

# THE CHOSEN PEOPLE



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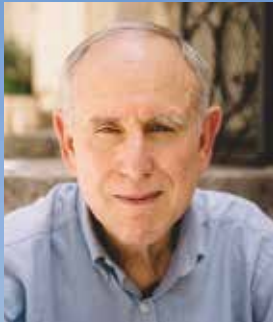
## PASSOVER AT ALL COSTS



YESHUA THE MESSIAH: A PROPHET GREATER THAN MOSES |  
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# YESHUA THE MESSIAH:

# A Prophet Greater than Moses



FROM THE  
PRESIDENT,  
MITCH GLASER

## *Dear friend in the Messiah,*

Shalom in His grace. Thanks for taking a moment to catch up with Your Mission to the Jewish People, especially during the Passover and Easter season when the connection between the Old and the New Testaments is so clear. During this time of year, we see the death and resurrection of Jesus foreshadowed in the Old and gloriously fulfilled in the New!

In this issue, we explore the relationship between two of our greatest Jewish biblical heroes—Moses and Jesus. It is fascinating to consider how these two centerpieces of our faith spoke about one another: Jesus referred back to Moses, while Moses pointed ahead to Messiah. Indeed, the Bible describes both Moses and Jesus as prophets. The tremendous messianic prediction in Deuteronomy 18 is probably familiar:

*The Lord said to me, “They have spoken well. I will raise up a prophet from among their countrymen like you, and I will put My words in his mouth, and he shall speak to them all that I command him. It shall come about that whoever will not listen to My words which he shall speak in My name, I Myself will require it of him.” (Deut 18:17–19)*

This prophet will speak God’s last word for humanity; therefore, we must obey him!

### **THE IMPORTANCE OF MOSES FOR THE JEWISH PEOPLE**

I grew up in a traditional Jewish home in New York City. My religious training was Orthodox, and I knew Moses was the most important Jewish person who ever lived. He was greater than David, the prophets, and even Abraham! God gave the Law on Mount Sinai through Moses, and in almost every version of modern Judaism, Moses is the central figure of the Jewish faith. For Jewish people, no one is more important than Moses.

We learn, especially those raised Orthodox, the Messiah will come and be a great leader, but he will not necessarily be *more significant* than Moses himself. You might ask if Jewish people believe Moses is more important than a future Messiah. In the down-to-earth, everyday understanding of Judaism, the vote would be very close!

Because of this view, the following words of the writer of Hebrews may have struck a discordant note, even back then, in the hearts and minds of whoever read this brief treatise:

*Therefore, holy brethren, partakers of a heavenly calling, consider Jesus, the Apostle and High Priest of our confession; He was faithful to Him who appointed Him, as Moses also was in all His house. For He has been counted worthy of more glory than Moses, by just so much as the builder of the house has more honor than the house. For every house is built by someone, but the builder of all things is God. Now Moses was faithful in all His house as a servant, for a testimony of those things which were to be spoken later; but Christ was faithful as a Son over His house—whose house we are, if we hold fast our confidence and the boast of our hope firm until the end. (Heb 3:1–6)*

Judaism also tells many stories about the greatness of Moses; he is *Moshe Rabbeinu*, our most excellent teacher of all time—or so most Jewish people think! According to the very words of Moses himself, however, there is more to his story of redemption.

### **JESUS’ SUPERIORITY TO MOSES IN THE NEW COVENANT**

The writer of Hebrews argued more explicitly than the passage in Deuteronomy for the superiority of Jesus and the New Covenant He inaugurated. Hebrews 3:1–6 describes how Jesus would in all ways be superior to Moses, especially verse 3: “*For He has been counted worthy of more glory than Moses, by just so much as the builder of the house has more honor than the house*” (Heb 3:3).

Hebrews 11 also reveals this point of Jesus' superiority. The author took us on a tour of the "Heroes of Faith," biographical snapshots of previous giants of the faith. The author focused on their faithfulness and achievements, underscoring the entire premise of the book of Hebrews.

