

# THE CHOSEN PEOPLE



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## OVERCOMING JEWISH OBJECTIONS TO JESUS



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ONE NAME, ONE KING,  
ONE PEOPLE

JEWISH TESTIMONIES  
AND OBJECTIONS TO  
MESSIAH

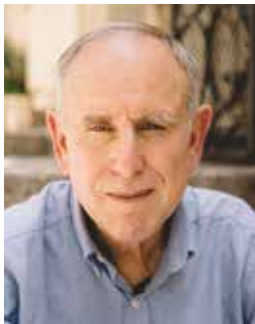
GLOBAL NEWS BRIEFS

# One Name, One King, One People

*What Zechariah's Vision of the Kingdom Means for Us Today*

יְהוָה יְהוָה לְמֶלֶךְ עַל-כָּל-הָאָרֶץ בַּיּוֹם הַהוּא יְהוָה יְהוָה אֶחָד וַיִּשְׁמוּ אֶחָד

*“And the Lord will be king over all the earth; in that day the Lord will be the only one, and His name the only one.” ZECARIAH 14:9*



BY MITCH GLASER  
PRESIDENT, CHOSEN  
PEOPLE MINISTRIES

## A Prophet Who Remembered

In this newsletter, you will read the stories of Jewish men and women whose lives have been transformed by the Messiah of Israel. We have a website, [ifoundshalom.com](http://ifoundshalom.com), with a hundred testimonies of Jewish followers of Jesus (Yeshua) the Messiah, so we have written about some of what they have experienced in their process of coming to know the Lord. I hope this will encourage you! There are so many ways to share

the gospel with your Jewish friends, and we want to help you become more effective in Jewish evangelism.

I also want to set these testimonies and the work of sharing the gospel with Jewish people—and Gentiles as well—within a larger biblical frame and lean on the words of the prophet Zechariah.

Zechariah's name means “God remembers”. It is the theme of his entire prophetic ministry. He wrote to a people who feared they had been forgotten as the first Temple was destroyed and lay in ruins.

One of the great passages in Zechariah is found in chapter 14 verse 9. In this passage, he reminds the Jewish exiles that the God of Abraham, Isaac, and Jacob will not forget His promises. The gifts and the calling of God, as Paul would later write, are irrevocable (Romans 11:28–29).

He writes of history's destination: one King and one name. One undivided humanity will be gathered under the reign of the God of Israel. In this passage, and in all of chapters 12–14 in the book of Zechariah, he describes the end-times prophetic journey ahead.

## The Day That Is Coming

Zechariah 14 describes the final act of history with stark, unsparring vividness. All the nations of the earth are gathered against Jerusalem. The city falls into distress. It is the darkest hour. Then, everything changes.

The Lord Himself goes forth to fight. He stands on the Mount of Olives, and the mountain splits in two—a geological transformation that creates a valley of escape for the remnant of His people. Signs appear in the heavens. Living waters flow out of Jerusalem, and the Messiah King takes His throne.

This is not a metaphor. This is the literal fulfillment of every promise God made to Abraham and King David, and through the voices of the prophets. In chapter 12, Zechariah describes the great outpouring of the Spirit upon the house of Israel, a national mourning, and a recognition of the One who was pierced.

*“I will pour out on the house of David and on the inhabitants of Jerusalem, the Spirit of grace and of supplication, so that they will look on Me whom they have pierced; and they will mourn for Him, as one mourns for an only son.”—Zechariah 12:10*

*“Then the Lord will go forth and fight against those nations, as when He fights on a day of battle. In that day His feet will stand on the Mount of Olives, which is in front of Jerusalem on the east; and the Mount of Olives will be split in its middle from east to west by a very large valley, so that half of the mountain will move toward the north and the other half toward the south.”—Zechariah 14:3–5*

As Paul writes in Romans 11, Israel has experienced a partial hardening in this age until the fullness of the Gentiles comes in. Then all Israel will be saved. The Deliverer will come from Zion. This is not a footnote in God's plan—it is the climax.

