

THE CHOSEN PEOPLE



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THANKFUL IN **ALL**
CIRCUMSTANCES

"Give thanks to the Lord, for He is good" – Psalm 136:1a



PSALM 122:6

PRAY FOR THE PEACE OF JERUSALEM

Dear friend in the Messiah,

The last several weeks have been incredibly difficult as we grapple with the violence and conflict in Israel. This crisis began on Saturday, October 7. Because it was the last day of the Feast of Tabernacles and it was the Sabbath, the Israelis were thoroughly unprepared to fight as they were resting and celebrating the holiday. It was also the fiftieth anniversary of the Yom Kippur War, when Arab invaders chose Yom Kippur in 1973 because they knew the Israelis would be fasting, attending synagogue, and ill-prepared for the attack.

On October 7, 2023, at 6:30 AM, more than 1,500 Hamas terrorists broke through the Gaza border into Israel and began slaughtering more than 1,400 innocent men, women, and children, including almost 300 soldiers.

Hamas fired missiles into southern Israel and killed and kidnapped the Israelis in their path. At the southern kibbutz of Kfar Aza, the terrorists murdered more than 100 civilians, decapitating some, including babies! They murdered at least 260 young people at a music festival. Though our staff are safe for the moment, they personally know people, including Holocaust survivors and young adults, who were killed. Some of our volunteers, staff, and their children are now on the front lines of the war.

This unprecedented massacre of Israelis reminds me of **the dire need to pray for Israel** and work toward peace for all people in the Middle East. In Psalm 122:6, we are commanded to pray for the peace of Jerusalem. I hope we all take this mandate for prayer seriously. Please pass this along to your family, Bible study groups, and local congregations. The more we pray, the greater we will experience God's blessing.

Psalm 122:6 is an often-quoted verse, but the entire psalm has a richness and depth I invite you to explore with me.

THE PSALMS OF ASCENT

Psalm 122 is considered one of the psalms of ascent. These psalms are known by this term

because the children of Israel probably sang them as they climbed the craggy and dangerous paths toward Mount Zion to celebrate the three pilgrimage festivals: Passover, the Feast of Weeks (Pentecost), and the Feast of Tabernacles. King David is usually recognized as the author of this beautiful piece of divinely inspired poetry.

The psalms of ascent include Psalms 120–133. Thematically, this section of Psalms begins with repentance and concludes with the psalmist extolling the virtues of community. You might be familiar with the beginning of the last psalm in this group, *“How good and pleasant it is for brothers to dwell together in unity”* (Ps 133:1).

There is a pattern to interpreting the Psalms. Most commentaries or Bible studies on the Psalms identify the central theme as worship. Indeed, there is much in Psalm 122 about worship, as in verse 1, *“I was glad when they said to me, ‘Let us go to the house of the Lord’”* (Ps 122:1). Then we read, *“To give thanks to the name of the Lord”* (Ps 122:4b), which could specifically refer to the offering of thanksgiving sacrifices at the Temple, not simply to singing songs of thanksgiving.

However, a closer reading of the psalm reveals the real focus is the destination of the pilgrims—Jerusalem. The great theme of Psalm 122 is Jerusalem: where their feet are standing (v. 2), built compactly (v. 3), to which the tribes go to give thanks (v. 4)! This city is the home of the Temple, where sacrifice and all other forms of worship took place. David's intent was to highlight the city. There is no reason for us to do any differently or read other meanings into the words of the text.

THE FIRST FIVE VERSES

There is much to learn from the first five verses of Psalm 122. They set the scene by describing a pilgrimage whereby members of the tribes of Israel were obedient to God and traveled to Jerusalem to worship the Lord—probably on one of the three great pilgrimage festivals. The phrase “give thanks” may very well refer to the thanksgiving offerings outlined in Deuteronomy 16:16–17:



Three times in a year all your males shall appear before the Lord your God in the place which He chooses, at the Feast of Unleavened Bread and at the Feast of Weeks and at the Feast of Booths, and they shall not appear before the Lord empty-handed.

Every man shall give as he is able, according to the blessing of the Lord your God which He has given you.

Then, in verses 3–5, the psalmist refers to the tight-knit construction of the city, thrones of judgment (referring to the courts), and thrones of David (referring to the role of the Davidic kings). All these images lead to the appeal for prayer in verse six.

A FOCUS ON VERSE SIX

The psalmist instructs the pilgrims: “Pray for the peace of Jerusalem: ‘May they prosper who love you’” (Ps 122:6).

