

THE CHOSEN PEOPLE



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MOST CHRISTIANS STILL SUPPORT ISRAEL:

GOOD NEWS FROM A RECENT SURVEY!

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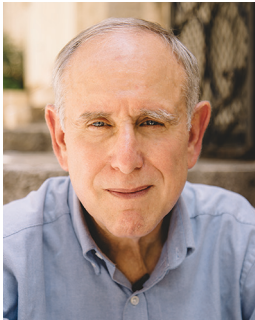


AN UNBREAKABLE PROMISE:

The Abrahamic Covenant and Evangelical Support for Israel and the Jewish People

THE QUESTION EVERY EVANGELICAL SHOULD ASK

Why do so many Evangelical Christians care so deeply about the Jewish people and the modern State of Israel? To the outside observer, this might seem puzzling—or even controversial. But for those who take the Bible seriously, the answer is clear, ancient, and rooted in a covenant that God made with a man named Abram nearly four thousand years ago.



BY MITCH GLASER
PRESIDENT, CHOSEN
PEOPLE MINISTRIES

That covenant—the Abrahamic covenant—is not merely a footnote in the Old Testament. It is the backbone of the entire biblical story. It establishes God’s purposes for humanity, creates the people through whom the Messiah would come, and sets the terms for how God calls the nations of the world to treat the descendants of Abraham, Isaac, and Jacob. Understanding it is

not optional if one wishes to understand the Scriptures. And understanding it today is not merely academic—it shapes hearts, informs prayer, and motivates action in real and tangible ways.

FROM UR TO ETERNITY: THE BEGINNING OF A COVENANT PEOPLE

Genesis 11 introduces us to Terah, a man from Ur of the Chaldeans, and his son Avram. The narrative traces a precise genealogical line from Noah through his son Shem, whose descendants carry forward the promise of redemption first made in Genesis 3:15—that the seed of the woman would crush the head of the serpent. This was God’s first messianic promise, and it would be fulfilled through a very particular family line.

When we arrive at Genesis 12, the drama intensifies. God speaks to Avram—a man whose wife Sarah was barren, whose family had already begun a journey they never completed, and who had no particular claim to greatness. And yet God comes to him with an extraordinary word: “Go from your country, from your relatives, from your father’s house, to the land which I will show you.” In that moment, history pivots.

Why Abram? The Bible offers no explanation. There is no record of exceptional piety or moral achievement that earned him this selection. This is precisely the point. God’s covenant with Abram was an act of pure, sovereign grace—a unilateral decision by the Almighty to begin a new chapter in His redemptive purposes. And in that act of grace, the Jewish people were born.

SEVEN PROMISES: THE FULLNESS OF GOD’S COVENANT COMMITMENT

Genesis 12:2–3 contains what theologians have long recognized as a sevenfold promise—a complete and comprehensive declaration of God’s intentions for Abraham and, through him, for the world. The number seven in Scripture signifies completion and wholeness, and that significance is fitting here. This is no partial or provisional arrangement. This is God staking His name and character on an unbreakable commitment.

The seven promises are these: (1) God will make Abram into a great nation; (2) He will bless Abram; (3) He will make Abram’s name great; (4) Abram will be a blessing; (5) God will bless those who bless him; (6) God will curse those who curse him; and (7) in Abram all the families of the earth will be blessed. Each promise builds on the others, creating an interlocking structure of divine commitment that encompasses personal blessing, national identity, territorial inheritance, and universal redemption.

The covenant is reaffirmed in Genesis 12:7, where God appears to Abram and declares: “To your descendants I will give this land.” This affirmation of a specific geographic inheritance—the land of Canaan, what we know today as the Land of Israel—is not incidental. It is foundational. The land was not borrowed or leased. It was given as a gift, with God Himself as the sole signatory on the deed. No human legislature, no United Nations resolution, no political agreement can override what the Almighty has decreed to the descendants of Abraham.

AN UNCONDITIONAL COVENANT: WHY THE PROMISE CANNOT BE REVOKED

One of the most critical—and most misunderstood—aspects of the Abrahamic covenant is its unconditional nature. In the ancient Near East, covenants typically involved obligations on both parties. If one party failed to meet the terms, the agreement could be voided. The Abrahamic covenant is different in kind. Its fulfillment depends entirely on the character and faithfulness of God, not on the obedience of Abraham or his descendants.