This was my experience as well. I well remember the day when, at 19 years of age, my eyes were opened to the truth of Yeshua . . .

my King and Messiah, who died for my sins, rose from the dead, and will return at the time appointed by the Father. Zechariah is describing this great day and the dramatic, all-transforming moment of His return. Additionally, the prophet is detailing the role of the Jewish people in the second coming of Jesus.

## Unity Is Our Destiny: The Reversal of Babel

When Yeshua returns and establishes His kingdom, Zechariah tells us that all the nations of the earth—nations that were enemies (Zechariah 14:16–21)—will come up to Jerusalem year after year to worship the King, the Lord of Hosts. Peoples divided by language, blood, history, and hatred, both Jewish and Gentile people, will join one another around the throne of the Lamb of God who was slain for all people.

### This is the reversal of the curse of Babel.

*“Come, let Us go down and there confuse their language, so that they will not understand one another’s speech.’ So the Lord scattered them abroad from there over the face of the whole earth; and they stopped building the city. Therefore its name was called Babel, because there the Lord confused the language of the whole earth; and from there the Lord scattered them abroad over the face of the whole earth.”—Genesis 11:7–9*

At Babel, God scattered a humanity that had united in rebellion against Him. Languages fragmented. Nations dispersed. The human family, already fractured by sin, was divided further still. Every ethnic conflict, every national rivalry, every wall between people traces its roots back to that catastrophe.

But at the return of the King, Babel is undone. Every knee bows. Every tongue confesses. Paul captures this in Philippians 2: that at the name of Yeshua, every knee will bow in heaven, on earth, and under the earth. Every tongue will confess that Jesus the Messiah is Lord, to the glory of God the Father—the name above all names.

The curse of sin will be lifted, and we will enter the blessings and joy of a re-unified humanity, united in worship of the one true God who created us, redeemed us, and has never once forgotten His covenant promises. The times of the Gentiles will be complete, and all Israel will be saved (Romans 11:25–27).

## The Prayer of Jesus Answered

On the last night of His earthly life, Yeshua prayed:

*“I do not ask for these only, but also for those who will believe in me through their word, that they may all be one, just as you, Father, are in me, and I in you, that they also may be in us, so that the world may believe that you have sent me.”—John 17:20–21*

*He did not pray for the safety or success of His disciples. He prayed for their unity because our unity reveals Him, the Triune God, in all His glory!*

Consider this: when a Jewish person embraces Yeshua, as I did, we carry centuries of painful history—the Crusades, the Inquisition, forced conversions, and pogroms carried out under the sign of the cross. We have every reason to ask whether the community that bears His name reflects His character.

The testimonies you will read are powerful, as a changed life is a compelling witness. But something even more powerful than a changed individual life is a changed community—Jewish and Gentile people of every background and nation, loving one another with a love that the world cannot explain and cannot manufacture. It is living proof that Yeshua does what He said He would do.

One of the most well-known prayers of the Jewish people is found in Deuteronomy 6:4 and is called by the first word of the verse, the *Shema*...the word for “hear,” or better even, “to pay attention,” is as follows: Hear, O Israel, the Lord our God, the Lord is one. The unity that characterizes the Godhead is the unity Jesus prays for in John 17. The community of believers then becomes a living unity that mirrors the Trinity, and the prayer that Yeshua prayed in the garden will be answered at last.

## I Found Shalom

What you will be reading in this newsletter are the stories of Jewish men and women who have found in Yeshua the fulfillment of Israel’s hope. They are a foretaste of the day when all Israel will be saved, and the whole earth will recognize the One whose name is above every name.

But the testimony of individual lives is not complete without the testimony of a community. The watching world needs to see not only changed individuals, but a community of Jewish and Gentile people who love one another across every division that has torn the human family since Babel. What others see when they look at the way we treat one another will show them a glimpse of the coming Kingdom. We look forward to welcoming the One whose reign will bring true peace and unity among all races, all nations, all ethnic groups, between Jewish and Gentile people, and all the divisions that have torn humanity apart since Babel.

Until then, let our love and unity show in the way we treat one another. Our unity adds power to our personal testimony. We are—and will be—one community forever . . . in our beloved Messiah.