The argument of Hebrews is simply this: **Jesus is superior to all those who came before Him.** He is better than the angels, Moses, the Levitical priests, and even the high priest. He also provides a better rest, a better sacrifice, a better covenant, and a better hope!

However, by asserting Yeshua is better, the author does not suggest the angels, the patriarchs, Moses, the Levites, and the Old Testament are no longer valuable! Instead, it means Yeshua is God's ultimate revelation for the world's blessing:

*God, after He spoke long ago to the fathers in the prophets in many portions and in many ways, in these last days has spoken to us in His Son, whom He appointed heir of all things, through whom also He made the world. And He is the radiance of His glory and the exact representation of His nature, and upholds all things by the word of His power. (Heb 1:1-3)*

The apostle John also records Jesus mentioning Moses while speaking to Jewish people who were still trying to make up their minds about Him and His claims:

*You search the Scriptures because you think that in them you have eternal life; it is these that testify about Me; and you are unwilling to come to Me so that you may have life. Do not think that I will accuse you before the Father; the one who accuses you is Moses, in whom you have set your hope. For if you believed Moses, you would believe Me, for he wrote about Me. But if you do not believe his writings, how will you believe My words? (John 5:39-40, 45-47)*

Jesus certainly believes Moses wrote about Him and urges His listeners to consider Moses' words. These passages in Hebrews and John summarize the relationship between Jesus and the Hebrew Scriptures, and how the New Covenant fulfills the Old Testament. The Old Covenant and the great saints listed in Hebrews were part of the plan of God, which ultimately led to the glorious fulfillment in the Messiah Himself.

## JESUS, THE PERFECT LEADER

I. M. Haldeman, a fiery Baptist preacher who pastored the First Baptist Church of Manhattan for forty years and was a great friend of Chosen People Ministries, wrote about the uniqueness of Moses and how he foreshadowed the Messiah Jesus:

*The life of Moses presents a series of striking antitheses. He was the child of a slave, and the son of a queen. He was born in a hut, and lived in a palace. He inherited poverty, and enjoyed unlimited wealth. . . . He was educated in the court, and dwelt in the desert. He had the wisdom of Egypt, and the faith of a child. He was fitted for the city, and wandered in the wilderness. He was tempted with the pleasures*

*of sin, and endured the hardships of virtue. He was backward in speech, and talked with God. He had the rod of a shepherd, and the power of the Infinite. He was a fugitive from Pharaoh, and an ambassador from Heaven. He was the giver of the Law, and the forerunner of Grace. He died alone on mount Moab, and appeared with Christ in Judea.<sup>1</sup>*

I would love to have heard this powerful and passionate pastor preach these words! What a beautiful description of the greatness of Moses' character.

Moses himself told us someone like himself would appear one day as the ultimate leader of the Jewish people. Though Moses was a great political, religious, and military leader, this meek and humble prophet pointed to an even greater Jewish leader—the Messiah Jesus. Though he may not have had a complete understanding, Moses pointed to a greater prophet—God Himself enwrapped in flesh, proclaiming a greater exodus through His finished work on Calvary. Jesus offers a greater revelation of divine truth to Jewish people and Gentiles and invites us all to obey His words.

*Jesus is God's final word of grace, salvation, and hope for a dark and sinful world.*

Yeshua is the perfect leader. Moses himself understood the limits of his humanity. He was superb but far from perfect. He brought the Israelites closer to God, and he brought God closer to the Israelites. But Yeshua brought a better and permanent salvation through His once-for-all sacrifice for sin and triumphant resurrection from the dead. He also provided an eternally durable and glorious New Covenant for Israel and the nations of the world (Jeremiah 31:31-35).

The Passover prophetically portrays this New Covenant, which foreshadows the work of Messiah as the perfect lamb whose blood was shed and smeared over the doorposts of our hearts, enabling us to enter the very presence of God Himself forever (John 1:29).