This distinction is theologically momentous. God did not say to Abraham: you will receive the land if you obey my laws, if you treat your neighbors well, if your descendants remain faithful to me across the centuries. None of those conditions attach to the foundational promise. The gift is a gift. As the Scriptures make plain across both Testaments, a gift cannot be earned, negotiated for, or revoked based on the recipient’s performance. It flows freely from the generosity of the giver.

This does not mean God is indifferent to how His people live. The Mosaic covenant, which comes later and is conditional in

nature, makes clear that obedience and disobedience carry real consequences—including exile from the land. But exile is not revocation. The Jewish people were scattered across the nations for millennia, and yet the covenant promises were never canceled. God’s unconditional commitment to restore them to their land, spoken through the prophets and now unfolding in history before our eyes, is the fulfillment of what He promised to Abraham on that dusty road from Ur.

NARROWED TO ONE, EXPANDED TO ALL: THE UNIVERSAL HORIZON OF THE COVENANT

Perhaps the most breathtaking element of the Abrahamic covenant is how it holds together the particular and the universal. God narrows His attention to one man, one family, one people—and in doing so, opens the door of blessing to every family on earth. God did not choose the Jewish people because He stopped caring about the nations. He chose them as the conduit through whom His blessing would flow to all of humanity.

This truth finds its ultimate expression in Jesus the Messiah—the greater Son of Abraham, through whom salvation has been made available to every tribe, tongue, and nation. The promise of Genesis 2:3—*“in you all the families of the earth will be blessed”*—reaches its pinnacle at Calvary and in the empty tomb. The Abrahamic covenant is not a rival to the New Testament gospel. It is its ancient foundation.

The Apostle Paul understood this profoundly. In Galatians 3, he writes that the Scripture *“preached the gospel beforehand to Abraham,”* citing the very promise of Genesis 12:3. The blessing of Abraham, Paul argues, comes upon the Gentiles through Jesus the Messiah. The covenant made in Genesis is the seedbed from which the gospel flowers. To understand one is to understand the other more deeply.

“I WILL BLESS THOSE WHO BLESS YOU”: A MANDATE FOR THE NATIONS

Genesis 12:3 sets up a divine standard that applies to every nation and every individual across history: *“I will bless those who bless you, and the one who curses you I will curse.”* This is not a tribal sentiment or a piece of ancient ethnic pride. It is a declaration by the sovereign God of the universe about how the nations of the world will be evaluated—based in part on how they treat the descendants of Abraham, Isaac, and Jacob.

History has borne this out in ways that are impossible to ignore. Empires that persecuted the Jewish people have crumbled. Nations that provided refuge and blessing to the Jewish people have often flourished. This is not merely a pattern of history—it is the outworking of a divine promise that has never been suspended.

For Evangelical Christians, this verse represents more than a historical observation. It is a call to action. To bless the Jewish people means to pray for them, to share the gospel with them—for what greater blessing can one person give another than the knowledge of their own Messiah?—to stand against antisemitism, to support the welfare of the Jewish community, and to advocate for the State of Israel in the public square. These are not merely political positions. They are acts of covenant faithfulness, flowing from the pages of Scripture into the lived witness of the Church.

EVANGELICAL SUPPORT FOR ISRAEL: ROOTED IN THE BIBLE, NOT POLITICS

In an era of intense political polarization, it is sometimes assumed that Evangelical support for Israel is primarily a political phenomenon—the result of geopolitical alignment, cultural affinity, or partisan calculation. This misunderstands the movement at its roots. The overwhelming majority of Evangelicals who stand with Israel do so not because of a political party or a news network, but because they have read their Bibles and taken seriously what they have found there.

The Abrahamic covenant is the beginning of the story, but it does not stand alone. It is confirmed to Isaac in Genesis 26, reaffirmed to Jacob—who receives the name Israel—in Genesis 28 and 35. It is echoed throughout the Psalms, proclaimed by the prophets, assumed by the New Testament writers, and finds its ultimate resolution in the book of Revelation. From Genesis to Revelation, the Bible tells a coherent story in which God’s faithfulness to His covenant people is never in doubt.