Yours in our One Glorious Lord,

  
Mitch



# JEWISH TESTIMONIES AND OBJECTIONS TO MESSIAH



Debra is a wife and a mother. Her son, Brian Goldstone, is this year's Pulitzer Prize winner in the General Non-Fiction category for his book, *There Is No Place for Us: Working and Homeless in America*.

## PERSONAL FAITH— DEBRA GOLDSTONE

### *Is Jesus worth the rejection?*

Debra was raised in a home fraught with tension and deeply fractured relationships between family members. She was also taught to believe that the biblical stories behind the Jewish holidays were mythical tales. By the time she went to college, Debra had grown into an angry and rebellious young woman; she used drugs, dressed provocatively, and lied constantly. At the same time, Debra devoted years to searching for spiritual truth and meaning through Hinduism, Buddhism, transcendental meditation, and other paths that promised enlightenment. Then she met Michael, a kindred spirit and nice Jewish boy.

Her hopes in that relationship, however, were dashed just one month later when Michael became, in Debra's eyes, "a Jesus freak." Although disappointed, Debra couldn't deny the genuine change she saw in Michael's

life, which made her open to listening to a passage from the New Testament he wanted to read to her. She was immediately absorbed in the story of the woman caught in adultery in the book of John, and when she heard Jesus's words, "He who is without sin among you, let him be the first to throw a stone at her" (John 8:7), something opened within Debra, and she immediately began to weep. Within seconds, she knew this Jesus was different from Buddha, Krishna, and all the other "gods" she had learned about. She recognized Jesus's words as the voice of God.

She knew the history between Jewish people and Christians, and she knew the stakes, especially concerning her family. So, she prayed, asking God that if this Jesus truly is the Messiah, he would prove it to her personally and confirm that she was pursuing the right path.

The next day, she was invited to a meeting and sat in front of a five-year-old boy and his mother. When the speaker asked if anyone needed prayer, the mother raised her hand and said her boy was deaf in one ear. Laying his hand on the boy's ear, the man simply prayed, asking God to heal the boy's deafness in Jesus's name. Debra recalls what happened next vividly: "*Right there, in front of my very eyes, I saw this little boy get his hearing. And when I saw that it was done in the name of Jesus, that's all I needed!*"

Debra's joy turned bittersweet when her mother exploded with fury at the news and expressed deep resentment toward Michael, whom she held responsible for influencing her daughter. She quickly called the rabbi and set up an appointment for both Debra and Michael, hoping he could dissuade them from Jesus. When that didn't happen, the rabbi told Debra's mother that the couple was on the verge of a nervous breakdown, in a cult, and that they were "potential Nazis."

After Michael and Debra got married, Debra wanted to call her mother to tell her how happy she was with her loving husband, but the conversation went south, and Debra hung up, enraged and ready to cut her mother out of their lives. But Michael's gentle response put things back into a holy perspective for Debra: "*Deb, call your mom back and apologize for hanging up. We are going to love your mom.*"

Today, in the eyes of Debra's mother, Michael is one of the best men walking the face of the earth—next to her grandson, of course. God has redeemed Debra's childhood and teenage

For Jewish people, faith in Jesus raises difficult questions about identity, theology, family, and history. Each of the Jewish believers featured here wrestled with such questions. Their testimonies remind us that faith is a transformative yet often complex process, touching every dimension of life—the personal and familial, the mind and the heart, hopes and disappointments. Jewish people need solid resources and the encouragement of believers in each area and for every question.

trauma by multiplying the joy, peace, and wholeness in her marriage and family that she had always yearned for as a child. In all of Debra's seeking, Jesus had been pursuing her the whole time.

## THEOLOGY—MICHAEL RYDELNIK

### *Is Isaiah 53 about Israel or the Messiah?*

Raised in a Jewish family deeply shaped by the tragedy of the Holocaust, Michael viewed faith in Jesus not only as a betrayal of the Jewish people, but as theological nonsense not worth the breakup of his already broken family. When his mother openly professed and practiced her faith in Jesus after twenty-five years of secrecy, Michael's father divorced her, and Michael's world was torn apart. Furious at the breakup of his family over such "ridiculous" notions, Michael grew determined to prove to his mother that she had been deceived.