Moses was a great leader whom God used to reveal His plan and purposes for the Jewish people, but he pointed to someone greater than himself. We now know this greater One has come, and His name is Yeshua, the Savior of the world. We celebrate this salvation during Passover and Easter by remembering the exodus led by Moses, who paved the way for eternal salvation for all who believe in Jesus.

*The One greater than Moses has come, and His name is Jesus the Messiah!*

Have a blessed Passover and Easter season. Remember to pray for and spread the good news to those who first brought the message of salvation to you—the Jewish people!

Your brother in the Messiah,

  
Mitch (Romans 11:11-15)

<sup>1</sup> Quoted in Arthur W. Pink, *Gleanings in Exodus* (Chicago: Moody Publishers, 1981), 16.

# A Redeemer Like Moses

## IN RABBINIC LITERATURE

The concept of a future redeemer similar to Moses is common in rabbinic literature dating to the seventh century.<sup>1</sup> The rabbis who compiled the Talmud and other key Jewish texts in the Middle Ages assumed the final messianic redeemer would follow the pattern of the first redeemer, Moses. Thus, not surprisingly, they noted a multitude of patterns between the two. Here are a few examples:

- Pesikta 5:8 reads, “As the first one appeared among Israel and then disappeared from among them, so the last redeemer will appear among Israel and then disappear from among them.”<sup>2</sup> In other words, just as Moses had “two comings” to Israel,<sup>3</sup> the Messiah will have a first coming and a second coming.
- Just as the first redeemer caused manna to come down for the people of Israel, so too the last redeemer will cause manna to come down (see Psalm 72:16).<sup>4</sup>
- As the first redeemer caused the well to give water (Numbers 20:11), so the last redeemer will cause water to spring forth (see Joel 3:18).<sup>5</sup>

These examples show how the concept of a Messiah “like Moses” is relatively common in rabbinic Judaism. Admittedly, the connection between Moses and a future Messiah may not be explicit within Deuteronomy 18:15. Still, it probably has its origins there: “*The Lord your God will raise up for you a prophet like me [Moses] from among you, from your countrymen, you shall listen to him.*”

## MESSIAHS IN THE FIRST CENTURY

Jewish people in Jesus’ day were also looking for a Messiah like Moses. This desire makes sense. The Jewish people of this period saw themselves as slaves to a great foe—not slaves of Egypt, but slaves of Rome.

They hated the power of Rome and its meddling hands in their land.

Israel despised the taxes, the military occupation, and the political necessity of mixing Jewish

religion with pagan Roman ideologies. They wanted a redeemer to come and lead Israel out of her slavery; they wanted a prophet like Moses.

It is no surprise several failed messianic movements arose during this period. In each case, the movement’s leader was crushed and usually tortured and killed. It is striking how much these messianic impostors followed a predictable pattern: they headed out to the wilderness, gathered many followers, performed signs and wonders, and did everything possible to convince everyone they were the new Moses who would lead Israel to redemption from her oppressors.

Why were there so many impostors, and why did people follow them? It is because the coming of a new Moses was the widespread hope of the Jewish people at the time. But, unfortunately, it is easy to fall for a fraud when he appears as expected!

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“Like the initial redeemer, so the ultimate redeemer.” —Ruth Rabbah 5:6

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## FULFILLMENT IN JESUS

Only one first-century man who claimed to be the Messiah still has followers today—Jesus of Nazareth. Like other messianic teachers of His time, He was tortured and executed. Unlike anyone else, though, He rose from the dead. His resurrection is His vindication, the proof He is precisely who He said He was—the Messiah (1 Corinthians 15:20–26). Jesus is the redeemer like Moses. The blood of lambs ensured God would spare the Israelites from the death of the firstborn (Exodus 11–12). This Passover event was the pivotal moment for the exodus from Egypt. Jesus laid down His own life as a Passover lamb to deliver His people from a greater oppressor than Egypt or Rome—death itself (John 1:29).