The psalmist calls upon the people of God to pray for the peace of Jerusalem. The very name *Jerusalem* includes this hope for peace. The English term *-salem* in “Jerusalem” comes from the Hebrew word *shalom*—peace, wholeness, and completeness.¹

When we pray for the peace of Jerusalem, we are praying not only for the cessation of temporal hostilities (such as terror and missile attacks, the enmity between Israelis and Palestinians), but most of all for the return of the Messiah—the Prince of Peace (Isaiah 9:6). Our hope is for the personal peace of those who live in the Holy Land!

A COMPARISON BETWEEN PSALM 122:6 AND GENESIS 12:3

The blessing attached to this call to prayer is important and harkens back to the Abrahamic Covenant, in which God promised blessings to those who bless Israel and Jewish people. As the Lord told Abraham, “And I will bless those who bless you, and the one who curses you I will curse. And in you all the families of the earth will be blessed” (Genesis 12:3).

God’s promise to Abraham is clear: The reward for blessing Israel is blessing! However, the benefits God had in mind are not primarily materialistic. The fulfillment of this promise comes to us in many shapes and forms and should not be limited to what this world offers. When we are in a right relationship with Him and obedient to His Word, the blessings we receive will be myriad!

Psalm 122 parallels the Abrahamic Covenant as David promises those who pray for the peace of Jerusalem will “prosper.” Curiously, the promise is for those who “love Jerusalem,” and therefore, we understand the prayers are motivated by love for God’s holy city, as the psalmist writes, “May they prosper who love you” (Ps 122:6b).

The Hebrew term for “prosper” is *shalah*, which can easily be translated as “have peace and quiet.”² The prosperity described is a quality of soul and life. This calmness enables

those who love Jerusalem to enjoy a similar personal peace as enjoyed by God’s chosen city.

If we bless Israel, we are participating in unfolding God’s promises to Jewish people, directly impacting Gentiles. **One of the ways we can bless Israel and Jewish people is to**

pray for the peace of Jerusalem. When we do, we will receive what money can never buy—God’s presence in our lives—the very source of peace and prosperity!

THANK YOU FOR PRAYING

Thank you so much for joining us as we pray for the Prince of Peace to reign in the hearts of individuals in the land of Israel and worldwide to experience the abundant life the Messiah promised so many years ago (John 10:10). This prayer would include the Jewish people who live in Jerusalem, Israel and around the globe as Jerusalem is often used in Scripture as a stand-in to refer to the entire nation. We must also pray for the Palestinian victims of Hamas who have suffered terribly for many years, especially in Gaza. Join us in praying for those who live in all the lands promised by God to Jewish people—including what is now known as Gaza (Joshua 15:47).

Please remember to pray for the work of Chosen People Ministries in Israel, especially as the country mourns the tragic deaths of more than 1,400 Israelis and enters what might be a long and complex military conflict. The nation of Israel is in shock, grieving for her lost children and traumatized by the insecurity of living in the Holy Land. Our people desperately need the gospel, and we pray for many Israelis to be open to hearing about the Messiah Jesus.

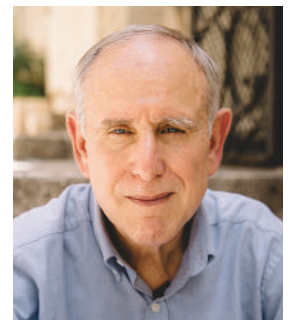
As we provide food, needed items for displaced families, love, and counsel for those who have lost loved ones and have family members in harm’s way every day, we already have many opportunities to proclaim the love of Jesus to Israelis.

We are grateful for your support and prayers, as we could not continue this work without your sacrifice and generosity. **Would you consider giving a special gift this month to help us bring the message of the Prince of Peace to God’s chosen people in Israel and beyond?** All you do to help right now will be deeply appreciated.

Thanks for caring.

Your brother in the Messiah,


Mitch



FROM THE PRESIDENT,
MITCH GLASER

¹ William Lee Holladay and Ludwig Köhler, *A Concise Hebrew and Aramaic Lexicon of the Old Testament: Based upon the Lexical Work of Ludwig Koehler and Walter Baumgartner*, 12. corr. impr. 1991, reprinted (Leiden: Brill, 2000), 371, 73.

² *Ibid.*, 370.



