment is revealed or hidden.

¹ Clay Jones, “Killing the Canaanites: A Response to the New Atheism's ‘Divine Genocide’ Claims | Christian Research Institute,” Christian Research Institute, accessed April 9, 2026, <https://www.equip.org/articles/killing-the-canaanites/>.



Sometimes the odds are so against the Jewish people that certain moments feel like God's hand is more revealed than it is hidden. Think of David defeating Goliath. Unlike Esther and Mordecai, who were the right people, in the right place, at the right time, you read the story of David and Goliath and David seems like the wrong person, in the wrong place, at the wrong time. Goliath is literally a giant trained to kill whatever steps before him and David is a diminutive shepherd boy who no one in Israel would have wagered could defeat Goliath. Against all odds, David, at the perfect time, slung a perfect stone, at the perfect speed, landing in the perfect spot on Goliath's forehead to slay him and defeat the Philistine army. While David technically defeated Goliath using natural means, it is difficult to place this moment in our history squarely in the hidden miracles category without a second thought.

The second challenge is the level of subjectivity in how miraculous events are interpreted. What is a hidden miracle to one may seem revealed to another. This interpretive difference is played out in two accounts of the Maccabees' Hanukkah victory:

- *1 Maccabees*: Our earliest account reads more like the Book of Esther. God is not undeniably intervening with supernatural phenomena; rather, the Maccabean army, through wit and will, manages to defeat the Syrian-Greek forces. Even so, Judas Maccabeus encourages his men by stating: "It is not on the size of the army that victory in battle depends, but strength comes from Heaven" (1 Macc 3:19).

- *2 Maccabees*: A later account brings God to the foreground with revealed miracles. The author describes heavenly beings helping Judas directly: "There appeared to the enemy from heaven five resplendent men on horses with golden bridles, and they were leading the Jews... they showered arrows and thunderbolts on the enemy" (2 Macc 10:29–30).

While there is no way of knowing the exact physical nature of these events, these texts show that the authors had different understandings of just how "revealed" God's intervention was. Both agree, however, that God's hand brought the victory.

God's Miracles Today

We continue to see God's miracles, often hidden (or semi-hidden), in modern Israeli military victories. To take one of many examples, the Valley of Tears Battle took place in the Golan Heights during the Yom Kippur War from October 6 to October 9, 1973. This war started with a Syrian surprise attack on the day where most members of the Israeli Defense Force are fasting in synagogue with their

families. In the Valley of Tears northern front, the Israeli 7th Brigade, with 100 tanks, faced a Syrian force of 500 tanks and 700 armored personnel carriers. Across the entire Golan front, there were 177 Israeli tanks against over 1,400 Syrian tanks. Not only that, but the Syrian tanks were equipped with night vision and the Israeli tanks were not, leaving them fighting blind at night. As the battle in the Valley of Tears raged for four days, the Israeli 7th Brigade found itself with only six tanks remaining and almost no ammunition left. With the defeat of the Israeli force seeming inevitable, the Israeli troops were shocked to see the 200 remaining Syrian tanks withdrawing from the battlefield. Later, it was learned they withdrew when they saw 15 Israeli tanks arriving at the battlefield and thought this was only the beginning wave of major Israeli reinforcements (which was not the case).

Whether God's miracles are revealed or hidden, we know that the sheer survival of the Jewish people across thousands of years, multiple continents, thousands of battles, and countless persecutions shows that God is real and faithful to His promise to sustain the Jewish people. As King David writes, "Behold, he who keeps Israel will neither slumber nor sleep" (Ps 121:4). ♦

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VICTORY IN YESHUA

One of the main reasons some of our people reject Yeshua as the Messiah is because the Scriptures prophesy of a conquering King who will defeat Israel's enemies and usher in a kingdom of peace. We look at the world today, and we do not see peace or victory. Instead, we see suffering, wars, and the ever-increasing state of antisemitism and anti-Zionism.

We wholeheartedly affirm these future prophecies of the victorious Messiah who will defeat our enemies and usher in an age of peace for both Israel and the world. At Yeshua's first coming, he atoned for sin, as foretold in the Jewish Scriptures.¹ At his return, he will defeat Israel's enemies, reign from David's throne in Jerusalem, and usher in a kingdom of peace, where "the wolf shall dwell with the lamb," according to the Scriptures (Isa 11:6).

The War to End All Wars

When Yeshua returns, the Scriptures say he will wage war against the nations that are surrounding Israel attempting to destroy our Jewish people. He will fight in defense of Israel. The prophet Zechariah wrote:

Thus declares the Lord, who stretched out the heavens and founded the earth and formed the spirit of man within him: "Behold, I am about to make Jerusalem a cup of staggering to all the surrounding peoples. The siege of Jerusalem will also be against Judah. On that day I will make Jerusalem a heavy stone for all the peoples. All who lift it will surely hurt themselves. And all the nations of the earth will gather against it. . . . And on that day I will seek to destroy all the nations that come against Jerusalem. 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" (Zech 12:1–3, 9–10).

In this passage, God brings the surrounding nations against Israel for judgment. He then defeats Israel's en-

¹ To read more, check out the following articles: "Why Do We Need a Messiah?" at aboutmessiah.com/why-do-we-need-a-messiah and "Ten Reasons Why Isaiah 53 Points to Jesus" at aboutmessiah.com/ten-reasons-why-isaiah-53-points-to-jesus.

emies once and for all, through the Messiah, the one "pierced" at His first coming. God pours out His Spirit on the people of Israel to see Yeshua as their Messiah.