The New Testament features numerous similarities between Moses’ and Jesus’ lives. In these instances, the apostles demonstrate how Jesus, and only Jesus, perfectly fits the portrait of the Messiah painted by the Old Testament. Central to this portrait is Messiah’s similarity to Moses.

We encourage you to study the comparison chart on the next page. You can easily tear it out to keep this tool readily available in your Bible, on your fridge, or anywhere else you will see it as a means for inspiration. You can also share with Jewish people the similarities between Moses and Jesus.

1 Pesikta d’Rav Kahana 5.8, Kohelet Rabbah 1:9, Shir haShirim Rabbah 2.9.3.

2 Pesikta 5.8, William G. Braude and Israel J. Kapstein, *Pesikta Dē-Rab Kahāna: R. Kahana’s Compilation of Discourses for Sabbaths and Festal Days*, 2nd ed. (Philadelphia, PA: Jewish Publication Society, 2002), 140.

3 Moses first came to Israel when he killed an Egyptian for beating a Hebrew (Exodus 2:11–12). His second coming was after God appeared to him in Midian (Exodus 3–4).

4 Kohelet Rabbah 1:9.

5 Ibid.

# Parallels between Moses and Messiah

Tear along dotted line.

MOSES
Moses survived the slaughtering of infant males at the hands of Pharaoh (Exodus 1:15-22).
Moses' parents hid him for three months after he was born because they saw he was no ordinary child (Exodus 2:2; Hebrews 11:23).
Moses stripped himself of the glories of Egypt and chose to identify and suffer alongside his people (Hebrews 11:24-26).
Moses returned to his homeland after the death of Pharaoh, who was seeking his life (Exodus 4:19).
Moses asked God for His name, and He replied, "I am who I am" (Exodus 3:13-14).
Moses experienced forty years in the desert and trained as a shepherd before stepping into his role as Israel's deliverer (Exodus 3:1; Acts 7:30).
God sent Moses as a prophet to Israel (Deuteronomy 34:10).
Moses appeared to the children of Israel as their long-awaited deliverer from slavery and Pharaoh (Exodus 3:10).
God revealed Himself to Moses in a unique way (Exodus 6:2-3).
The first plague Moses unleashed turned the Nile waters into blood (Exodus 7:14-22).
God gave Moses signs and wonders to perform so Pharaoh and the Israelites would believe the Lord sent him (Exodus 4:1-9, 7:8-17).
Through Moses, God judged the Egyptian gods (Exodus 12:12).
Moses initiated the sacrifice of a lamb during Passover (Exodus 12).
God parted the Sea of Reeds ("the Red Sea") through Moses (Exodus 14:21-29).
Moses drew water for the people from the rock at Horeb (Exodus 17:6).
Moses lifted up the bronze serpent in the wilderness, so the Israelites would live when they looked upon it (Numbers 21:9).
Through Moses, God gave and taught the Law on Mount Sinai (Exodus 19-31).
Through Moses, God rained down manna and quail for the people to eat when there was no food (Exodus 16).
Moses spoke to God in a uniquely intimate way, "face to face, just as a man speaks to his friend" (Exodus 33:11).
Moses' face radiated with the bright glory of the Lord (Exodus 34:29-35).
Moses was willing for God to blot him out of His book (accursed) while interceding for Israel (Exodus 32:30-33).
In his parting words, Moses commissioned Joshua to lead the people into possessing the land, assuring him the Lord will be with him (Deuteronomy 31:7-8).
Israel entered into the Mosaic Covenant with God through Moses (Exodus 24:8).