The modern State of Israel, reestablished in 1948 after nearly two millennia of dispersion, is for many Evangelicals a visible sign of God’s covenant faithfulness in real time. The return of Jewish people to their ancestral land, against all historical odds, resonates with the prophetic promises of restoration scattered throughout the Hebrew Scriptures. This does not mean that every policy of the Israeli government is above critique, nor that support for Israel requires indifference to the suffering of others. But it does mean that the existence and security of Israel carries a weight of biblical significance that Evangelicals take with great seriousness.

THE PROMISE ENDURES

The Abrahamic covenant is, at its heart, a story about the character of God. It reveals a God who chooses and commits without reservation, who blesses and keeps His promises across the generations, who narrows His focus to one people in order to expand His blessing to all peoples. It is a story that began in Ur of the Chaldeans with a man who left everything at the word of God—and it is a story that is still unfolding today.

For Evangelical Christians, standing with the Jewish people and with Israel is not a concession to politics or culture. It is obedience to Scripture. It is the recognition that the God who made a promise to Abraham has never broken that promise, and never will. It is the understanding that the same gospel of grace that has reached Gentile hearts across the centuries was born among the Jewish people, through the Jewish Messiah, from the Jewish Scriptures.

To bless the Jewish people is to align ourselves with the purposes of God. To pray for the peace of Jerusalem is to take seriously the words of the Psalmist and the promises of the prophets. To share the gospel with Jewish men and women is the highest form of blessing we can offer—connecting them with the One who is not only the fulfillment of the Abrahamic covenant, but its greatest gift to the world.

The promise made to Abraham is still in force. The God who said *“I will bless those who bless you”* is still watching. And the Evangelical community, at its best, stands with God’s ancient covenant people—not as a political statement, but as an act of faith in the God who keeps every word He has ever spoken.

CHRISTIANS STILL SUPPORT ISRAEL

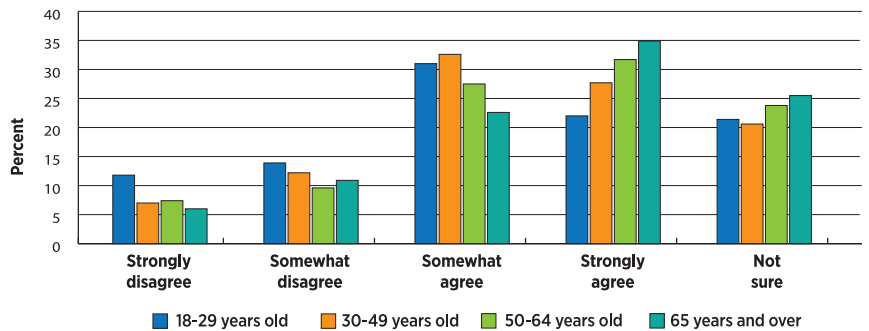
The results of our latest survey are so encouraging! The graphs presented here are only a small sample of the much larger study, but represent the significance of the findings. As you review them, it is important to understand some of the terminology.

The NAE is the National Association of Evangelicals. For the purpose of this survey, evangelicals are people who hold to the four core beliefs established by the NAE as primary characteristics of evangelicals. An evangelical believes: (a) the Bible is the ultimate authority; (b) people must be transformed through a “born-again” relationship with Jesus; (c) Jesus’s sacrifice on the cross makes such a transformation possible; and (d) faith should find expression in action, especially in sharing the good news of Jesus with others.

We hope you find these results as exciting as we do! The full survey will be available soon, so watch for the link in upcoming letters. Until then, be of good cheer, we are not alone!

