

THE CHOSEN PEOPLE



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WHO ARE THE HAREDIM? MINISTRY TO THE ULTRA-ORTHODOX

WHO ARE THE HAREDIM? | THE WOMEN OF ORTHODOX JEWISH BROOKLYN | HEBREWS BIBLE STUDY

FROM THE PRESIDENT



AN UNREACHED PEOPLE GROUP

New Focused Outreach
to the Haredim

Dear friend,

Shalom in the name of our Messiah Jesus.

I am writing from Israel where Chosen People Ministries is hosting about 600 fellow believers for a tour, a Bible conference, and a glorious celebration of Israel's seventieth anniversary. The fellowship has been wonderful and so many of us have had good opportunities to share the gospel with both Jewish Israelis and lots of Arab Muslims as well.

We have also enjoyed having many of the Chosen People Ministries Israel staff share their testimonies and tell us about the good things God is doing in the Holy Land. Please pray for our ongoing work in Israel among Holocaust survivors, children, soldiers, young people, and families. Please pray for Maxim, one of our most faithful and effective workers who needs a kidney transplant and is on daily dialysis. We are praying for a donor! Meanwhile, he leads our work among the elderly Holocaust survivors. We had the joy of having about fifty survivors join us for dinner the other night, and we heard the testimony of one of them who came to faith through this ministry. There was not a dry eye among us!

There is so much more to tell, and I will try and dedicate an upcoming newsletter to our work in Israel, especially as we enter this seventy-first year of modern Israel's existence. All I can say is that there are many more Jewish believers in Jesus in Israel today than probably since the first century. According to a recent survey, there are about

25,000-30,000 Jewish believers in Jesus in Israel. We are using Facebook to reach many Israelis. A week does not go by when we do not send out more than fifty *Isaiah 53 Explained* books in Hebrew to Israelis who request them.

We even have quite a few who indicate that they are religious Jews. This is amazing and encourages us to pray that the Lord will reach even the most observant Jewish people in Israel and across the globe. I share the same broken heart as the Apostle Paul who wrote, "*Brethren, my heart's desire and my prayer to God for them is for their salvation. For I testify about them that they have a zeal for God, but not in accordance with knowledge*" (Romans 10:1-2).

ULTRA-RELIGIOUS JEWISH PEOPLE: THE LAST FRONTIER?

If I asked you what group of Jewish people would become the largest group of Jewish people in the next twenty years, you would probably answer, "non-religious Jewish people." This is really common wisdom as our society is becoming more and more secular as the days go by. And this is true of the Jewish people as well. Already, most Jewish people do not regularly attend synagogue any more than non-Jews attend church. I cannot speak about Hindus or Buddhists but can only surmise that the more they live in the West, the more they will also become secularized.

Our world is quickly moving further and further away from the Creator and this is especially true in North America and Europe. Yet, this is *not the whole story* according to those who study the Jewish community. In fact, it is predicted that the most identifiable group of Jewish people in the years ahead might actually be those who are identified as ultra-Orthodox, or what we call **Haredim**. The Hebrew word Haredim means "to tremble," since these very religious Jewish people tremble before God and

show Him honor and devotion by keeping the Law, known as the Torah, which refers to the five books of Moses as interpreted by the sages of the Jewish people.

MY OWN JEWISH UPBRINGING

I was raised modern Orthodox, went to synagogue, learned about the Jewish religion, and studied how to read the Bible in Hebrew. But, I was still very different from the religious Jews you see wearing black clothing, having lots of children, and living the Haredi lifestyle. *There are a few hundred thousand of these folks in Brooklyn alone and about a million in Israel, with the majority in Jerusalem.*

I wish I could tell you that there are many Haredim who have come to know the Lord, but really there are just a few. When



they come to faith in Jesus, they often lose their families and jobs, and are rejected by the community. Of course, the community does not really understand the gospel. They do not know that Jesus and His first disciples were Jewish and they are only aware of the type of Christianity that persecuted the Jewish people. Most religious Jewish people have never met a born-again Christian!

