

THE CHOSEN PEOPLE



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THE NORTHERN THREAT: HEZBOLLAH

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Lebanon and Hezbollah: A NATION IN CRISIS

Lebanon and its capital city, Beirut, were jewels of the Middle East for centuries. Beirut emerged from the Ottoman Empire as an exceptional city. According to the New World Encyclopedia, prior to 1975 the country was considered the banking capital of the Arab world and was widely described as the “Switzerland of the Middle East” due to the numerous financial institutions based in Beirut. The city attracted large numbers of tourists, to the extent that it was referred to as the “Paris of the Middle East.”¹

Descriptions of Beirut after the establishment of the State of Lebanon in 1943 attracted the wealthy and famous from all over the world. The success and notoriety of the capital city impacted all of Lebanon. “In the fifties, Beirut entered its golden era. For twenty years, the capital was a center of international trade and regional finance, as well as education, communication, shipping, and transportation.”²

Lebanon emerged as a nation within a well-defined set of boundaries, both politically and socially. “Politics in Lebanon is based on a sectarian power-sharing structure created on independence from France in 1943. The constitution guarantees that all eighteen religious sects in the country are ensured representation in government, the military, and the civil service. Reflecting this, the three key government positions of president, prime minister, and speaker must be split between a Maronite Christian, a Sunni Muslim, and a Shia Muslim.”³

Prior to the Civil War, Lebanon had been a multi-sectarian country, with Shia Muslims occupying the east and south, Sunni majorities living in the coastal cities, Christians mostly occupying the coastal cities and the mountains, and the Druze population living for the most part in the mountains.

Yet this pearl of the Middle East was cast into turmoil and despair, becoming a symbol of strife and war. All the glory of Lebanon came to a crashing halt with the start of the Civil War in 1975. Fighting between the Lebanese Christian militias and Palestinian insurgents—mainly from the Palestine Liberation Organization—began in 1975 and triggered the establishment of an alliance between the Palestinians and Lebanese Muslims, pan-Arabists, and leftists.⁴

At the root of Lebanon’s troubles lies Hezbollah, the Party of God. At that time, Hezbollah was merely a small fraction of the forces involved. They were a Shia minority based in southern Lebanon

and southern Beirut. According to Anastasia Filippidou, a Senior Lecturer in terrorism and conflict resolution at the Cranfield Forensic Institute, Hezbollah was formed as a military arm to project multi-dimensional power. Under President Assad the father, the relationship between Iran and Hezbollah had to pass through Syria for any final decision.

The expulsion in August 1982 of the Palestine Liberation Organization, headed by Yasser Arafat⁵, from Lebanon sent shockwaves throughout the Middle East. The beleaguered people of Lebanon hoped that this might restore their country to normalcy and bring an end to the bloody cycle of violence and destructive civil war. In the void that ensued, Hezbollah emerged as a major influence in Lebanon in the 1990s. Hezbollah rose to significant levels of power even though they were Shia Muslims supported by the Ayatollahs of Iran and allied with the Syrian regime.

With the PLO expelled from Lebanon, it seemed as though peace would be restored and the Israeli military forces in southern Lebanon would soon withdraw. However, Hezbollah assumed the role of “protectors of Lebanon” and opposed the Israeli presence in the south. Hezbollah mounted an ongoing campaign against Israeli forces and carried out a brutal war of attrition. This conflict continued until May 2000, when Israel unilaterally withdrew to the internationally recognized border between the two nations.

Hezbollah portrayed this withdrawal as a victory, and its leaders were heralded as heroes of Islam and defenders of Lebanon. This was an unfortunate historical development that empowered Hezbollah and left Lebanon considerably weakened. The Southern Lebanon Army collapsed shortly afterward, with most officers and administrative officials fleeing to Israel with their families as Hezbollah mounted pressure on the remaining units.

With the Israeli presence removed from Lebanon, Hezbollah faced the challenge of defining itself as the protector of the Lebanese people. Since 1992, Hassan Nasrallah had led Hezbollah and portrayed himself as the guardian of Lebanon. Nasrallah expanded the military capacity of his forces and acquired longer-range rockets capable of striking northern Israel.⁶ He was replaced in 2024 by Sheikh Naim Qassem after an Israeli attack killed Nasrallah.