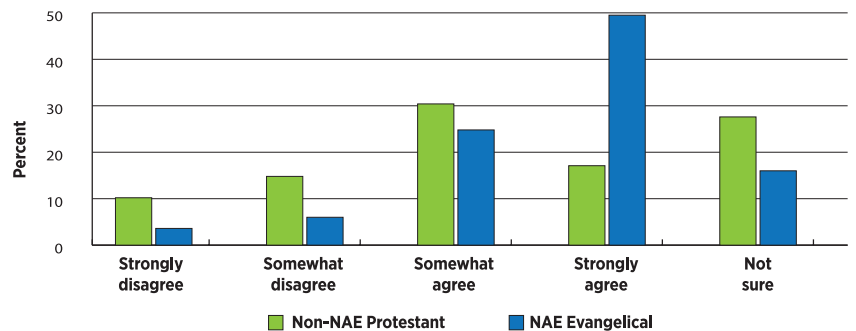


The modern State of Israel represents the fulfillment of biblical prophecies. (by age cohorts)



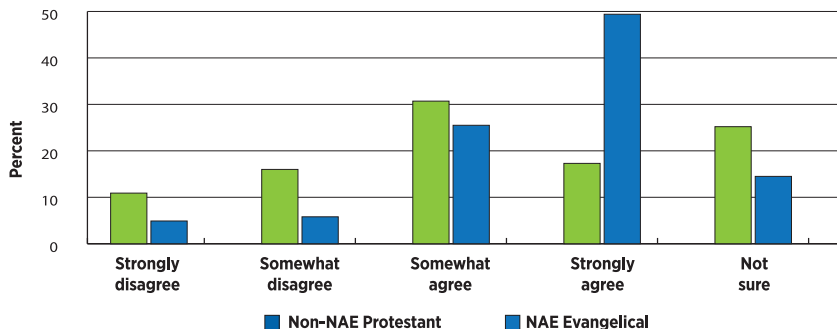
▲ If you think that younger people are turning away from God, think again! Roughly 77 percent of evangelicals sixty-five and older believe that the State of Israel fulfills biblical prophecy. The number drops to just under 60 percent for the fifty to sixty-four group, and remains at 60 percent for those between thirty and forty-nine. Though there are fewer eighteen-to-twenty-nine-year-olds, it is still more than half, at 53 percent, and an additional 21 percent say they are not sure. God is at work in our young people, which we can see across all of the charts.

The modern State of Israel represents the fulfillment of biblical prophecies. (by NAE evangelical identity)



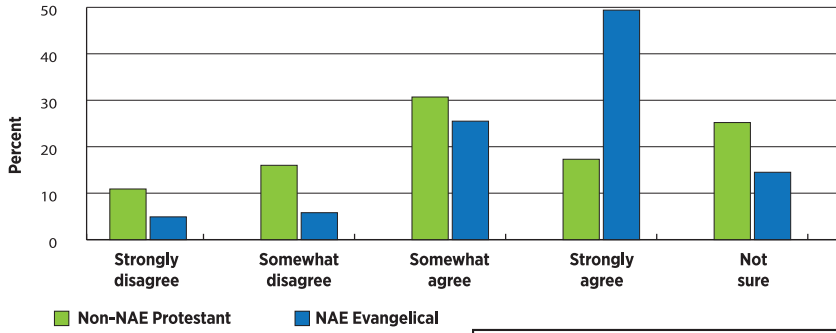
▲ When you take into consideration how people identify themselves regarding the definition of “evangelical,” it is not surprising that those with a high view of the Bible are more likely to see Israel as fulfillment of prophecy. More than 75 percent of those who identify as evangelical agree that Israel is the realization of ancient prophecy.

Christians have a biblical obligation to support the modern State of Israel. (by NAE evangelical identity)



◀ Supporting the modern State of Israel is not political. It is not giving the country’s administration a license to do as they please. However, biblical support of Israel acknowledges their right to exist and their God-given right to the land. Among evangelicals, just under 75 percent view such support of Israel as a biblical obligation for believers.

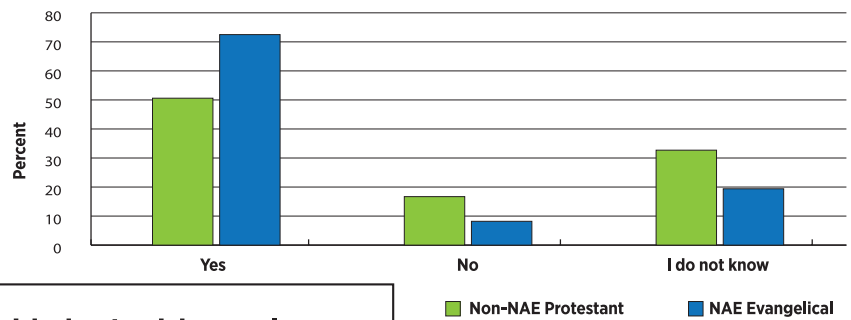
Christians should love and support Jewish people whether or not they accept Jesus as Messiah. (by NAE evangelical identity)