MESSIAH (JESUS)
Messiah survived the slaughtering of infant males at the hands of Herod, who was targeting the newborn King he heard about (Matthew 2:3-18).
Messiah's parents fled to Egypt to hide Him from King Herod's search (Matthew 2:13-15) because He was "King of the Jews" (Matthew 2:2).
Messiah emptied Himself of all the glories of heaven and chose to suffer to the point of death for His people (Philippians 2:6-8).
Messiah returned with His parents to His homeland after the death of Herod, who was seeking His life (Matthew 2:20).
Messiah claimed the title, "I am" (John 8:58).
Messiah was tested for forty days in the desert before stepping into His role as the Good Shepherd and Redeemer (Matthew 4; John 10:11).
God sent the Messiah as the ultimate prophet promised by Moses (Deuteronomy 18:15; John 20:21).
Messiah appeared as God in the flesh—as the long-awaited redeemer from slavery to sin and the rule of Satan (Acts 26:16-18).
Messiah is the unique revelation of God (John 14:9; Colossians 1:15).
In His first miracle, Messiah turned water into wine (John 2:1-11).
Messiah performed many signs and miracles so the people and their leaders would believe God, His Father, had sent Him (John 3:2, 5:36, 10:37-38).
Messiah confronted and cast out demonic powers, exhibiting authoritative judgment over them (Matthew 8:28-34; Luke 11:20).
Messiah offered Himself as the ultimate Passover Lamb (John 1:29; 1 Corinthians 5:7).
By walking on water and calming the storm, Messiah demonstrated divine authority over the wind and waves (Mark 4:35-41; Proverbs 30:4).
Messiah offered living water to anyone who came to Him (John 7:37-38).
Messiah must be lifted up, and whoever believes in Him will have eternal life (John 3:14-15).
Messiah taught and elevated the Law in His Sermon on the Mount (Matthew 5-7).
Messiah multiplied a few loaves of bread and fish for crowds of 5,000 and 4,000 to eat (Matthew 14:13-21, 15:32-38).
Messiah and God spoke intimately to each other in a far more unique manner—as Father and Son (Matthew 3:17; John 17).
Messiah's face "shone like the sun, and His garments became as white as light" during His transfiguration (Matthew 17:2).
Messiah willingly became a curse for us (Deuteronomy 21:23) to redeem all people from the curse of the Law (Galatians 3:13).
In His parting words, Messiah commissioned His disciples to take the gospel to all the nations, assuring them He will be with them always, even to the end of the age (Matthew 28:16-20).
All people enter into the New Covenant with God through Messiah (Luke 22:20).

## Micah 4:8–13

## Israel's Future Captivity and Redemption

As we continue our study of Micah chapter 4, we will examine the promise of Israel's future restoration. Micah wrote, "As for you, tower of the flock, hill of the daughter of Zion, to you it will come—even the former dominion will come, the kingdom of the daughter of Jerusalem" (Mic 4:8). The tower of the flock symbolizes Mount Zion, the place where God will restore Israel from exile. Israel's former dominion, which points to the reigns of David and Solomon, called here "the kingdom of the daughter of Jerusalem," will return at that time.

God's clear promise of Israel's restoration is in view here, and only by openly spiritualizing the meaning of "the daughter of Jerusalem" to mean the church can one depart from the true literal meaning. When Micah refers to the restoration of the former glory of the kingdom, he predicts the re-establishment of the Davidic kingdom under Jesus—Yeshua.

In Micah 4:9, the prophet, speaking for the Lord, says to those Israelites who would go into captivity: "Now, why do you cry out loudly? Is there no king among you, or has your counselor perished, that agony has gripped you like a woman in childbirth?" Micah is prophesying about the future Israel, who would be in exile and without a king. This prophecy includes both the Assyrian and Babylonian exiles. The loss of Israel's king represents the loss of God's blessing and grace upon the people.

The picture Micah presents is that the Israelites would be leaving Jerusalem in a painful way, similar to a woman in labor. They will have to "dwell in the field" (v. 10) temporarily until they arrive in Babylon, but the Lord will eventually rescue and redeem them from Babylon. He would deliver them from captivity and return them to their homeland. This particular prophecy is one of the earliest references to the Babylonian captivity in the Hebrew Scriptures.