One day, Michael and his sister picked up their mother from her Bible study and met the Messianic Jewish teacher, Hilda Koser. Michael's first thought was that if he could convince her that Jesus was not the Messiah, then his mother would surely give up on this "foolishness" in which she was entangled. He began to meet with Hilda to study and, of course, argue about messianic prophecy.

Seeking to disprove Jesus's messianic claims, Michael turned to the Hebrew Scriptures, convinced that they would expose the error of believing in Him. To his surprise and dismay, he sensed that Hilda's theological explanations made more sense of the biblical text than his reasons for why Jesus couldn't be the promised Messiah.

Slowly—and uncomfortably—Michael's investigation began to get personal and not merely intellectual. Hilda asked him, "What do you do for forgiveness when you sin?" The question prompted an even deeper Bible study specifically into the need for blood sacrifice for the forgiveness of sins, which drove Michael's investigation to Isaiah 53 and the atoning sacrifice of the suffering servant.

After much prayer and wrestling with the text alongside Jewish objections to it, Michael became persuaded that the suffering servant could not refer to Israel but to the messianic and righteous representative who would suffer in the place of Israel, his people. After all, verse 8 says the servant died "for the transgression of my people, to whom the stroke was due" (Isaiah 53:8). How could Israel die for Israel?

After seeking divine confirmation, Michael came to believe that Jesus is not only the promised Messiah but also his personal Savior, as theology is never isolated from the personal.

After coming to faith, Michael's sister was furious with him because she had wanted to believe in Jesus but said he had kept her from it—which goes to show the power of personal influence! But praise God, Michael's sister also put her faith in Jesus that same afternoon, and Michael went on to have an enormous influence for Jesus on thousands of students as professor of Jewish Studies at Moody Bible Institute.



Dr. Michael Rydelnik is Professor Emeritus of Jewish Studies and Bible at Moody Bible Institute. He is also the host and Bible teacher of Moody Radio's *Open Line with Dr. Michael Rydelnik*, broadcast on more than 230 radio stations nationwide.

While traditional Jewish objections to a messianic interpretation of Isaiah 53 include that the servant's suffering describes Israel's historical persecution at the hands of Gentile nations, that the grammatical features of the Hebrew text do not require an individual referent, and that a suffering, dying Messiah contradicts the expectation of a triumphant, conquering redeemer, the dominant rabbinic objection is the collective interpretation. This view identifies the suffering servant as the nation of Israel rather than an individual Messiah. Notably, this collective interpretation was not widely applied to Isaiah 53 until the medieval period. Today, many Jewish people find the Jewish Messiah, Jesus, through Isaiah's ancient prophecy.

# Paul's Prayer

## FOR THE SAINTS Ephesians 1:18–23

A BIBLE STUDY WITH RICH FREEMAN, DMin

In our last study we looked at Paul's thankfulness for these believers in Ephesus and his prayer for them that God "*may give to you a spirit of wisdom and of revelation in the knowledge of Him*" (Ephesians 1:17). As he elaborates on that prayer, he prays "that the eyes of your heart may be enlightened."

Paul is praying that God would open the eyes of believers so they might know these three things:

- the hope of God's calling and the confident expectation that comes from being called by God
- the riches of His glorious inheritance, and how precious and valuable God's people are to Him
- the surpassing greatness of His power toward believers and the immense, incomparable power that is available to those who believe

Paul then clarifies what that power looks like in action: it is the same mighty strength God demonstrated when He raised Jesus the Messiah from the dead and seated Him at His right hand in the heavenly realms.

In short, it is a prayer for spiritual perception—that believers would truly see and understand the hope, the inheritance, and the resurrection power that belong to them in Jesus.

In Ephesians 1:21, Paul goes on to say, "*far above all rule and authority and power and dominion, and every name that is named, not only in this age but also in the one to come*". The four terms mentioned—rule, authority, power, and dominion—refer to types of spiritual forces, both good and evil. In Paul's time, people feared these spiritual forces greatly. Paul's point is that the Messiah outranks them all, completely and permanently. The phrase "every name that is named" is a catch-all—whatever title, power, or being one could name or think of, Jesus is above it. You have nothing to be anxious about. This would have been deeply reassuring to believers in Ephesus who lived in a culture saturated with spiritual fear and occult practices.