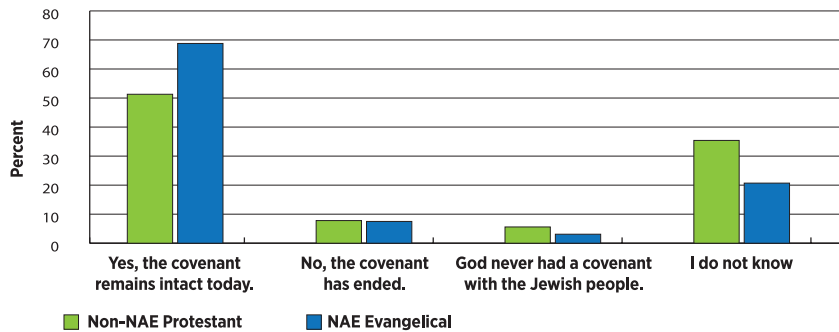
▶ This graph is one of the most encouraging in the study. Many Jewish people view Christian evangelism as self-serving in some way. That is, Christians are only interested in Jewish people to convert them. According to the survey, nothing could be further from the truth! An astonishing 87 percent of evangelical Christians agree that believers should love and support Jewish people without consideration of whether or not they accept Jesus as Messiah.

▶ Consistent with other results, evangelicals, who view the Bible as authoritative, generally see the Abrahamic Covenant as the source of the Jewish people's right to the land of Israel. Less than 10 percent said otherwise.

Do you believe the Jewish people today have the right to the land of Israel by virtue of the covenant God made with Abraham? (by NAE evangelical identity)



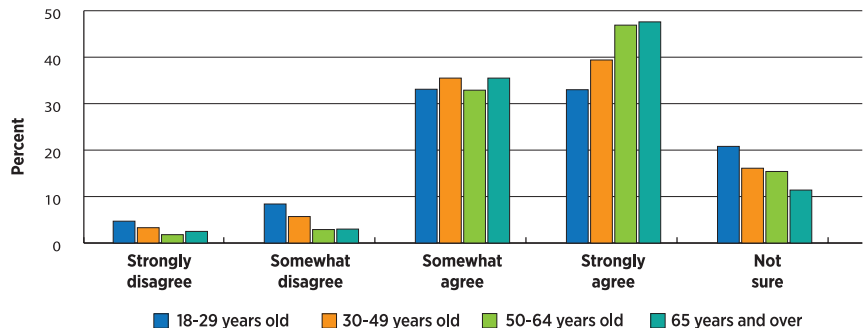
Do you believe God's covenant with the Jewish people remains intact today? (by NAE evangelical identity)



▶ This graph is also very encouraging! As the world grows more and more hostile toward Jewish people, almost 70 percent of evangelicals acknowledge that God's covenant with the Jewish people is still intact. With this view, God still has a plan and a purpose for the Jewish people and the nation of Israel in the future.

▶ Israel's right to the land need not exclude non-Jewish residents. Of those evangelicals who believe that the land of Israel belongs to the Jewish people, 82 percent are also concerned with the rights and the dignity of all others in the land. The others include Palestinians, Druze, Muslims, and various Christian minorities.

Christian support for Israel can be grounded in concern for the dignity and rights of all peoples in the Holy Land. (by age cohorts)



The Work of the

Holy Spirit

Ephesians 1:13–14, PART 2

A BIBLE STUDY WITH RICH FREEMAN, DMin

Our last study concluded with the question, “What does it mean to be sealed with the Holy Spirit?” Paul wrote in Ephesians 1:13–14, “*In Him, you also, after listening to the message of truth, the gospel of your salvation—having also believed, you were sealed in Him with the Holy Spirit of promise, who is given as a pledge of our inheritance, with a view to the redemption of God’s own possession, to the praise of His glory.*”

To a first-century reader, the word “seal” was immediately understood. Seals were used across every aspect of society in the ancient world. A merchant would press his signet ring into warm wax to authenticate a letter or contract. A king would seal a decree to signal royal authority. A landowner would brand or mark livestock to declare ownership. In every case, a seal communicated three things at the same time: identity, ownership, and protection.