ON THE DEREKH

This burden for the Haredim led Chosen People Ministries to spearhead a conference with other Jewish ministry leaders this past January. "On the Derekh" means "On the Path." We named the conference as such since Haredi Jewish people place a high value of walking by the ways of God and staying true to the Torah. When they are not, they often say they are "off the derekh." So we want to get them back on the derekh by coming to faith in Yeshua! The conference focused on learning, brainstorming, and praying for the salvation of ultra-Orthodox Jewish people. It was the first conference of its kind since the Holocaust and all who attended recognized how much our movement needs God's wisdom and power to know how to present Yeshua to the Haredi Jewish community. As believers in Jesus, we know that He is the one true path! In John 14: 6, Yeshua says, *"I am the way, and the truth, and the life. No one comes to the Father except through me."*

This week-long conference on reaching ultra-Orthodox Jewish people was held at our Charles Feinberg Brooklyn Messianic Center, which is in the heart of one of the key Orthodox Jewish areas of Brooklyn. I gave a lecture on evangelistic work in the past, and Zhava, my wife, taught on the history of the ultra-Orthodox Jewish movement. She lectured about how this community began and how so many of these precious people ended up in Brooklyn! We also had sessions on what is currently being done to reach these folks with the gospel and had many discussions on the development of strategies and new tools for evangelism.

We had about fifty people attend the training conference, and most were missionaries to the Jewish people from more than a dozen different ministries. We studied together, prayed, and discussed various strategies and ways that we can work together to reach this group with the gospel. One of the high points of the conference was having an Orthodox rabbi speak to our group about the lifestyle of this unique community of Jewish people.

We also conducted a prayer walk through the Orthodox areas of Brooklyn and had short conversations with many, even about the Lord. It was a great time, and I believe that in the future we will do a lot more to reach this group for the Lord.

WHAT'S NEXT?

We are asking you and others to pray for God to raise up leaders with a heart for outreach among the Haredim. We are working toward creating resources to support those who leave the community. Last year, during our summer outreach, Shalom

Brooklyn, we completed more than one hundred surveys of Haredim on the streets of Brooklyn and discovered that 12 percent of Haredim say that they have read at least parts of the New Testament. This is probably a higher percentage than I had previously thought!

This was encouraging, and we believe this indicates an openness to reading the New Testament. We are also developing ads on Facebook and using other forms of social media. We are committed to finding new and creative ways to share the gospel with these beloved Haredim. In fact, Chosen People Ministries has dozens of staff and volunteers sharing the gospel this month on the streets of Brooklyn. They are again using surveys as a way to learn more about the Haredim, and, often-times, the surveys lead to good conversations about the gospel.

We are also experimenting this summer with service projects in the Haredi community. We clean up parks in the religious areas, visit the sick and elderly, and find other ways to show God's love through the Messiah Jesus to Haredi families. These things are always a good testimony. We also have a special burden for ultra-Orthodox Jewish women. Our Shalom Brooklyn teams, especially women, are meeting Haredi women and their children in local parks and trying to befriend some of them. As you will read further, the Haredi moms have many children, and as believers we have a lot to learn from them about raising children.

Your prayers and support are so important to us, especially as we begin to focus more of our efforts on reaching the Haredim. One of my favorite passages of Scripture is Zechariah 12:10 where the prophet tells us what is going to happen at the second coming of Jesus. Zechariah writes,

I will pour out on the house of David and on the inhabitants of Jerusalem, the Spirit of grace and of supplication, so that they will look on Me whom they have pierced; and they will mourn for Him, as one mourns for an only son, and they will weep bitterly over Him like the bitter weeping over a firstborn.

When I think about those Jewish people turning to Jesus at this future moment, I envision the majority of the men dressed in black with long beards and side curls and the women wearing long dresses and scarves on their heads. Can you see it? Who else would be so eagerly expecting the Messiah at that time?