Looking toward the future and its continued relevance, Hezbollah began a hypocritical process of so-called “Lebanonization.”

1 New World Encyclopedia contributors, “Beirut,” in *New World Encyclopedia* (New World Encyclopedia, 2023), <https://www.newworldencyclopedia.org/p/index.php?title=Beirut&oldid=1094895>.

2 Ranim Salman, “This Is What Beirut Was Like Before The War,” *Culture & Heritage, The961*, August 10, 2019, <https://the961.com/this-is-what-beirut-was-like-before-the-war/>.

3 Lina Khatib and Jon Wallace, “Lebanon’s Politics and Politicians,” Chatham House, August 11, 2021, <https://www.chathamhouse.org/2021/08/lebanons-politics>.

4 William L. Ochsenswald and P. Kingston, “Lebanese Civil War,” in *Encyclopedia Britannica*, March 17, 2026, <https://www.britannica.com/event/Lebanese-Civil-War>.

5 Anastasia Filippidou, “The Oxymoron of a Benevolent Authoritarian Leadership: The Case of Lebanon’s Hezbollah and Hassan Nasrallah,” *Terrorism and Political Violence* 34, no. 3 (April 2022): 593, <https://doi.org/10.1080/09546553.2020.1724967>. See also William Harris, “TWILIGHT LEBANON, 1990-2011,” *Middle East Review of International Affairs* (Online) (Herzliya) 17, no. 1 (Spring 2013): 1–17, 1349530808, pp. 1–17, ProQuest Central; Social Science Premium Collection, <https://www.proquest.com/scholarly-journals/twilight-lebanon-1990-2011/docview/1349530808/se-2?accountid=12085>.

6 “Hezbollah Names Naim Qassem as New Chief to Replace Nasrallah,” *News | Hezbollah, Al Jazeera*, October 29, 2024, <https://www.aljazeera.com/news/2024/10/29/hezbollah-appoints-naim-qassem-as-new-chief>.



Hezbollah gradually claimed to be limiting its military struggle to Lebanese territory, integrated itself into the Lebanese political system, and established an extensive civil infrastructure.⁷

Hezbollah is a non-state terrorist organization committed to the destruction of Israel, in alignment with its patron, Iran. Hezbollah and its leadership have ruined much of what was good and noble in Lebanon. Since October 7, 2023, and the atrocities committed by Hamas in Gaza, the State of Israel has been on its highest level of alert against Hezbollah. Hamas and Hezbollah share the same destructive ideology, one that culminates in the killing of Jewish people and the annihilation of Israel.

The battle plans that Hamas carried out on October 7 are identical to those found in Hezbollah's possession several years earlier. In June 2019, Reuters reported that the Israeli army revealed a sophisticated cross-border tunnel originating inside Lebanon and extending nearly a kilometer into northern Israel, reaching depths of approximately eighty meters. The tunnel, discovered near the town of Zarit, was fully equipped with electrical wiring, fuse boxes, and communications infrastructure.⁸

The purpose of such tunnels and the elaborate weapons of war stockpiled by Hezbollah is not the defense of the Lebanese people, but rather death and destruction aimed at the people of Israel. The indiscriminate nature of the terrorism that Hezbollah promotes targets Israeli citizens indiscriminately, whether they are Jewish, Arab, Druze, or foreign civilians.

Immediately after the Hamas attacks on Israeli civilians on October 7, the Israel Defense Forces (IDF) took up defensive positions throughout Israel's northern border. These defenses included protecting the Mediterranean coast from seaborne incursion and border communities from rocket attacks. The IDF recognized that Hezbollah was both capable of and committed to the same program of death and destruction that had been unleashed upon the communities surrounding the Gaza Strip.

At the time of this writing, more than 96,000 Israelis have been evacuated from their homes along the Lebanese border. The IDF has been on a war footing on the northern border since October 8. A deadly war of attrition between Israel and Hezbollah has continued since that time, and this ongoing cycle of violence could escalate into full-scale war without warning. Such a war, driven by Hezbollah's destructive agenda, would lead to the deaths and suffering of thousands of Lebanese civilians and an untold number of Israeli citizens, including Jews, Muslims, Christians, and others.