A sealed document was genuine; it was not a forgery. A sealed possession belonged to someone specific, and a seal served as a warning to anyone who might tamper with it that the item belonged to someone else. When Paul tells the Ephesian believers that they have been sealed, he is drawing on this widely known imagery. God has impressed His divine mark upon the life of every true believer in Him. That mark declares: “This person is genuine. This person belongs to Me. This person is under My guidance and protection.”

Paul does not leave us guessing about what the seal is. He names it plainly; it is “*the Holy Spirit of promise.*” The seal is certainly neither a feeling nor a religious experience. The seal is not a “what” but a “who”: it is the third person of the Trinity—the Holy Spirit—who takes up permanent residence within the believer at the moment of salvation. The phrase “the Holy Spirit of promise” is significant as it connects this seal to centuries of biblical prophecy.

The prophet Joel declared that God would one day pour out His Spirit on all people (Joel 2:28). Ezekiel promised that God would place His Spirit within His people and cause them to walk in His ways (Ezekiel 36:27). Jesus Himself, before His ascension, called the Spirit the gift “*the Father had promised*” (Acts 1:4). What the prophets foretold and what Jesus

promised is now given to every believer as God’s personal seal of ownership.

That means the seal is not something a believer works toward or earns through spiritual maturity. Paul says it happens when you believed, at the very moment of saving faith, “*after listening to the message of truth . . . having also believed*” (Ephesians 1:13–14). The exact moment you believe in Him, you receive all you will ever have of the Holy Spirit. As you grow and mature in your faith, the Holy Spirit gains more and more of you!

It is essential to understand the seal of the Holy Spirit because it has profound implications for the Christian life. First, it means your salvation is authenticated. Just as an ancient seal verified the genuineness of a document, the Holy Spirit’s presence within you is God’s own verification that your faith is real. Romans 8:16 says, “*The Spirit Himself testifies with our spirit that we are children of God.*”

Second, it means that God owns you. You are not your own; 1 Corinthians 6:20 reminds us that we have been bought at a price. The seal is the mark of that purchase and a declaration that you belong to the Father. Third, it means you are divinely protected. Ephesians 4:30 warns believers not to “*grieve the Holy Spirit of God, by whom you were sealed for the day of redemption.*” The seal points forward all the way to the final day when God will fully and permanently redeem everything and everyone who belongs to Him.

The seal in Ephesians 1 is the living, active presence of the Holy Spirit within you. It is God’s own mark declaring that you are genuine, you are His, and you are kept. In a world of uncertainty, the seal of the Holy Spirit is your confirmation that the Lord is your unshakeable foundation.



Rich Freeman, DMin, serves as the vice president for Church Ministries and Conferences with Chosen People Ministries and lives in South Florida with his wife, Julia.

NEWS BRIEFS FROM AROUND THE WORLD

JEWISH STUDENT KEEPS COMING BACK FOR JESUS TALKS

Our House of Living Waters (HOLW) is an outreach ministry to university students at New York University (NYU) and Columbia University. In the last couple of months, God has blessed the outreach with several Jewish NYU students coming over to spend time with our staff. During one of the weekly Friday night meals, a student, Jack (name changed), asked about House of Living Waters—what exactly our staff is doing around NYU and what our mission is. Really good discussion followed, explaining the work of reaching Jewish students on campus and creating community for Christian students to learn more about the Jewish roots of the Christian faith. That is when Jack asked, “So you believe in Jesus, but what does that mean? And how is it different from believing in God?” Our staff explained how it’s not very different; in fact, it goes hand in hand. They also shared that Yeshua (Jesus) is the long-awaited Messiah who came to save the Jewish people and the whole world. Please pray for Jack, especially as he has been coming to the Sabbath dinners for about three months now. He sees something special in them and in the connection our staff has to Jesus. Please also pray for our ministry at NYU and Columbia University, that we will continue to provide gospel opportunities to Jewish students.

