

# THE CHOSEN PEOPLE



Volume XXIV, Issue 7  
September 2018

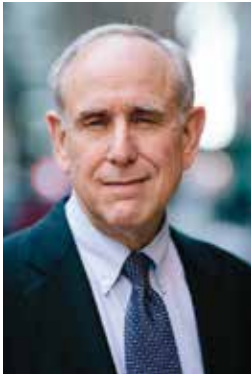
## SOUND THE TRUMPET!

JESUS FORESHADOWED IN  
THE HEBREW SCRIPTURES



THE HIGH HOLY DAYS | THE SHOFAR | REDEMPTION AND FORGIVENESS | HEBREWS BIBLE STUDY

# FROM THE PRESIDENT



## CELEBRATING THE HIGH HOLY DAYS

Old Covenant  
Instructions Fulfilled in  
Jesus and the  
New Covenant

Shalom in the great name of our Messiah Jesus,

### SUMMER MINISTRY

We had an exciting summer of ministry. First of all, we enjoyed celebrating the 70th anniversary of the modern State of Israel with 600 fellow believers from 14 countries who joined us in Jerusalem! We had various Israeli teams lead us in worship each evening after touring all day. Then we listened to some great messages on the topic of Israel's restoration to the Land. It was wonderful!

Back home, we held another Shalom Brooklyn outreach with dozens of Chosen People Ministries staff and volunteers "hitting the streets" in New York City to talk with Jewish people about the Lord. We especially focused some of our efforts toward reaching very religious Jewish people, and we are continuing to learn how to approach these precious people. We also held two children's camping programs in the United States (East and West Coast) and a few in Israel, as well.

I was especially blessed by this year's *Living Waters* retreat, where we spent a long weekend with 30 Israeli young adults between the ages of 18 and 35. Lawrence Hirsch, our Australian director, taught through the book of First Peter. It is exciting to see this new generation of young Israelis who love the Lord growing in their faith and desire to reach their fellow young Israelis!

### FALL FEASTS

The summer was fruitful, but now, along with Jewish people across the globe, we are turning our hearts and minds to the fall festivals of Israel according to the Hebrew calendar. These festivals include the New Year (*Rosh Hashanah*), the Day of Atonement (*Yom Kippur*), and the Feast of Tabernacles (*Sukkot*).

The first holiday we celebrate is Rosh Hashanah, as the Bible instructs in Leviticus 23. The Hebrew name of the holiday, *Yom Teruah*, literally refers to the sound the trumpet makes.

*"Speak to the sons of Israel, saying, 'In the seventh month on the first of the month you shall have a rest, a reminder by blowing of trumpets, a holy convocation'"* (Leviticus 23:24).

In Jewish tradition, the holiday became known as the New Year and usually refers to the beginning of the civil year for the Jewish people. However, according to the Bible, Passover initiates the new year and is described as the beginning of the "religious year." You would have to understand thousands of years of Jewish tradition to figure this out!

Allow me to make reference to the book *The Fall Feasts of Israel*, which I wrote with my wife, Zhava, and which was published by Moody Press. We have included a full explanation in the book of how this tradition developed. You can order the book on the enclosed card or by going online to our Chosen People Ministries store at [chosenpeople.com/store](http://chosenpeople.com/store).

### THE MEANING OF THE TRUMPET

On Rosh Hashanah, trumpets are sounded in synagogues all over the world and the story of the binding of Isaac in Genesis 22 is read. This story is called the *Akedah*, which means "binding" in

Hebrew. The blowing of the shofar, the ram's horn, reminds us of the ram caught in the thicket, which was sacrificed as a substitute for Isaac.

According to the Jewish sages, the blowing of the shofar and the reading of the Akedah on Rosh Hashanah remind us of the righteousness of our father Abraham and of his willingness to sacrifice his son, Isaac. Classical Judaism teaches that forgiveness of sin comes through repentance, merit that is earned by our good works, and obedience to the Law.

Traditional Judaism also reminds us that, if our efforts fall short of pleasing God, we have merit available to us from the overflow and abundance earned by Abraham in this one act of obedience. This makes up for where we are deficient. Therefore in Judaism, the blowing of the shofar and the reading of the



Akedah point us to a deeper understanding of God's mercy and grace and to His forgiveness in spite of our human failure to merit atonement. This teaching of classical Judaism, in a sense, points us to the merit earned on our behalf by Jesus, God's Son, at the cross.

As the Apostle Paul writes, *"But God demonstrates His own love toward us, in that while we were yet sinners, Christ died for us"* (Romans 5:8).