LESSONS IN THANKSGIVING FROM THE HEBREW BIBLE

AT THANKSGIVING, we invite family and friends to our table to partake of the abundance of God's good gifts and rich provision. We reflect on and appreciate the many spiritual and material blessings received as gifts from the Lord. However, giving thanks will be a challenge this year as so many of us are mourning the loss of thousands of innocent lives—friends, family, and those we served for the gospel's sake.

Yet, the Bible teaches us our circumstances should not impact our attitude of gratitude! The apostle Paul addressed this issue when he wrote, *“Be filled with the Spirit . . . always giving thanks for all things in the name of our Lord Jesus Christ”* (Ephesians 5:18, 20, emphasis added). Godly thanksgiving is, in fact, a powerful witness to others, especially when life is hard!

Thanksgiving is also a time when our blessings overflow to others through the gift of hospitality, especially for those in need. Your Mission to the Jewish People has been helping displaced Israelis, feeding the hungry, comforting the elderly, and serving the children of Israeli parents traumatized by the death and destruction they have seen since the ominous day of October 7. Thanksgiving is our time to stop momentarily and turn to God to celebrate His faithfulness and generosity toward us.

God gave us a holy calendar on Mount Sinai to help us remember His goodness and lovingkindness. Each great festival called upon Israel to stop their usual work and gather to consider the person and plans of God revealed in Scripture. Thanksgiving is not a biblical holiday, but it is based upon biblical principles and is a time when we can turn to the Holy One of Israel with thanksgiving and praise Him for His extraordinary generosity to us . . . even during the hard times. His generosity leads to our generosity, which is one of the great lessons of Israel's Holy Days!

These festivals also teach followers of Jesus the Messiah some very powerful lessons.

THE JEWISH CALENDAR

The Jewish calendar is quite different from the non-Jewish calendar. For instance, the Jewish calendar is based on a lunar year, and the Julian calendar is based on a solar year. This difference makes it difficult to align the Jewish calendar with the Julian calendar. For example, we are now just a few months into the new Jewish year of 5784—which started in

September—based upon the traditional rabbinic date for the creation of humanity.

Let us pause and look deeper at two holidays not included in the seven festivals of Israel found in Leviticus 23 but are especially helpful to consider during our North American Thanksgiving holiday.

THE SABBATICAL YEAR

God ordained a weekly day of rest—the Sabbath. In addition, He instituted a sabbatical year of rest every seven years. The Israelites were to leave the land fallow so it could rest during this seventh year. They were to refrain from planting crops and trust God to provide for them.

You shall sow your land for six years and gather in its yield, but on the seventh year you shall let it rest and lie fallow, so that the needy of your people may eat; and whatever they leave the beast of the field may eat. You are to do the same with your vineyard and your olive grove. (Exodus 23:10–11)

A second significant part of the sabbatical year was the forgiveness of loans. As we read later in Scripture:

At the end of every seven years you shall grant a remission of debts. This is the manner of remission: every creditor shall release what he has loaned to his neighbor; he shall not exact it of his neighbor and his brother, because the Lord's remission has been proclaimed. (Deuteronomy 15:1–2)

The Israelites were also to show special mercy and grace toward the poor during the sabbatical year. They were to do so in a few different ways. First, the “successful” Israelite was commanded to help fellow Israelites who were impoverished by loaning them what was needed for their survival.

If there is a poor man with you, one of your brothers, in any of your towns in your land which the Lord your God is giving you, you shall not harden your heart, nor close your hand from your poor brother; but you shall freely open your hand to him, and shall generously lend him sufficient for his need in whatever he lacks. (Deut 15:7–8)

Secondly, they were to release those who indentured themselves due to falling on hard times. As a result of poor health, bad crops, or whatever caused them to “lose the farm,”

the only way they could survive was to become enslaved to one of their fellow countrymen.

If your kinsman, a Hebrew man or woman, is sold to you, then he shall serve you six years, but in the seventh year you shall set him free. When you set him free, you shall not send him away empty-handed. (Deuteronomy 15:12–13; see also 15:14–18)

The “release” of the sabbatical year meant the Israelites could not plant crops in their fields, collect payments on loans, and keep all of what they produced and stored for themselves rather than giving generously to the poor. At the heart of the “release” was the opportunity to trust God for all their needs.

Unfortunately, the Israelites rarely kept the sabbatical year, which became the basis for God’s judgment during the seventy years of captivity in Babylon (Jeremiah 25:11).