So, please pray with me for the salvation of the ultra-Orthodox Jewish community and for our staff and volunteers in Israel and for those on the streets of Brooklyn who are sharing the gospel with the Haredim and many others. We could not do this without your loving generosity and prayers.

Shalom from Jerusalem,



Mitch



Who are the Haredim?

BY BRIAN CRAWFORD

Haredim is a term that refers to the ultra-Orthodox, the most obviously religious within the Jewish community. On the streets of Brooklyn, when we ask Haredim to describe themselves, they often say they practice “Torah Judaism.” This positive definition asserts that the Haredim practice a form of Judaism that tries to remain separate from the influences of modern and secular life. Sometimes the Haredim appear to be living in a time capsule of nineteenth-century Europe of “bygone” past, but for this community, the past was a time when Jewish people cherished faith, kept the Jewish law (Torah), and honored traditional values.

The modern era, starting with the Enlightenment in the early eighteenth century, transformed Jewish life in dramatic ways. In the mid-1700s, most European Jews had been living in ghettos for centuries, either forcibly restricted to live in the Jewish quarter of cities or in the vast Russian/Polish countryside ghetto known as the Pale of Settlement (and depicted in the film *Fiddler on the Roof*). As the Enlightenment swept through Europe, governments started emancipating their Jewish populations, freeing them from the ghettos, and enabling them to enter professions, universities, and general society like never before. With this newfound freedom and social mobility, many Jews began to see acculturation and involvement in Gentile society at large as the means to move up the social ladder and have a better quality of life. Maintaining traditional Jewish religion and customs posed many practical obstacles in achieving this goal. Thus, there radiated from Germany and Western Europe a new way of Jewish life: Reform Judaism, which attempted to modernize Judaism by denying or changing aspects of the old ways to fit modern sensibilities.

The *Haskalah* (the Jewish Enlightenment, which comes from the Hebrew word *sekhel* or sense, reason,

or intellect) swept through European Jewish society throughout the eighteenth century. The examples of Jewish “progress” in Western Europe posed a cautionary tale for traditional Jews in Russia and Eastern Europe, serving as prime examples of forbidden assimilation into Gentile society, and the abandonment of Torah.

In response, the Yiddish-speaking Jewish people of Eastern Europe began denouncing Reform Judaism for its rationalism and departure from Torah. In addition, to protect their communities from the spread of the Enlightenment, the Eastern European rabbis forbade innovations or changes to religious practice and lifestyle. By freezing their practice into pre-Haskalah forms, the Haredim were born. They described themselves with a Hebrew word that announces that they “tremble at the word of God,” as opposed to (and in their estimation) Reform Jews, who neglected the Judaism of their fathers. We often use the terms, “ultra-Orthodox” or “religious” Jews to describe this group as well.

Today, the major population centers of Haredi Jews are Israel (one million) and the greater New York City area (more than three hundred thousand). The freedom and large numbers of like-minded Jewish people in these areas allow the Haredim to rebuild what had been destroyed in the Holocaust. The Haredim see it as their moral duty to have large families in honor of those who perished. Therefore, the fertility rate for Haredi women in Israel is 6.9 children and 5.5 in New York.¹

The ultra-Orthodox Jewish community is distinguished by their dress. Although each subgroup has its own conventions, in general, the men wear *yarmulke* (head covering) and *tzitzit* (the corner fringes mentioned in Deuteronomy 12:12 and Numbers 15:38 meant to evoke observance of the commandments). The Haredi men wear long black coats and hats year-round while the women wear long sleeves and long skirts, as they believe women should dress modestly. The men usually let their *peyot* (sidecurls) grow long according to their interpretation of not cutting the corners of one’s beard, although some tuck them behind their ears (Leviticus 19:27). The men can often be seen briskly walking to the *shul* (synagogue) for the thrice-daily prayers, which last for roughly forty-five minutes. The women stay home and care for the children who are sent to Jewish private schools to learn the Hebrew Bible and the Talmud. Many Haredim speak Yiddish at home.²

Very few Haredim have televisions in the home, and some do not use smart phones because of the temptations they pose to worldly and foreign thought. Many may use computers for business, far less for pleasure, and most install Haredi-produced Internet blockers to protect from outside influences. Very few attend secular universities since non-Jewish studies are modern distractions from Jewish practice and are potentially dangerous. More than anything, Haredim want to focus on rebuilding a flourishing Jewish society centered on religious study and practice.