### JOHN 3:16 AND GENESIS 22 – A COMPARISON

The story of the binding of Isaac and its themes of mercy, grace, and God's provision for sin, remind me of a verse in the New Testament well known throughout the ages and found in the Gospel of John: *For God so loved the world, that He gave His only begotten Son, that whoever believes in Him shall not perish, but have eternal life*" (John 3:16).

The comparisons between this text and the story of Isaac are profound and give us insight into the continuity of God's plan between the Old and New Covenants. They also further unlock the mystery of God's grace during this holiest season of the Jewish year.

In Genesis 22:2, we are brought into a conversation between God and Abraham. God spoke to Abraham and said, *"Take now your son, your only son, whom you love, Isaac, and go to the land of Moriah, and offer him there as a burnt offering on one of the mountains of which I will tell you."*

God calls upon Abraham to sacrifice his son as a burnt offering. He describes Isaac as Abraham's only son, and Jesus is described the same way in John 3:16. In John 17:24, Jesus acknowledges that He is loved by His Father, *"For You loved Me before the foundation of the world."*

This is only the beginning of the similarities. We also should note the willingness of Abraham to offer his son. In Genesis 22:1, Abraham says, *Hineni*, literally, "I am here" and available to do whatever you ask. This was Abraham's response to God's calling before he ever knew what would be required of him. This is a striking parallel, as God, the Father of our Messiah Jesus, is also willing to offer His only Son as a sacrifice because He is motivated by His love for us.

There are also many ways in which Isaac points to the "only Son," Jesus, in John 3:16. Both Jesus and Isaac are children of a promise. The birth of Isaac was predicted in a prophecy in Genesis 15:1-5. Jesus' birth was also predicted in the prophecies of Isaiah 7:14 and 9:6-7. Both Isaac and Jesus were born in miraculous ways. Abraham and Sarah were well past childbearing and Mary was a virgin.

Both Jesus and Isaac were innocent. Though Isaac was not sinless, nor was he an innocent child, he certainly did not deserve to be sacrificed. Jesus WAS sinless and did not deserve to die because of His sins. The prophet Isaiah also predicted this in chapter 53:6-9.

Both Jesus and Isaac were obedient to their father. During the binding of Isaac in verse 9, Isaac did not struggle or wrestle with his father who was an old man by this time. Isaiah prophesied that the Servant—Jesus—would submit to God's will without struggle (Isaiah 53:7). We see this prophecy

fulfilled in Luke 22:39-42 where Jesus says to His Father, *"Yet not My will, but Yours be done."*

It is also curious to see that Isaac carried the wood for the sacrifice up the mountain. *"Abraham took the wood of the burnt offering and laid it on Isaac his son, and he took in his hand the fire and the knife. So the two of them walked on together"* (Genesis 22:6). Isaac carried the means of his own sacrifice to the place where he would be slain. In a similar manner, Jesus carried the cross up the mountain to Calvary, where He would be crucified on the very wood He carried.

There is one further point of comparison between John 3:16 and Genesis 22. The sacrifice of Isaac is a prophetic picture of the death and resurrection of Jesus the Messiah. In Genesis 22:5, Abraham has the other young men, who are accompanying the two of them, remain with the donkey while he and Isaac continue on their journey. Abraham is either revealing the magnitude of his faith or he is in some way trying to trick these other men by implying that he and Isaac would return after whatever he was to do on the mountain was complete.

It is clear to me that Abraham, a man of great faith, believed that, though Isaac would die, somehow he would live as well. God had promised that Isaac would be the father of an entire nation and Abraham believed that God kept His promises. Abraham seemed to believe in the resurrection of Isaac; just one more way Isaac was a type—a prophecy—of His greater son, Yeshua, who would clearly die and rise from the dead. This is what is meant in Hebrews 11:17-19: *"By faith Abraham, when he was tested, offered up Isaac, and he who had received the promises was offering up his only begotten son; it was he to whom it was said, 'In Isaac your descendants shall be called.' He considered that God is able to raise people even from the dead, from which he also received him back as a type."*

We might wonder why God would go to such lengths to show us all of this by making such an odd request of an old man to sacrifice his only son. The answer is evident. The Lord was teaching Abraham, and us, that forgiveness of sin doesn't come through the sacrifice we provide. Only through the sacrifice He provides in His own beloved Son, Yeshua the Messiah, can men and women, Jews and Gentiles, find atonement for their sins. In so many beautiful ways, the story of the binding of Isaac is a prophetic portrait of the true Messiah to come!