From the perspective of one Israeli pastor from Nahariyya, a city only eleven kilometers from the Lebanese border, war seems both inevitable and perhaps even necessary. The hope and prayer is that Israeli, Lebanese, and international leaders will somehow pull Israel back from the brink. We must also pray for all those

who will suffer—that they might come to know the peace of the Messiah Yeshua, who lived and walked in the Galilee.

On April 14, 2026, direct talks between the Government of Lebanon and Israel began—the first direct negotiations since the failed May 17 Agreement of 1983. Conducted under the auspices of the United States, these discussions represented a historic diplomatic opening. Yet the fragility of the situation became apparent almost immediately.

A ten-day ceasefire announced by President Trump had largely stopped six weeks of war between Israel and Iran-backed Hezbollah, but Hezbollah violated the truce almost immediately by firing rockets at Israeli troops in southern Lebanon and launching a drone at Israel.⁹ The rocket fire has not been limited to military targets. As recently as May 30, 2026, barrages struck the northern city of Kiryat Shmona, and the Galilee Medical Center in Nahariya was forced to move operations underground amid intensive Hezbollah rocket and drone fire.¹⁰

Diplomatic efforts have nonetheless continued. Multiple rounds of U.S.-hosted talks have addressed Hezbollah's disarmament, with Israeli Ambassador Yechiel Leiter noting that despite Lebanon's assurances, "we have found 8,000 rockets, missiles, and weapons in southern Lebanon. Tunnels and armaments. There are Hezbollah bases in southern Lebanon despite the declarations."¹¹

The negotiations remain tied to broader American diplomacy with Iran, and their outcome will likely determine whether lasting peace along Israel's northern border is achievable. For the communities of the Galilee, the rockets and sirens are not abstractions—they are the daily reality of life on Israel's northern frontier.

As Israel marks its seventy-eighth anniversary of independence, the weight of uncertainty presses heavily on every community along the northern border. The talks in Washington may represent the best opportunity for peace in a generation—but peace built alongside continuing rocket fire remains fragile at best. Israelis living along the northern border and throughout the Western Galilee remain deeply wary of the ceasefire. Hezbollah has not disarmed. Its weapons remain intact, and its capacity to resume hostilities at any moment has not diminished. As Israelis observe their annual Memorial Day and prepare to mark the seventy-eighth anniversary of Israel's independence, there is widespread concern about the possibility of a renewed outbreak of war.

In Israel there is a saying: "Better a cold peace than a hot war." These words have never rung more true than they do today.

7 Yusri Khizran, "The 'Lebanonization' of Hezbollah Has Not Altered Its Commitment to Israel's Destruction: BESA Center Perspectives Paper No. 2,243," The Begin-Sadat Center for Strategic Studies, December 10, 2023, [chrome-extension://efaidnbmnnpicajpegglefindmkaj/https://besacenter.org/wp-content/uploads/2023/12/2243-Khizran-Hezbollah-and-its-obsession-with-weapons-4.pdf](https://efaidnbmnnpicajpegglefindmkaj/https://besacenter.org/wp-content/uploads/2023/12/2243-Khizran-Hezbollah-and-its-obsession-with-weapons-4.pdf).

8 "Israel Shows Tunnel from Lebanon It Says Was Dug by Hezbollah." Reuters, June 3, 2019. <https://www.reuters.com/article/idUSKCN1T42A7/>.

9 Emanuel Fabian, "IDF Says Hezbollah Breached Truce by Launching Rockets at Troops, Drone at Israel," *The Times of Israel*, April 21, 2026, <https://www.timesofisrael.com/idf-says-hezbollah-breached-truce-launching-rockets-at-troops-drone-at-israel/>.

10 Times of Israel staff, "May 30: Slamming Government, Bennett and Lapid Call for 'Powerful Response' to Hezbollah Attacks," *The Times of Israel*, May 30, 2026, <https://www.timesofisrael.com/liveblog-may-30-2026/>.

11 Emanuel Fabian et al., "4 Civilians Hurt in Hezbollah Attack on North as Israel, Lebanon Set for 3rd Round of Talks | The Times of Israel," accessed May 31, 2026, <https://www.timesofisrael.com/3-civilians-hurt-in-hezbollah-attack-on-north-as-israel-lebanon-set-for-3rd-round-of-talks/amp/>.