Haredi Jews are among the most unreached people groups in the entire world. Many Jewish people have emotional and spiritual barriers set up against the message of Yeshua, but with the Haredim, the barriers are multiplied. With the Haredim, we have linguistic barriers, dress barriers, barriers of mysticism, in-grown communities, and barriers of education and modernity. If a Haredi Jew comes to faith in Yeshua,



The Mothers, Wives, and Daughters of Orthodox Jewish Brooklyn

BY CHARLOTTE MACHADO



Living and studying in Brooklyn at the Feinberg Center—the Chosen People Ministries graduate studies program sponsored by the Talbot School of Theology—afforded me many opportunities to observe, and sometimes participate in, the lives of religious Jewish women. After all, who else shops for clothes, groceries, and gets their nails done in the middle of the day? I chuckle at the bits and pieces of conversation I overheard: “*I’m good, Baruch HaShem, you Rivki?*,” or “*My husband says I shouldn’t spend so much money on things we only buy for the guests,*” or “*Shayna that skirt looks too boxy, I think you should go for an A-line...*”

When a baby girl is brought into the world, she is introduced to the community by a public naming ceremony, while a boy has the rite of circumcision on the eighth day. From that time on, the little girl is taught how to be an exceptional homemaker and mother. Young girls are also taught to read and understand Hebrew, Jewish history, and classic Jewish religious literature. The traditional Jewish woman wears modest, feminine clothes, and married women will often wear wigs or scarves over their hair. These vary based on style, observance, and socio-economic level.

Marriages are usually arranged by a *Shadchan* (matchmaker) and by mutual agreement of the parents. By the time a young woman is eighteen or so, she is married, and usually children come shortly thereafter. It is not uncommon for a woman to have school-age children by the time she is thirty, and sometimes by her early forties, she is already a grandmother! With this emphasis on family and childrearing, it can be difficult for women in these communities who marry late, who have difficulty conceiving, who experience divorce, become widowed, or who feel like they don’t fit the mold and expectations of their communities. Sometimes these mothers have children with disabilities, and like many other American families, they struggle in the same ways.

What are the implications for Jewish evangelism? Jewish women are well versed in the Hebrew Scriptures, as it is considered their special domain. Considerable emphasis is also placed on the Talmud, but extra-biblical texts are studied more by men. This is an unintended blessing, as religious women can draw closer to the Scriptures than their husbands, fathers, and sons!

Also, women are excused from “time dependent commandments,” which means that they do not have to run off to the synagogue at an exact time to pray in a prescribed way. Women are more likely to have a personal relationship with God as they sing and encourage their hearts through the Psalms and as they go about their day caring for children and keeping a kosher home. These religious Jewish women hold the future in their hands. According to the most recent surveys of the Jewish community, especially by the Pew organization, the high birth rate among traditional Jewish families means that in one or two generations Orthodox Jewish people will make up one third of the Jewish population!¹ These women are raising the next generation of the Jewish people. How appropriate that our Feinberg Center is located in the heart of Orthodox Jewish Brooklyn.