I pray that you will have a blessed holiday season. Please remember to pray for Your Mission to the Jewish People as we share the Good News of the Messiah's death and resurrection during our High Holiday services and outreach efforts during this sacred time.

And we rejoice that, as John wrote, *"For God so loved the world, that He gave His only begotten Son, that whoever believes in Him shall not perish, but have eternal life."*

Jesus perfectly fulfilled this passage and, through faith in Him, we receive the gift of everlasting life, which is our prayer for the Jewish people during this very special season of the year.

In Messiah,



Mitch



## THE SHOFAR

The ram's horn, called the *shofar*, is blown on the Jewish New Year (Rosh Hashanah). There are many reasons for sounding the shofar that are found in Scripture and in Jewish tradition. In addition to the New Year, the shofar was sounded at the arrival of a visiting dignitary, as an alarm, at the start of the new year, and even at the beginning of every new month. It was also blown to inaugurate the movement of troops into battle (Numbers 10:1-10).

The sounding of the shofar is also a call to worship. It reminds the Jewish people of the shofar blasts heard at the base of Mount Sinai just before receiving the Ten Commandments. *“When the sound of the trumpet (קול השופר), kol ha-shofar, the sound of the shofar grew louder and louder, Moses spoke and God answered him with thunder”* (Exodus 19:19). In this sense, the sounding of the shofar may be viewed as a precursor to an encounter with God.

Today, the shofar is not completely foreign to Christianity. There has certainly been an increase in Christian use of the ram's horn since the explosion of the Messianic movement in the late 1960s and early 1970s. As many within the Messianic community sought to restore the Hebraic heritage of Christianity, there was a resurgence of forms of worship that were once considered culturally limited to the Jewish world. Songs with a Jewish flavor

became popular within the Church, including “Trees of the Field,” and found their way into mainstream Christianity. The music and growing popularity of seeing Jesus in His original Jewish context led to the use of the shofar in a variety of different Christian venues.

In the future, the shofar will be blown to announce the second coming of Jesus. The Greek word used to translate the Hebrew *shofar* is the same word as the word for trumpet found in 1 Thessalonians 4:16: *“For the Lord Himself will descend from heaven with a shout, with the voice of the archangel and with the trumpet of God, and the dead in Christ will rise first.”* In the same way that the children of Israel heard the shofar sounded when the written Word was given at Mount Sinai, so will we all hear the same shofar sound when the Living Word comes to dwell with us for good!

This New Testament connection may be one of the greatest reasons the shofar can be seen at Christian events. Of note is the National Day of Prayer held in the U.S. capital each May. This event usually opens with the blowing of the shofar. One year, the shofar was introduced with a description of how it was used in the book of Joshua. In Joshua 6:20, the people shouted and the trumpets sounded *“and when the people heard the sound of the trumpet (kol ha-shofar, the sound of the shofar), the people shouted with a great shout and the wall fell down flat....”* While the symbolism of the shofar will often depend on the circumstances and the personal experiences of the listener, the sounding of the shofar is spiritually moving to many Christians.

Blowing the shofar at public events is one way that Israel's Christian supporters show solidarity with the nation of Israel. Through blowing the shofar, pro-Israel evangelicals are able to connect with Israel. By using the shofar in worship services and other events, they are showing Israel and the world their love and support.

As the Jewish world celebrates Rosh Hashanah this month with the shofar's joyful sound, may we all count ourselves blessed to belong to our Messiah, and may we be reminded of the coming day when the trumpet will sound and the Lord, for whom we wait, will return.

## FORGIVENESS FOR SINS AND THE RABBIS

One of the most common questions Christians ask our ministry is, “What do Jewish people do today to find forgiveness for sin without the existence of the Temple and the ability to offer a blood sacrifice?” Coming from our perspective as believers in the Lamb of God whose sacrificial death atoned for our sins, the question is natural. However, most Jewish people do not give a second thought as to whether or not a blood sacrifice is necessary today for atonement.

As followers of Jesus who believe in the authority of both Testaments, we are well familiar with the words of Moses who wrote, “*For the life of the flesh is in the blood, and I have given it to you on the altar to make atonement for your souls; for it is the blood by reason of the life that makes atonement*” (Leviticus 17:11; 16:34).

At one time, the faith of the Jewish people, as revealed in Scripture, was centered upon the Temple and priesthood in Jerusalem. After the destruction of the Temple by the Romans in AD 70, the Jewish people were forced to rethink nearly everything about their way of life and approach to God. What were the Jewish people to do now that over half of the five books of Moses were impossible to be observed without the Temple and an active priesthood?