Those who had escaped from the sword he carried away to Babylon; and they were servants to him and to his sons until the rule of the kingdom of Persia, to fulfill the word of the Lord by the mouth of Jeremiah, until the land had enjoyed its sabbaths. All the days of its desolation it kept sabbath until seventy years were complete. (2 Chronicles 36:20–21)

THE YEAR OF JUBILEE

In the fiftieth year—after seven sabbatical years—the Israelites were to celebrate a year of jubilee. You might view this time as a super sabbatical year! The word “jubilee” is a transliteration of the Hebrew word יָוֵל (*yovel*), literally meaning “ram’s horn”¹ (Exodus 19:13; Joshua 6:5), as the shofar was blown to announce the year to the community.

Whereas the sabbatical year helped alleviate the immediate needs of the poor, the Jubilee year was designed to give the poor in Israel a chance to start all over again. Leviticus 25:8–12 provides a complete description of the laws for the Jubilee year.

You shall thus consecrate the fiftieth year and proclaim a release through the land to all its inhabitants. It shall be a jubilee for you, and each of you shall return to his own property, and each of you shall return to his family. (Leviticus 25:10)

God Himself was the original distributor of the Land to the twelve tribes of Israel. He simply allowed the Israelites to use *His land* (Numbers 32; Joshua 19). Scripture always portrayed the giving of the Land of Israel to Jewish people as a gift from God (Genesis 12, 15, 17, etc.).

Moses also promised Israel if the Jubilee year is faithfully observed, the Lord will miraculously cause the crops to grow during the years when the ground was fallow (Leviticus 25:18–22). The God who demands the land remain unplanted is the same God who promised to provide in abundance.

Significantly, the Jubilee year began on the Day of Atonement, as the spiritual cleansing of the land began with the spiritual renewal of the chosen people (Leviticus 25:9).

As one Old Testament commentary paints the picture:

This year of grace [w]as proclaimed and began with the day of atonement of every seventh sabbatical year, to show that it was only with the full forgiveness of sins that the blessed liberty of the children of God could possibly commence.²

LESSONS IN THANKSGIVING

There are so many lessons to learn from the sabbatical and Jubilee years. The most important message for us is to recognize *all we have in this world comes from God*. Everything we think we own is His! Even the possessions we worked hard to earn are ultimately *gifts from a good God* who loves His children. We are responsible for receiving these gifts gratefully to meet our needs and to use what we have to help those in need.

God also asked the Israelites to recognize the special place He gave to the Levites, who had a permanent right of redemption to their houses and whose crops could not be sold. They did not own land, but the Israelites were to care for them materially as they cared for the Israelites spiritually (Leviticus 25:32–34).

Likewise, Thanksgiving is an excellent opportunity to express our gratitude to our pastors, elders, and others who work so faithfully to nurture our spiritual growth. For example, you could send your pastor or favorite Chosen People Ministries missionary a pumpkin pie! (Our staff decided this would be a good way for you to celebrate Thanksgiving!) Or, you can send us your favorite pie recipe.

In all seriousness (though we and your pastor would still like the pie), we must recognize God has called us to be stewards of His gifts, which He designed to be enjoyed, nurtured, and, most importantly, used to bless others. As you celebrate Thanksgiving with your loved ones, I hope you will joyfully share what God has given you with others.

¹ William Lee Holladay and Ludwig Köhler, *A Concise Hebrew and Aramaic Lexicon of the Old Testament: Based upon the Lexical Work of Ludwig Koehler and Walter Baumgartner*, 12. corr. impr. 1991, reprinted (Leiden: Brill, 2000), 130.

² Carl Friedrich Keil and Franz Delitzsch, *Commentary on the Old Testament* (Peabody, MA: Hendrickson Publishers, 1996), 626.

Micah 6:6–8

What Does the Lord Require of You?

In our last study, we saw how God laid out an indictment against the people of Israel, as well as reminding them of what He has done for them (Micah 6:4). God said, *“Indeed, I brought you up from the land of Egypt and ransomed you from the house of slavery, and I sent before you Moses, Aaron and Miriam.”* As a prophet of God, Micah responded to God’s goodness and redemption the way the Israelites should have responded. He asked how to worship God in sincerity and gratitude.