Please pray for these precious women. Also, it seems that there is a new movement within the ultra-Orthodox Jewish community as some women are beginning to work outside the home and are also asking for a greater role in synagogue life. This is causing some tension within the ultra-religious Jewish community. It is our hope that these trends might be used by God to inspire religious Jewish women to go even further by starting to consider the possibility that Jesus is the Jewish Messiah.

he or she is expelled from the community, most likely divorced and separated from their children and workplace. Even so, merely communicating the gospel to the Haredim is one of the most significant obstacles. Our highly successful Internet evangelism campaigns cannot reach a Haredi community that shuns the use of the Internet. Street evangelism teams and door-to-door missionaries are run out of the neighborhood. Evangelistic materials in the mail are thrown in the garbage before entering the home. Service projects by outsiders are shunned since the community takes care of their own.

Your Mission to the Jewish People has been sharing the gospel with ultra-Orthodox Jewish people since our beginning in 1894. Our founder, Leopold Cohn grew up in a Haredi home in Hungary. We continue to have a deep burden for the Haredim to know Yeshua as their Messiah.

Would you pray for the salvation of the Haredim, and for the work of Chosen People Ministries as we intensify our efforts to understand and interact with them? Pray for our missionaries in Brooklyn and Israel who are around Haredi Jewish people every day. Our staff needs courage, creativity, and divine appointments. Pray for the perseverance and protection of Haredi secret believers who are following Yeshua in silence while hoping for ways to save their non-believing families. Above all, pray that the name of Jesus may be magnified in the hearts of the Haredim, and that the Lord’s remnant of Haredi Jews will expand with a mighty outpouring of the Holy Spirit.

1 <https://www.jpost.com/Israel-News/Haredi-population-tops-one-million-521515>, http://jppi.org.il/uploads/Haredi_Demography_The_United_States_and_the_United_Kingdom.pdf

2 Yiddish is a language that was spoken by Jewish people in pre-Holocaust Europe and is a combination of German and Hebrew dialects. It is still spoken today mainly in the U.S., Israel, and Russia.

1 <http://www.pewforum.org/2015/08/26/a-portrait-of-american-orthodox-jews/#>

Hebrews 11:4-7

Examples of Faith (PART 1/Before the Patriarchs)



Dr. Rich Freeman, D. Min. serves as the Vice President for Church Ministries and Conferences with Chosen People Ministries and lives in South Florida with his wife, Julia.

Hebrews 11, the Great Hall of Faith chapter, begins with a biblical description of faith. Now the writer of Hebrews will expand this description of faith by giving us some examples of it, beginning with Abel and then moving on to Enoch and Noah. Hebrews 11:4 says, “By faith Abel offered to God a better sacrifice than Cain.” A major theme in the book of Hebrews is the superiority of Yeshua over the sacrificial system of the day, including a better sacrifice (Hebrews 9:23). What made Abel’s sacrifice better was that he offered the type of sacrifice that God required, a blood sacrifice, the first of which would have been the animal slain to cover Adam and Eve. By offering the better sacrifice than Cain, Abel “obtained the testimony that he was righteous.” What made Abel righteous was his faith, the evidence of which was offering the sacrifice that God required, namely a blood sacrifice. It is through that offering of a blood sacrifice that the writer of Hebrews says, “Though he is dead, he still speaks” (Hebrews 11:4).

The next person to demonstrate faith was Enoch. Enoch and Abel both demonstrate the kind of faith pleasing to God, one that “obtained testimony” or “obtained witness” that they were righteous and pleasing to God. Hebrews 11:5 says that Enoch “obtained the witness that before his being taken up he was pleasing to God.” The only additional biblical information we have on Enoch is found in the book of Jude, where it says in chapter 14 that Enoch prophesied against an ungodly generation regarding God’s impending judgment. One can speculate that Enoch believed that though he was prophesying against this ungodly generation, God would protect him and keep him safe. For his faith, Enoch was rewarded by being “taken up so that he would not see death.” For his faith

Abel was murdered, a very different outcome to two examples of great faith. The writer of Hebrews further describes faith by writing, “Without faith it is impossible to please God” (Hebrews 11:6). Though Abel and Enoch had very different outcomes in their lives, they both pleased God because of their faith. They believed that “He is a rewarder of those who seek Him.”