The phrase in verse 22, "*And He put all things in subjection under His feet*," is a quotation connected to Psalm 8:6, which was originally about humanity's dominion over creation. Here Paul applies it to Messiah Jesus as the true and ultimate human who

fulfills what mankind was always meant to be. The term "*all things*" is without exception. This includes natural creation—the physical world and universe—all the various spiritual powers, that including angels, demons, and every cosmic force; and lastly, all human governments and authorities. This is not yet fully visible to the world; Hebrews 2:8 acknowledges, "*we do not yet see all things subjected to him*." But it is already positionally and decisively true. The victory has been won, and its full revelation is on the way.

Paul then says, "*and gave Him as head over all things to the church*" (Ephesians 1:22b). God gave Messiah Jesus headship over all things—not independently of the church, but rather for the church. His authority is a gift granted for the benefit of the church! Paul concludes his prayer in verse 23 with this final statement: "*which is His body, the fullness of Him who fills all in all*." Paul is saying here that Jesus has chosen to make the church the instrument through which He works and makes Himself known on earth. The church is, in a real sense, Jesus's hands, feet, and voice in the world.

The last statement in his prayer, "*the fullness of Him who fills all in all*," communicates that the church is the uniquely privileged body of the ascended, reigning King Messiah. The church is distinct from Israel, includes both Jewish and Gentile believers in Messiah Jesus, and serves as Jesus's ambassador and expression in this age. In a sense, the church represents the risen Messiah to the world on earth in the current time between His first and second coming.

This relationship is seen as a mystery with no Old Testament equivalent. Jesus the Messiah fills the church both intimately and organically, which is distinct from His general sovereign presence over creation.



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# NEWS BRIEFS FROM AROUND THE WORLD

## SHARING MESSIAH WITH JEWISH COLLEGE STUDENTS IN BOSTON

Thank you for standing with us in our outreach, Shalom Boston, to college students on campuses throughout Boston. This year, our team included eight participants, among them four younger staff members from New York and the son of one of our veteran missionaries. Together, they shared the message of Messiah at Harvard University and Boston University.

As is our custom, the team set up book tables in Harvard Square and along Commonwealth Avenue at Boston University. Throughout the outreach, they distributed thousands of copies of the tracts *I Found Shalom* and *Psalms of Hope* and engaged many students in meaningful conversations about faith. The team also spent an evening distributing tracts outside the Red Sox–Yankees game at Fenway Park.

Several noteworthy conversations took place during the outreach. At Boston University, a student approached the table with his girlfriend and expressed interest in learning more about the ministry's beliefs. During the conversation, he shared that he was Jewish and hoped to raise his future children Jewish. One of our missionaries explained that faith in Jesus and Jewish identity are not mutually exclusive. To illustrate this point, he introduced his son, who shared that he celebrates the Jewish holidays and had a Bar Mitzvah while also believing in Jesus. Although the student appeared somewhat hesitant, the encounter may have been his first interaction with a Messianic Jewish believer. The team prayed that the conversation helped create a positive impression and might open the door to future discussions.

At Harvard, team members spoke with several Jewish individuals, including a music professor who had taught there for more than thirty years and a leader with Hillel, a Jewish student organization. They also spent about twenty minutes speaking with a Jewish woman who had never previously met Messianics. While she showed interest in the discussion, she became somewhat reserved when the conversation turned toward the gospel. Another meaningful encounter was with a man raised in both Unitarian and Jewish traditions. Although he was familiar with Jesus, his beliefs about the gospel remained unclear. Before leaving, however, he shared his contact information, providing an opportunity for follow-up.

\*Name changed

Please pray that the conversations held, relationships begun, and thousands of tracts distributed during Shalom Boston will bear fruit and that the seeds of the gospel planted on these campuses will take root in the hearts of those who heard.