Prediction of captivity in Babylon was not obvious in Micah's day, around 735 BCE, because during that time, Assyria was the great threat to the Israelites. The Babylonian captivity would come more than a century later. In Micah's day, Babylon was part of the Assyrian Empire. Babylon represented spiritual darkness, a place riddled with horrific idolatry, and from this dark place God would ultimately redeem Israel.

As seemingly in every generation, Micah 4:11 reads, "And now many nations have been assembled

against you who say, 'Let her be polluted, and let our eyes gloat over Zion.'" The expectation is God would punish Israel for her disobedience, and therefore her enemies would gloat over her plight. However, verse 12 tells us that her foes do not understand God's purposes for Israel or for themselves. The nations who are against Israel fail to see He would gather them in a way similar to a farmer gathering sheaves of grain on a threshing floor in preparation for judgment.

I agree with those who believe that, in verses 11 and 12, Micah has a different siege in mind from that of verse nine. Micah is likely thinking of the last great attack of the nations of the world against Israel. Those events appear in Zechariah chapters 12 and 14, Ezekiel 38 and 39, and other prophetic portions of the Hebrew Scriptures.

In the last verse of chapter 4, Micah tells us that, in the future, Israel would be the Lord's instrument to thresh the nations. This prophecy is a picture of God's judgment upon those nations who will come against Israel. God will strengthen Israel to overcome her enemies and pulverize them. Finally, Israel will devote the nations' "unjust gain" (v. 13) to the Lord, who ultimately subjects the nations to Himself. Clearly, Israel has not yet done this, so the fulfillment of this prophecy remains in the future, when Jesus the Messiah will return to reign on the throne of David in Jerusalem (Isaiah 11:1–9).



Ancient Assyrian relief of a hunting party

© irstone | 123RF.com

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# The Unstoppable Feast: PASSOVER IN WAR-TORN UKRAINE



For thousands of years, Jewish people across the world have eaten *matzah* (unleavened bread) during Passover to remember God's deliverance from slavery in Egypt. However, this practice has sometimes been challenging. In certain times and places, procuring matzah and other supplies for Passover has proved tricky. Most recently, Ukraine has been one of those places since the start of the war. As a result, in 2022, matzah production in the country was not possible, which is still the case so far in 2023.

## MATZAH MOVERS

Throughout the war, Jewish organizations have tried to step in to meet the need for Passover matzah in Ukraine. One of these organizations shipped two tons of matzah from Israel to Strasbourg, France, but needed help getting the shipment into Ukraine. Chosen People Ministries has also partnered in this effort. We rented two large vans, and two volunteers drove more than 500 miles to get this matzah to Poland, near the Ukrainian border. The rental and gasoline cost about \$2,500. From there, we helped distribute matzah to people in fifteen cities in Ukraine, including Kharkiv, Kyiv, and Lviv.

In addition to supplying the Messianic congregations we partner with in Ukraine, we distributed the matzah to about 300 *not-yet believers*. Along with other organizations, we also passed out food packages so these families could enjoy and celebrate an authentic Passover. The Ukrainian families were most grateful for the matzah since access to food and other necessities, let alone

matzah, remains challenging. This month, we will gladly continue helping Jewish people in Ukraine celebrate this wonderful holiday, a reminder of God's deliverance and a foreshadowing of Messiah's sacrifice.

Chosen People Ministries has also been working to provide for Ukrainians beyond Passover. A Jewish man showed interest in learning more about the Messiah after receiving a food package, a sleeping bag, and winter shoes for the cold winter months: *"I don't know who you are, but I see undeniable evidence of love. You came to me when no one else wanted to help me. I was sitting in my apartment without electricity and heat, and you brought me what I needed most. Then you told me it is not because of you but because of the love of the Jewish Messiah. It broke my heart. Thank you, and tell me more about Him."*

## THANKS TO YOUR SUPPORT

Thanks to your support, we can aid Ukrainian refugees with essential items difficult or impossible to procure within the country.