The last example of faith in this study is Noah. In

Hebrews 11:7, the writer says four things about Noah. First, he says, Noah was “warned by God about things not yet seen.” God warned Noah that He was going to judge the ungodliness in the world by bringing about a cataclysmic flood that would wipe out all life on the planet. There had never even been rain, let alone a flood, and yet clearly Noah believed God. Second, it says that Noah “in reverence prepared an ark for the salvation of his household.” Can you imagine Noah hearing God say, “I want you to build an ark.” His response had to have been, “What’s an ark?” God would have replied, “It’s a big boat.” Yet, because of his faith Noah believed God at His Word and accepted what he did not understand. Because of his faith, Noah, his wife, their three sons and their wives, as well as two of every creature on earth were saved from the flood that destroyed the rest of the world. Third, by obeying God and building the ark for which he would have been soundly ridiculed, Noah “condemned

the world.” Those who did not have faith that was pleasing to God perished because they ignored Noah’s warnings. Fourth, Noah “became an heir of the righteousness which is according to faith.” What Noah inherited was the new world after the flood and it would be his legacy to repopulate the earth through his sons—an allusion to the new world to come for all believers in Messiah.

Hebrews 11:4-7

4 By faith Abel offered to God a better sacrifice than Cain, through which he obtained the testimony that he was righteous, God testifying about his gifts, and through faith, though he is dead, he still speaks. 5 By faith Enoch was taken up so that he would not see death; and he was not found because God took him up; for he obtained the witness that before his being taken up he was pleasing to God. 6 And without faith it is impossible to please Him, for he who comes to God must believe that He is and that He is a rewarder of those who seek Him. 7 By faith Noah, being warned by God about things not yet seen, in reverence prepared an ark for the salvation of his household, by which he condemned the world, and became an heir of the righteousness which is according to faith.



NEW OPPORTUNITIES FOR GROWTH IN UKRAINE

Boris and Shulamit Goldin recently went on a trip to Ukraine to help local Messianic congregations reinforce their work with the Jewish and Christian communities. But the greatest excitement happened in the city of Ternopil, which is located sixty miles west of Lviv, almost on the border with Poland. After Boris and Shulamit taught a seminar, they were invited by a small group of people from Ternopil to teach in their city. When they visited that city for just one day, to their surprise, there was a crowd of about seventy Jewish and non-Jewish people who were so hungry to find answers to their questions. The meeting lasted five hours, and the people asked many questions about the Scriptures and about the ways Messianic believers live. Boris said, "It was like anointing oil to my soul. We were so happy to answer their questions." Please pray for these people as there is a great opportunity to organize a new Messianic congregation in this city.

FACEBOOK FOLLOW UP

A couple of months ago, New Jersey staff member, Darlene, was interviewed on a Christian radio program called *Truth For Our Time*, hosted by Tamara Scott in Des Moines, Iowa. Subsequently, she posted the interview link on Facebook. The one-hour interview covered several topics including her call into ministry during the wake of 9/11, serving Jewish people through Chosen People Ministries, some Jewish objections, antisemitism, and of course, last but not least, sharing the gospel throughout the segment. Recently, Darlene accompanied her father to a doctor's appointment and she was waiting outside of the examination room. All of a sudden, she heard a voice calling her name, "Darlene, Darlene, it's good to see you." She saw one of her doctors, Dr. Levi.*

Dr. Levi had recently seen Darlene's interview on Facebook. Dr. Levi stated, "It's wonderful, I love what you said and what you are doing." Darlene was speechless. She also said to Darlene, "This is so interesting, I want to hear more." Dr. Levi wants to meet again with Darlene. Darlene thanks you in advance for praying that this meeting will transpire in God's timing.