For Jewish believers in Jesus, this question was not difficult. Yeshua came to His people offering a New Covenant (Jeremiah 31:31-34), a better priesthood, and an atoning sacrifice that accomplished all that the Temple was meant to accomplish. As the writer of Hebrews notes, “*Therefore, He had to be made like His brethren in all things, so that He might become a merciful and faithful high priest in things pertaining to God, to make propitiation for the sins of the people*” (Hebrews 2:17).

How did the Jewish leaders respond to the destruction of the Temple and the inability to offer atoning sacrifices on the Day of Atonement? In the years following the destruction of the Temple, the Jewish leaders, who never ceased to mourn the destruction of the Temple and remember what was lost and destroyed by the Romans, developed a series of substitutes for the Temple sacrifices. These “substitutes” for sacrifice continue to our present day.

Their solutions to finding redemption without a Temple can be summarized in three broad categories: *relaxing* the biblical commands

because of the inability to obey them in light of the destruction of the Temple, *transcending* the biblical commands, and *substituting* for the biblical commands.

One common rabbinic response was to relax the commandments that were now impossible to perform, including the commandments to sacrifice. The rationale was that God had temporarily suspended those commandments until the Messianic era by allowing the Temple to be destroyed.

Many sages pointed to repentance as having the power to provide atonement, thus transcending the need for a blood sacrifice. They emphasized repentance, as found in the Prophets, but downplayed the message of Leviticus, which emphasized sacrifice. However, the Bible still teaches that both are necessary for atonement. The sages had not considered that God had fulfilled His promises to send a perfect sacrifice that became the ultimate sacrifice for sin for all of Israel and for the Gentiles as well.

The Jewish leaders tried to help the Jewish community survive and find a relationship with God apart from the Temple and priesthood. They innovated new ways to help their fellow Jewish people fulfill what had become impossible commands to obey. Some said that praying three times a day would be as if they performed the three daily sacrifices. Others said that merely studying the *impossible* commandments would be considered as if they had actually performed them. Suffering for righteousness was considered as if such suffering were the suffering of a sacrificial animal. Acts of charity would be considered fulfillment of the impossible commandments. In rabbinic literature and traditional prayers, there is little that is not considered a substitution for the impossible commands.

Consequently, most religious Jewish people believe that their sins are atoned for without a literal sacrifice. How do we pray for the salvation of our Jewish friends and loved ones, especially during the High Holiday season when Jewish people are seeking atonement (Hebrews 10:1-10)? Specifically, we pray that the once-for-all sacrifice of Yeshua the Messiah will be found to be the soul-satisfying path to forgiveness for our Jewish friends and family at this time of the year.

As Isaiah promised, “*All of us like sheep have gone astray, each of us has turned to his own way; but the Lord has caused the iniquity of us all to fall on Him*” (Isaiah 53:6).

FOR THE  
JEWISH SAGES,  
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COMMANDS.

## Hebrews 11:8-16

### Examples of Faith (Part 2 / Abraham and Sarah)



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.

The next part of our study, beginning with Hebrews 11:8, starts with a very important statement: *“By faith Abraham, when he was called, obeyed....”* The calling of Abraham goes back to Genesis 12:1-3, which is commonly called “The Abrahamic Covenant.” It was in this passage that seventy-five-year-old Abram, whose wife Sarai was sixty-five years old and barren, was told by God to leave his home and family and go to a place (Canaan) that God would eventually reveal. Once there, God would make a great nation out of them. The implication being that, since they were well beyond childbearing years, this would be a supernatural event orchestrated by God. The response is recorded in Genesis 12:4, *“So Abram went forth as the Lord had spoken to him.”*

The writer of Hebrews describes the place as the one “which he was to receive for an inheritance.” This was the Promised Land, and by faith, he lived in that Promised Land like a stranger “dwelling in tents” (Hebrews 11:9) as eventually Isaac and Jacob would. The reason he was willing to live like a stranger in the land God had promised him as an inheritance is described in Hebrews 11:10, *“For he was looking for the city which has foundations, whose architect and builder is God.”* The interesting thing about this statement is that the city itself is never described for us until we come to the end of the book of Revelation, where it is called the heavenly Jerusalem. Ultimately, Abraham’s awareness of a deeper meaning of the Promised Land, not just an earthly city but also a heavenly one, gave him the faith to be able to live like a stranger in that land.