## WELCOMING A NEW JEWISH SOUL IN THE KINGDOM AND A NEW MESSIANIC CONGREGATION IN TURKEY!

One of our missionaries received a joyful email from a young Jewish woman whom we will call Sarah.\* Several months earlier, our staff member and his wife had met Sarah while teaching at a church in Tennessee. Following the meeting, Sarah approached our missionary and shared how much she had been encouraged by his teaching on the Jewish roots of Christianity and the Jewish identity of Yeshua (Jesus). She explained that she had only recently begun attending the church and that learning about the Jewish context of the New Testament had given her a fresh perspective on the Scriptures. After spending time talking together, they exchanged contact information. A few months later, Sarah reached out with wonderful news: she had placed her faith in Yeshua as her Messiah and Savior! We rejoice in God's work in her life and praise Him for drawing her to Himself. Please pray for our new sister in Messiah—that the Lord would strengthen, protect, and guide her as she grows in her faith.

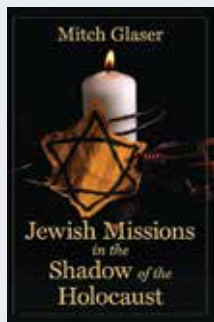
Meanwhile, our missionary and his wife have been visiting congregations across Eastern Europe. The first stop on the journey was Turkey. While it may seem unusual for Jewish believers in Yeshua to minister there, God continues to open unexpected doors for the gospel.

By His grace, a new Messianic congregation has recently been established in Istanbul, composed primarily of immigrants from Ukraine. This congregation is one of several emerging Messianic communities throughout Europe that our staff hopes to encourage during this trip.

We thank God for the growth of these new congregations and for the opportunity to strengthen and encourage Jewish believers throughout Europe. Please continue to pray for our team as they travel, minister, and seek to build up the body of Messiah across the region.

# MESSIANIC RESOURCES

■ Mitch Glaser's most recent book, *Jewish Missions in the Shadow of the Holocaust*, examines history to determine what principles might be useful and applicable to evangelical efforts now and going forward. This history of missions to the Jewish people in Europe is written chronologically and narratively to weave together into one story the various missionaries' experiences and locations. **PRICE: \$27.95<sup>US</sup>**



■ We all need Shalom (God's peace). It helps to know that there are other Jewish people who believe that Yeshua (Jesus) is the Jewish Messiah foretold in the Hebrew Scriptures. *I Found Shalom*, this 24-page booklet, shares their stories. We can be strengthened and filled with greater courage when we know we are not alone. **PRICE: \$9.95<sup>US</sup>**

■ We often find it difficult to share the gospel with those whom we do not know well or feel we do not understand. This manual, *How to Introduce your Jewish Friends to the Messiah*, will help you reach Jewish people with the message of salvation! A must read. **PRICE: \$9.95<sup>US</sup>**



Order using the enclosed card or call 1-888-2-YESHUA in the US. For more resources, visit us online at [store.chosenpeople.com](http://store.chosenpeople.com).

## “DO I NEED A WILL, OR SHOULD I HAVE A TRUST?”



Many people ask this question when planning for the future.

Both wills and living trusts are effective tools to provide for the future needs of your family. Both can also be used to support Chosen People Ministries and the other causes close to your heart.

A will is your written instructions to the probate court about who should receive your assets after your lifetime and who should oversee the process. A will may also designate a guardian for minor children or provisions for family members with special needs. Wills take effect at the time you go to be with the Lord, so you can make changes anytime during your lifetime. Almost everyone should have a will, regardless of what they own.

A living trust, on the other hand, is a way of holding and controlling your assets while you are still alive. Like a will, it provides future instructions for the distribution of your assets, but it may also protect your family from delays and extra costs by avoiding probate altogether. You can name yourself or another person to manage trust assets during your lifetime.

You certainly need a will, and you might need a trust, as well. What else should your plan include? A trusted professional advisor can assess your needs based on your goals, where you live, and the complexity of what you own.

### STEPS TO ADVANCE YOUR PLANNING

To find out more or to schedule a complimentary phone call with a personal planner, please contact Cindy Forbes at (212) 223-2252 extension 1208 or [cforbes@chosenpeople.com](mailto:cforbes@chosenpeople.com).

**THE CHOSEN PEOPLE**



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