Speaking for his people, the prophet asked a rhetorical question: What would be an appropriate offering to bring to the exalted Lord of heaven, considering the Lord’s grace, mercy, and faithfulness to the Israelites throughout their jaded history of unfaithfulness to Him? At the end of verse 6, he asked, *“Shall I come to Him with burnt offerings, with yearling calves?”* In the minds of the Israelites, burnt offerings represented the worshiper’s total and complete dedication to the God of Israel.

Next, in verse 7, Micah took this idea of an appropriate offering to God to another level. He wrote, *“Does the Lord take delight in thousands of rams, in ten thousand rivers of oil?”* Imagine the carnage of thousands of rams slaughtered and offered to the Lord. It would undoubtedly be an impressive sight, representing total dedication to the Lord. If the rams did not work, how about ten thousand rivers of oil? This picture is a seemingly unending supply of oil. Oil was used in the daily meal offering and accompanied every burnt offering. God was not looking at the quality or the quantity of the offering.

Finally, Micah raised the costs of an offering to God to the highest level, the ultimate sacrifice: *“Shall I present my firstborn for my rebellious acts, the fruit of my body for the sin of my soul?”* (Mic 6:7b). Micah knew, of course, these sacrifices would not appease God’s wrath on the nation. He certainly was not condoning the evil practice of child sacrifice, forbidden under the Mosaic Law. He asked all those rhetorical questions to suggest how nothing, not even the most extreme offering, could atone for Israel’s turning away from God.

These sacrifices were not what the Lord wanted. He had already told the Israelites what would benefit them when they sinned. He wanted His people to change their behavior, treat others justly, and walk humbly with God. As Samuel said to Saul,

“Has the Lord as much delight in burnt offerings and sacrifices as in obeying the voice of the Lord? Behold, to obey is better than sacrifice, and to heed than the fat of rams” (1 Samuel 15:22). Here Micah said, *“He has told you, O man, what is good; And what does the Lord require of you but to do justice, to love kindness, and to walk humbly with your God?”* (Mic 6:8). The address “O man” refers to any person in Israel and emphasizes the chasm between God and humanity. It also connects Micah’s hearers—all the people, not just the leaders—with the ritualistic worshippers described in the two previous verses.

What, then, did God desire from them? God did not want His people to relate to Him in only a ritualistic way. God instead wanted them to connect inwardly, in their hearts, which would result in righteous actions. He wanted the Israelites to obey Him because they desired to, not because it was a heavy burden. God wanted His people to obey Him and to treat others fairly, which should never be a burden. It is reminiscent of what Jesus said in Matthew 11:30, *“For My yoke is easy and My burden is light.”*

The relationship between Israel and her God, which Micah said “is good,” involves three specific actions: *“To do justice, to love kindness, and to walk humbly with your God”* (Mic 6:8). “To do justice” speaks of being fair in Israel’s dealings with others, something the leaders of Israel severely lacked. “To love kindness” involves making good on their commitments to help meet the needs of one another. “To walk humbly with your God” relates to how one fellowships with the Lord. This, too, was a struggle for the people of Israel in Micah’s time. Nevertheless, God would forgive them if they could only act in these ways. Unfortunately, the rest of the chapter reveals their continual bad choices despite Micah’s warnings.



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NEWS BRIEFS FROM AROUND THE WORLD

STAFF PROVIDE MUCH-NEEDED HELP AS SUPPLIES RUN OUT

Nearly everyone among our staff's contacts between the ages of eighteen and forty was called into military service to protect the country from a surprise war. When our staff heard these soldier friends needed supplies on their bases, they made calls. They found a store with a large warehouse and ordered supplies. On one occasion, they purchased 100 battery packs to distribute to various soldiers up north in the unit where a believer requested them. They worked on ordering and delivering more supplies as they had opportunity.

SENDING PRAYERS AND ENCOURAGEMENT—VIRTUALLY!

Our team is also sending much-needed video encouragements to our community on social media. They keep in contact with many reservists who were called up to encourage them and get their prayer requests. Our team has been in contact with their young adult group. They started a prayer request system. Five of the young adults have been called up to serve in the army so far. Our staff is organizing a prayer meeting to pray for all of their friends and loved ones in dangerous locations.

BRINGING AID TO SOLDIERS AND SURVIVORS IN JERUSALEM

On Saturday, October 7, after emerging from bomb shelters and recovering from the shock and trauma of the news of the horrifying attack in the south, our staff began to organize the purchase and delivery of food for reservists suddenly called to duty. They recruited friends in the north who were happy to volunteer, and many joined them. Our deputy director began to help families relocate, and many opened their doors in Jerusalem to let them in. Staff helped find housing for one family who survived the tragedy in Sderot, where terrorists slaughtered numerous civilians. Our team also helped foreign visitors leave the country. Now, they are taking sixty people out of Ashkelon for a spiritual retreat to recover from the constant rocket attacks.