Transitioning to Sarah, the writer of Hebrews states in verse 11, *“By faith even Sarah herself received ability to conceive, even beyond the proper time of life....”* Though she laughed when she heard God

say that she would be the one to give birth to the promised seed at the ripe old age of ninety (hence the name of the child was Isaac, meaning *laughter*), nevertheless, *“she considered Him faithful who had promised.”* Although never quite understanding how God would bring this promise to fruition, Sarah never doubted that God would cause His promise to come to pass. Because of that faith, the writer concludes by saying in verse 12, *“Therefore there was born even of one man, and him as good as dead at that, as many descendants as the stars of heaven in number, and innumerable as the sand which is by the seashore.”* God used the faith of a ninety-year-old woman to help bring to fulfillment an eternally significant promise, the creation of the Hebrew people.

Beginning in 11:13 and summarizing his discussion thus far, the writer of Hebrews points out that people can still be living by faith when they die, even if they don’t receive the things promised by the time of their passing. The reason is that, by faith, these Old Testament believers saw and welcomed the promises *“from a distance, and having confessed that they were strangers and exiles on the earth. For those who say such things make it clear that they are seeking*

*a country of their own.”* These believers persisted in living as strangers and sojourners in the Promised Land. Looking for a country of their own, they refused to return to the land they left. There is never any thought of returning to Ur of the Chaldeans. The connection to the Jewish believers addressed in the book of Hebrews is that they ought to renounce any opportunity to go back to their old lives and should absolutely persist in longing for a better country, a heavenly one, the New Jerusalem. By doing so, they, like the patriarchs, would be people of whom “God would not be ashamed to be called their God.”

#### Hebrews 11:8-11

**<sup>8</sup>By faith Abraham, when he was called, obeyed by going out to a place which he was to receive for an inheritance; and he went out, not knowing where he was going. <sup>9</sup>By faith he lived as an alien in the land of promise, as in a foreign land, dwelling in tents with Isaac and Jacob, fellow heirs of the same promise; <sup>10</sup>for he was looking for the city which has foundations, whose architect and builder is God. <sup>11</sup>By faith even Sarah herself received ability to conceive, even beyond the proper time of life, since she considered Him faithful who had promised.**

## WHICH MESSIAH? AN ISRAELI MAN PONDERERS

A few months ago, our staff member Peter met Matan,\* an Israeli man, at a friend's party. Peter and Matan ended up discussing Isaiah 53 and the Suffering Servant. Recently, Peter ran into Matan again and, to his surprise, he was the one to bring up religion and spiritual questions. Their conversation, which began about Hebrew, led to a discussion of Mashiach ben Yosef (Messiah, the son of Joseph) in the Jewish tradition. The ancient rabbis looked at all the words of the prophets about the redemption of Israel and Messiah, and they had a hard time reconciling the facts. They saw an image of the victorious Messiah, like King David, and they saw an image of the suffering Messiah, like Joseph in Egypt. Out of this thinking, the ancient rabbis supposed that there would be two different Messiahs. Amazed, Peter took the opportunity, starting with the Talmud, to connect

the dots to Jesus. It was a fascinating conversation that really made Matan think. Matan is seeking by asking the right questions. Please pray with Peter that Matan can open his heart enough to recognize Jesus as Messiah.

## JEWISH OPTOMETRIST HEARS THE GOSPEL

Recently, our Chicago staff member Roy had his annual eye exam with his Jewish optometrist. The optometrist is getting married and has been in dialogue with a rabbi. He had all kinds of questions for Roy. He was very interested in how Roy came to believe in Jesus and how he still considers himself Jewish. This led to a very long conversation about Roy's journey of faith. The doctor had to move on to his next patient, but, not coincidentally, Roy needs to return in a few weeks for a follow-up. Roy sensed the presence of the Holy Spirit in their conversation and has been praying for the next meeting.



## FINDING HOSPITALITY IN BROOKLYN

Joseph and Sarah, our staff members in Brooklyn, have started hosting Israeli travelers in their home in addition to their regular ministry. A few months ago, Levi,\* a young man from Jerusalem who works in the tech industry, came to stay one Friday night. Although he is not religious, he had developed a Bible app for one of his clients, and he was proud to show it to Joseph. In turn, Joseph showed Levi the Bible apps that he uses and some of his favorite Jewish and Christian commentaries. At dinner, Levi was surprised that his hosts knew the Jewish blessings. This naturally led to a discussion about their faith and the next morning, Levi went to their Messianic congregation's service. Later that day, Joseph explained to Levi what the New Testament teaches and how they live as New Covenant believers in the Messiah. Levi actually resonated with what was being said! As Levi left that evening, he gladly accepted a New Testament and a copy of *Isaiah 53 Explained*—both in Hebrew. Pray that Levi will read the Bible and come to saving faith in Jesus, the Jewish Messiah.