One Messianic congregation we helped thanked us, saying, *"We heartily thank the brothers and sisters of Chosen People Ministries for the financial assistance provided to purchase everything necessary for the winter of 2022–2023—a very difficult time for Ukraine. May God reward you with mercy for your mercy in the name of Messiah Yeshua!"*

"NOW THIS DAY WILL BE  
A MEMORIAL TO YOU, AND  
YOU SHALL CELEBRATE  
IT AS A FEAST TO THE  
LORD; THROUGHOUT YOUR  
GENERATIONS YOU ARE  
TO CELEBRATE IT AS A  
PERMANENT ORDINANCE"

(EXODUS 12:14).



# Multiply your impact...

## to spread the love of Messiah in even greater ways!

You have demonstrated great care and compassion for Jewish people through your partnership with Chosen People Ministries . . . and it is making an impact. Now there is a way you can proclaim the message of Messiah, support Messianic congregations, fight antisemitism, advocate for Israel, and more—and receive tax benefits, too.

Instead of (or in addition to) cash, you can donate appreciated assets, such as stocks or real property (like vacant land, rental property, or an unneeded vacation condo or home). When you do . . .

- You receive a charitable giving tax deduction for the fair market value of the asset (up to 30% of your adjusted gross income) if you have owned the asset for more than 12 months.
- By donating appreciated assets directly to Chosen People Ministries—rather than selling them outright then donating the proceeds—you will likely avoid capital gains tax, and you will make a greater impact for the kingdom of God. The following chart shows you how:

**Example:** Stock originally purchased at \$2,000  
Valued today at \$20,000 — Taxable Gain: \$18,000



Donate stock directly to Chosen People Ministries = **\$20,000 for ministry** (No capital gains tax on charitable donation of stock.)

VERSUS



Sell stock and donate proceeds = **\$17,300 for ministry** (\$20,000 minus \$2,700 in capital gains tax.\*)

You also are eligible to receive a charitable giving tax deduction for the **full value** of the appreciated stock!

\*If stock is held for more than one year and donor is in the 15% capital gains tax bracket

For answers to your questions regarding donations of appreciated assets or other estate planning information, contact Cindy Forbes at 212-223-2252, ext. 1208 or [cforbes@chosenpeople.com](mailto:cforbes@chosenpeople.com) today!

**THE  
CHOSEN  
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A higher standard.  
A higher purpose.

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## Our annual Simcha Retreat

is an *in-person* time for believers to celebrate the joy (*simcha* in Hebrew) we have as the body of Messiah. Our worship, workshops, and teaching this year will focus on the life we have in Messiah based on Galatians 2:20, *“I have been crucified with Messiah; and it is no longer I who live, but Messiah lives in me.”*

We also schedule fun activities throughout the days and evenings to promote relaxation and fellowship. We are confident this weekend together surrounded by the serenity of nature will provide some much-needed refreshment! Come join us during this Simcha weekend as we explore the empowering Life who lives in us. Check out the details below:

### REGISTRATION DEADLINE:

Early Bird / March 31 2023

Regular / May 5, 2023

**DATES:** Friday, May 26, 2023 at 4 PM EDT through Monday, May 29, 2023 at 10 AM EDT

**WHERE:** Bongiorno Conference Center (430 Union Hall Road, Carlisle, PA 17013) This is an in-person event *only!*

**THEME:** *“L’Chaim—To Life”* based upon Galatians 2:20

**COST:**

Single adult occupancy:	\$365
Double adult occupancy:	\$310
Triple adult occupancy:	\$265
Teen (ages 13–18):	\$180
Child (ages 5–12):	\$155
Infant (up to age 4):	\$ 60

Find all the details and register at [chosenpeople.com/simcha](http://chosenpeople.com/simcha).

MESSIANIC RETREAT  
**Simcha**