HOSTING ISRAELIS CREATES OPPORTUNITY

Our Israeli guests stayed with us last July. We really enjoyed them. They were courteous, and the children (ages 15, 12, and 9) were very well behaved. They even did the dishes for us! The last morning, they made a special Jewish breakfast for us all, and the father and his son eagerly helped us move some heavy furniture. They were very open to spiritual conversation. We talked about the moral state of America, and that it is a result of the rejection of God’s Word, especially in Genesis 1–11, and they were receptive to what we explained. We also discussed the miracle of Israel’s formation. They took the *Isaiah 53 Explained* book, the card about Messianic Jewish testimonies, and the “Why we host?” booklet. They were very easy to talk to. The Noah and Sarah (names changed) think they believe in Messiah Yeshua, but we are not sure if they really understand the gospel. We did not get to talk about it explicitly. But they went to the Ark Encounter, which they really enjoyed for a day, and in the Ark, they watched both *Noah* movies (the second one clearly explains the gospel). They also visited the Creation Museum after leaving us, which has a

clear presentation of the gospel, to see if they are interested. They invited us to come stay with them in Tel Aviv someday.

“FUN IN THE SON” OUTREACH IN FLORIDA

Recently, Chosen People Ministries finished a week-long annual mission trip to a very Jewish area in southeast Florida. There were four teams of volunteers, and each team went to a different site every day, giving out Bibles, tracts, and holding hundreds of conversations about salvation. Here are a few encounters they had:

- The team’s first stop was at Florida Atlantic University (FAU). As our staff and volunteers were looking for a parking space, they asked a student standing on a sidewalk for directions. When one of our staff asked him what his spiritual journey in life looked like, the student was quite surprised but shared that he had just become a believer two months ago! Bob (name changed) is Jewish on his mom’s side, and he knew God brought our staff to him. He shared his complete journey from agnosticism to faith! What a way to start the day of outreach!
- Later, our team went to an area where students hung out and noticed tables promoting various clubs. The first table had the sign, “I’m Jewish, ask me anything.” Our team had a laminated 8" x 17" sign with Hebrew and English text from Isaiah 53. They asked the Jewish girl at that first table to read it and say who she thought the Hebrew text was talking about. She said that Christians would say it’s Jesus. That began a thirty-minute discussion about Jesus and prophecy with her and another Orthodox Jewish friend. It was going well. Soon, a crowd of students gathered to listen to the invigorating discussions.

On the last day, all the teams went together to an art festival with thousands of people in attendance. There, our staff met a Jewish woman, Sandy (name changed), from New York. She had opened her heart to two of our staff members, heard their personal testimonies, and let them pray for her. It turns out she is related to one of Israel’s former prime ministers. Another divine encounter! Finally, two of our staff members shared the gospel with five Jewish couples who have been vacationing at the same hotel our staff and volunteers have stayed at for the last five years. Every year is full of divine appointments and conversations that plant gospel seeds!

MESSIANIC RESOURCES



■ A biblical worldview ought to clarify our confusion and guide our viewpoints. *How Should Christians Think about Israel?* seeks to answer our questions, using a scriptural outlook rather than a political perspective. With the Bible as his guide, Dr. Michael Rydelnik takes readers to ancient prophecies and their fulfillment in modern times, exploring Israel's unique identity and the special role Israel will play in God's plan. This essential resource provides clear and sensible answers to your questions about Israel and the Jewish people. **PRICE: \$11.95^{US}**

■ *What Should We Think about Israel?: Separating Fact from Fiction in the Middle East Conflict* exposes the current issues and provides well-researched objective facts to help you learn the truth about Israel's past, present, and future. This compilation from experts will help you answer some tough questions. Learn from respected scholars how to look past the heated debates and discern for yourself what is important to know about Israel. **PRICE: \$15.95^{US}**



■ *Israel, the Church, and the Middle East*, by Darrell Bock and Mitch Glaser, challenges the supersessionist drift of the modern church, showing that God retains a plan and purpose for the Jewish people while also addressing a number of the divisive issues raised by authors critical both of Israel and of those who affirm Israel's right to the land. The book explores the wider effects of the conflict, such as the growing antipathy within the church toward the evangelization of the Jewish people. It

provides readers with an objective and interdisciplinary treatment, which is irenic and respectful in tone. **PRICE: \$24.95^{US}**

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