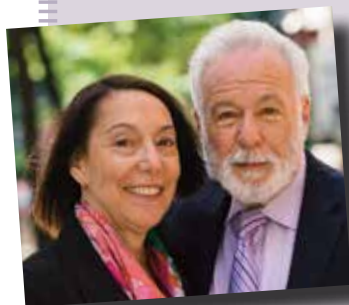
\*names have been changed

*"The Lord gave and the Lord has taken away. Blessed be the name of the Lord" (Job 1:21).* The words of the traditional Jewish prayer upon loss couldn't be truer. I am sad to relay the news that on Sunday, June 10, 2018, Rabbi Steve Fenchel was called by the Lord to receive his heavenly reward. The Lord took him home after he had previously survived heart bypass surgery, and most recently, a stroke. We thought that, at seventy-six years old, Steve still had a number of years of ministry ahead of him. But the Lord, in His grace and mercy, had a different timetable. Steve has taken his place among the saints around the throne of heaven to worship and praise the Lord forevermore.

I still remember when Steve and Carol came to our conference in 1999 at Calvary Baptist Church and told me that they had a burden to plant a Messianic congregation in Manhattan. At that time, there really wasn't a Messianic congregation there and the need was great. In 2001, only weeks after the devastating events of September 11, Steve and Carol left their comfortable home in Albuquerque, New Mexico, and moved to New York City. They shared the gospel, disciplined people, and planted a congregation in the heart of Manhattan. I cannot tell you how thrilling it has been for me to see the fruit of their labor over the past seventeen years. I thank God for the wonderful life and ministry of my dear friend, Rabbi Steve. I ask you to pray for Carol and their three beautiful daughters as they mourn the loss of their husband and father. Please also pray for us, his coworkers, who loved him so dearly and miss him deeply. — Mitch

A memorial fund has been set up for Rabbi Steve. To give, visit [chosenpeople.com/donate](http://chosenpeople.com/donate) and designate your gift to MEMSF.

To hear Rabbi Steve's testimony, visit [ifoundshalom.com/video/steve-fenchel](http://ifoundshalom.com/video/steve-fenchel).





## Share the message of Messiah with Jewish people—and receive a great tax advantage—by contributing a gift from your IRA or an Appreciated Stock gift.

Your partnership with Chosen People Ministries today can help multitudes of Jewish people to hear the truth about their Messiah, Yeshua . . .

And you can also receive a tax advantage because of your generosity. Some options for effective *and* tax-wise giving:

1. If you are 70½ years of age or older, you can donate up to \$100,000 as a distribution from your IRA this year and not add a penny to your taxable income—and this also counts as part of your required minimum distribution.
2. When you donate appreciated assets, like stocks or property that you have held for a year or more, you receive a charitable giving deduction for the fair market value of the asset, and often avoid capital gains tax, too.

### SHARES OF STOCK

Initial Cost: \$3,000  
 Total Gain: \$7,000\*  
 Current Value: \$10,000

\* amount subject to capital gains tax

*This illustration explains how donating an asset generates more funding for outreach to Jewish people—and a better tax break—than selling the stocks and donating the proceeds.*

### SALE OF STOCK

Value: \$10,000  
 Capital gains tax: \$1,050  
 Net from sale: \$8,950  
 Gift to Chosen People Ministries: **\$8,950**

### GIFT OF STOCK

Value: \$10,000  
 Capital gains tax: \$0  
 Net from gift: \$10,000  
 Gift to Chosen People Ministries: **\$10,000**

*In this entire scenario, \$1,050 in capital gains tax on the appreciated value is avoided by donating the appreciated stock directly to Chosen People Ministries.*

For more information on these or other options that build your legacy through Chosen People Ministries, contact Cindy Forbes at 212-223-2252 or [cforbes@chosenpeople.com](mailto:cforbes@chosenpeople.com). Thank 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 Linnea 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<sup>us</sup>

*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!



• 3179 • \$24.95<sup>us</sup>



### *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.

• 3190 • \$19.95<sup>us</sup>

For phone orders call 800-333-4936 in the U.S. For more resources, visit us online at [chosenpeople.com/store](http://chosenpeople.com/store).

## THE CHOSEN PEOPLE

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