GOOD NEWS ON THE BIBLE TRAIL

Michael and Svetlana Shulman,* Israel staff members, started a ministry called "Good News on the Bible Trail," where they visit the places where Jesus taught, and they minister there from a Jewish perspective. The importance of this ministry cannot be overemphasized, since it is such a rare opportunity to openly preach the gospel in Israel. The

schedule is firmly set and they are doing one outreach trip per month. Currently, between fifty and sixty people go on each trip. Some people have gone several times, although the Shulmans are trying to attract new attendees so more people can be reached with the gospel.

DEBORAH'S DYING WISH

Robert, our Brooklyn branch leader, writes, "As you can imagine, ministry can be full of surprises and unique opportunities that God provides." Recently, he had one such opportunity. A local Messianic Jewish woman, named Deborah,* whom he had never met, was on her deathbed. Her family sought out a Messianic leader at her request to be at her bedside as they took her off life support. Robert quickly went to the hospital. While there, Robert prayed with Deborah's family, sang the Shema (Deuteronomy 6:4), and said goodbye. Deborah's son Jacob,* who is not yet a believer, held her hand. As she died, she whispered, "Go to Jesus," and she took her last breath. Through tears, Jacob asked Robert to do the funeral the next day in honor of his mother's beliefs. Robert performed the traditional Jewish funeral and graveside services and before a roomful of fifty Jewish people, and shared about what their beloved Deborah believed. Reflecting on both Old Testament and New Testament Scriptures, Robert discussed Deborah's testimony and then read Isaiah 25:6-9 and Revelation 21:1-6 to show that God will provide victory over sin and death. The aim was to make the gospel as clear as he could while maintaining respect for the occasion. Please pray for those who continue to mourn, especially for Jacob and his family.

Never-ending love?

**YOUR GREAT HEART FOR GOD'S CHOSEN PEOPLE...
YOUR COMPASSION, YOUR COMMITMENT...CAN
CONTINUE BEYOND YOUR LIFETIME.**

You can leave a wonderful legacy of **ongoing commitment and blessing to the Jewish people**—with a simple bequest in your will to Chosen People Ministries.

Through a bequest for this ministry in which you have faithfully invested— you can keep on reaching Jewish people with news of the Messiah, keep on discipling believers in Yeshua, and keep on transforming lives by the power of God's love!

What a wonderful legacy to leave and a beautiful way to honor the Lord!

Yes!



Please ask your attorney to include Chosen People Ministries in your will with a simple bequest, and provide our Tax ID # 13-1659171. If you need more information on this or other planned giving options contact Cindy Forbes at 212-223-2252 or cforbes@chosenpeople.com.

Thank you! God bless you!

MESSIANIC RESOURCES



Our newest 15-month **Messianic Jewish Art Calendar** for 2018-2019 features beautiful, thought-provoking images of Israel photographed by Linnea LeBreton. Volunteering in Jerusalem allowed her to see the Jewish roots of her faith, experience Israel on a personal level, and develop an undying passion to support Israel. You, too, can show your love for Israel when you purchase a calendar for yourself and more to give as gifts. Don't forget to order before September.

• 5005 • \$13.95^{us}

Israel, the Church, and the Middle East

challenges the supersessionist drift of the modern Church, showing that God retains a plan and purpose for the Jewish people. Edited by Mitch Glaser and Darrell Bock, this volume addresses popular criticisms of Israel held by contemporary authors, as well as those who affirm Israel's right to the land. This book will help anyone—student, lay person, or pastor—understand Israel's place based upon a sound exegesis of the biblical texts, the legal arguments for Israel's right to the land, new information on the Palestinians and Israeli Church, and much more. A must read!



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Israel: The Land and the People is filled with some of the best photos of Israel anywhere! Through seventy spectacular photos by Lawrence Hirsch, Director of Celebrate Messiah (Chosen People Ministries' partner in Australia), this coffee table book presents the beauty, history, culture and variety of the land from snow-capped Mt. Hermon to the fortress of Masada, ancient Jerusalem, modern Tel Aviv and much more. A must before you visit, a reminder afterward, and a perfect gift for anyone who wants to feel as if they've been to Israel.

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THE CHOSEN PEOPLE

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