Here, as one commentator explained,

The prophet Zechariah envisions a future day when Jerusalem is besieged by its enemies and delivered by the Lord, who achieves victory on the battlefield and in the spiritual lives of His covenant people. By a special work of His Spirit, the Lord stimulates an attitude of penitence within His people over the one whom they rejected. The entire land, especially David's ruling house, grieves over the act as one grieves the death of an only child.²

A Pierced Messiah?

This Messianic interpretation of Zechariah 12 is not new. Some of the most prominent rabbis in Jewish history, such as Rashi, Ibn Ezra, Abarvanel, and Alshech, interpreted this passage as speaking of a slain Messiah, although they did not believe it spoke of Yeshua.³

The Talmud, in b. Sukkah 55a, says that in this last battle, Messiah ben Joseph will be pierced and killed, and then Messiah ben David will ask God to resurrect him from the dead, a request which God will grant. We believe the best interpretation is to understand Zechariah 12 and others like it as speaking of one Messiah and two comings. Yeshua came to suffer and die for our sins, was pierced on the cross, rose from the dead, and will return to destroy evil and Israel's enemies once and for all!

The Lord Fights for You

In chapter 14, Zechariah describes the scene again:

² Daniel E. Stuart, "Zechariah 12:10–13:1: The Pierced Messiah," in *The Moody Handbook of Messianic Prophecy: Studies and Expositions of the Messiah in the Old Testament*, ed. Michael Rydelnick and Edwin Blum (Chicago, IL: Moody Publishers, 2019), 1286.

³ *The Babylonian Talmud*, trans. Isidore Epstein, vol. 14, *Sukkah* 52a (London: Soncino Press, 1938); Rashi, Commentary on Zechariah 12:10, in *Mikraot Gedolot*, accessed April 21, 2026, Sefaria; Abraham ibn Ezra, Commentary on Zechariah 12:10, accessed April 21, 2026, Sefaria; Don Isaac Abarbanel, *Yeshuot Meshicho* (Ferrara, 1497), discussion of Messiah ben Joseph and Messiah ben David; Moses Alshech, Commentary on Zechariah 12:10, in *Marot HaTzovot*, accessed April 21, 2026, Sefaria.



For I will gather all the nations against Jerusalem to battle . . . Then the Lord will go out and fight against those nations as when he fights on a day of battle. On that day his feet shall stand on the Mount of Olives that lies before Jerusalem on the east, and the Mount of Olives shall be split in two from east to west by a very wide valley. . . . And the LORD will be king over all the earth. On that day the LORD will be one and his name one (Zech 14:2–4, 9).

Note that it is the Lord himself who fights for Israel in this last battle, the Lord whose feet stand on the Mount of Olives, splitting it in two, and the Lord who will be King over all the earth. These truths are also said of the Messiah, who is prophesied to be both King over Israel and Lord. Yeshua, the divine Messiah, fits this prophetic picture perfectly.

Likewise, the New Testament says Yeshua will return to the Mount of Olives and restore the Kingdom to Israel (Acts 1:6–11) and that at his return, he will come with the armies of heaven and wage war against the nations (Rev 19:11–16).

Yeshua our Messiah came humble and lowly, riding on a donkey into Jerusalem, as the Jewish Scriptures foretold (Zech 9:9), and he will return on the clouds of heaven to wage war against God's enemies and set up his eternal Kingdom of peace, according to the Scriptures. "And to him [will] be given dominion and glory and a kingdom, that all peoples, nations, and languages should serve him; his dominion is an everlasting dominion, which shall not pass away, and his kingdom one that shall not be destroyed" (Dan 7:13–14). ♦

"Yeshua our Messiah came humble and lowly, riding on a donkey into Jerusalem, as the Jewish Scriptures foretold (Zech 9:9), and he will return on the clouds of heaven to wage war against God's enemies and set up his eternal Kingdom of peace."

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” (Isa 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 by keeping the mitzvot. The Torah says about Abraham, “Then he believed in the Lord; and He reckoned it to him as righteousness” (Gen 15:6). The New Covenant Scriptures say, “For the wages of sin is death, but the free gift of God is eternal life” (Rom 6:23). Personal salvation is a gift from God that we accept by faith.

ACCEPT YESHUA — The great Rabbi Saul, writing in the New Covenant 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 Cor 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. 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 Covenant 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 by placing your trust in Messiah Yeshua, he calls us to live holy lives according to his word (Eph 2:8–10; 1 Pet 1:15–16). We are to put G-d 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 Cor 6:18), we are to be honest in our words and in our business dealings (Eph 4:25), we are to avoid unwholesome talk (Eph 4:29), we are to control our anger (Jas 1:19), and we are not to succumb to envy and pride, but to be humble (1 Pet 5:5). While forgiveness is immediate, shedding sin from our lives takes a lifetime of submitting to Messiah and relying on his grace and mercy as we grow in our holiness (2 Cor 7:1). The New Testament even calls Jewish followers of Messiah to remain Jewish (1 Cor 7:17–18; Acts 21:17–26), only to transform our attitudes, beliefs, and behaviors that do not conform to the truth of the gospel and Messiah Yeshua (Rom 8:29).

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Please do not hesitate to contact us:

Email: info@chosenpeople.com

Phone: (212) 223-2252

Chat with us at:

www.aboutmessiah.com

www.chosenpeopleanswers.com



CHOSEN PEOPLE
MINISTRIES

241 East 51st Street
New York, NY 10022