Staff members have ordered food for elderly people in the south. Other friends helped the team purchase battery packs for soldiers and terror victims to charge their phones. Staff phones have been ringing constantly with requests for help. The son of some acquaintances was killed in battle, and terrorists shot the daughter of others. At least five Holocaust survivors whom our staff have served for years were murdered.

SUPPORTING TROOPS SUDDENLY CALLED TO THE NORTH

During the first week of the war, our Israel staff took supplies to the bases up in the

north. The army provides most of what soldiers need, but because 360,000 people were called into reserve duty with no notice, many did not have time to pack all they needed. In some areas, soldiers are on the front lines and cannot access daily necessities like showers. Staff members bought T-shirts, underwear, socks, and sleeping bags, all according to what the base commanders requested. As they drove up north, they met up with some friends, collected more supplies, and traveled with three vehicles.

As they approached the border, the atmosphere grew increasingly tense. The soldiers—many of them very young—had serious expressions. They saw numerous tanks and police in combat vehicles. The team met an officer with whom one of our staff members was in touch, and she helped them bring the right supplies to the right locations. It was great! The bases sent soldiers out to collect the items from the team since they were not allowed on post because of safety concerns. The personnel at the base were very happy to receive the supplies, and our staff conveyed how Christian friends of Israel are praying for and supporting the Jewish state during this difficult time. Some soldiers told stories about their children and wives back home. The trip was stressful, but our staff were grateful for the opportunity to serve their fellow Israelis in this challenging time.

EVACUEES FROM RAVAGED TOWNS FIND SHELTER IN DEAD SEA HOTEL

Some of our staff took sixty people who evacuated Ashkelon, which many missiles hit, to a Dead Sea hotel. This group included families with a lot of kids. It took three hours for them to drive to the hotel. A tank had to escort their bus out of the city. More people came than they invited; the hotel was so full! People slept on mattresses in the hallways. The staff of the hotel was so nice to our group and gave them three additional rooms. So they were able to accommodate everyone for at least a few days and give them a haven from the threat of missiles.



INVITE A SPEAKER TO YOUR CHURCH!

Our staff are available to present important topics related to Israel, the Jewish roots of Christian faith, and Jewish evangelism. To better understand the conflict in Israel and how to respond biblically, have a speaker come talk on one of these topics:

• God's Roadmap for Peace in the Middle East



The Middle East's turbulent history continues to manifest today, and the entire world feels its effects. This conflict originates in the Bible, and thankfully, its solution is there, too! The Word of God is our "roadmap" for peace in the Middle East. However, unlike a traditional road map, God's pathway to peace is a one-way street. Diving into this very biblical topic will leave your church with a worldview perspective for peace.

• The Future of Israel



What is the future of Israel? God's plan for the Jewish people is presented through the exposition of various Old and New Testament texts. We also preach a message on the future of Gentiles and their role in the redemption of Israel. A combination of these messages makes a wonderful series well suited for either a Sunday morning or evening service.

To book a speaker, call us at 1-888-405-5874 or check "invite a speaker" on the reply card.



Messianic Jewish Art Calendar—PRICE: \$12.95^{US}

This year, immerse your eyes and your spirit in the Holy Land with breathtaking photography and heartfelt intercessory prayer! Our new **2023–2024 Messianic Jewish Art Calendar** features beautiful pictures from Israel, meaningful Scriptures, and a monthly prayer theme. This calendar runs from September 2023 through December 2024—the entire Jewish year 5784; notes major American, Israeli, and international holidays; and includes weekly Torah readings. A portion of every calendar sale goes to support ministry in Israel and the Tel Aviv Messianic Center.

Israel: the Land and the People—PRICE: \$9.95^{US}

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 have been to Israel.

Israel's Glorious Future—PRICE: \$8.95^{US}

As the nation of Israel continues to defend her people and borders, how can we know Israel's future will indeed be glorious? By exploring the ancient prophecies, *Israel's Glorious Future* reveals the faithfulness of God to the everlasting covenants.

Order using the enclosed card or call 1-888-2-YESHUA in the US. For more resources, visit us online at store.chosenpeople.com.

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