IN MEMORIAM

RYAN KARP, PHD

MISSIONARY, PASTOR, SCHOLAR, FATHER

"I LOVE WATCHING JEWISH AND GENTILE BELIEVERS COME TOGETHER TO FURTHER THE KINGDOM—ESPECIALLY WHEN SHARING A STORY OF REDEMPTION WITH A JEWISH PERSON WHO HASN'T YET MET THEIR MESSIAH."



The Messianic Jewish community, Chosen People Ministries, and the broader body of believers who stand with Israel in prayer and proclamation mourn the passing of Ryan Karp—a man whose life was a living testimony to the truth that knowing Yeshua changes everything. Ryan was a husband, a father of three, a missionary, a scholar, a preacher, and, above all, a Jewish man who had found his Shalom in the Messiah of Israel.

Ryan was born in Washington, D.C. and raised in suburban Maryland in what he would describe as a secular Jewish American home—a family with a Jewish father and a Gentile mother who celebrated the occasional Jewish holiday but remained largely unconnected to faith. The trajectory of his family changed forever when Ryan was eight years old. His father attended a Passover presentation by a Chosen People Ministries missionary, saw in that ancient Seder the shadow of Yeshua's atoning death and triumphant resurrection, and believed. The family believed together.

Ryan came to faith himself at ten years old, though he would later describe his early years as a period in which that faith had not yet taken deep root. He grew up in an interfaith home and struggled with insecurity and anxiety—wrestling with a sense of identity that felt unmoored between two worlds. An altercation in his youth, serious enough that police were called, became the turning point. His mother sent him to a Christian counseling center, where a counselor showed him something he had never grasped before: that his worth was not earned, measured, or proved. It was given—in Yeshua. From that moment forward, Ryan Karp had a purpose.

That purpose took him to Philadelphia Biblical University (now Cairn University), where he earned his Bachelor of Arts in Bible, and then to Capital Bible Seminary in Maryland, where he completed his Master of Arts in Biblical Studies. He went on to pursue a PhD in Leadership Studies at Anderson University—a program he did not live to complete in the traditional sense. In a gesture of profound honor, Anderson University awarded Ryan the honorary doctorate posthumously, recognizing a life of scholarship lived in service of the gospel and the Jewish people.

In 2004, Ryan joined Chosen People Ministries, the historic organization founded in 1894 by Leopold Cohn to bring the message of Yeshua to Jewish people worldwide. For more than two decades, Ryan served in Philadelphia, New York City, Washington, D.C., and Chicago before moving to South Florida to serve as one of the ministry's vice presidents. He directed outreach efforts and led international missionary training conferences in cities including Berlin, Krakow, Paris, Rome, Madrid, Prague, Warsaw, Lisbon, and Budapest—gathering workers from around the globe under the shared conviction that Israel's Messiah is the world's only hope.

In his years with Chosen People Ministries, Ryan became especially beloved for two outreach efforts that bore his particular imprint. Shalom Brooklyn brought believers of every background into the streets of New York City to share the gospel with Jewish neighbors in one of the world's most concentrated Jewish communities. Outreach Israel sent college-aged believers to the land of Israel itself, placing young disciples alongside indigenous Messianic ministries and training the next generation for a lifetime of Jewish mission.

Ryan's story was featured on I Found Shalom, Chosen People Ministries' platform dedicated to gathering and sharing the testimonies of Jewish men and women who have found peace in Yeshua. His own testimony—from a restless, anxious young man measuring his worth by all the wrong things to a man whose identity was grounded in the Messiah—was precisely the kind of story he spent his career helping others discover for themselves.

He is survived by his wife, Jessica, herself a fellow laborer in Jewish mission and a fitness instructor—a woman who shared her husband's passion and walked alongside him in every season of the work. They raised three children together: Benzion (Benzi), born in 2013; Josiah (Yoshi), born in 2016; and Talia, born in 2019. Those who knew Ryan knew that his family was among the greatest evidences of God's grace at work in a human life.

In lieu of flowers, Chosen People Ministries has established three memorial funds in Ryan's honor: the Ryan Karp Memorial Fund, which supports Jessica and the Karp family in their immediate and ongoing needs; the Camp Keshet—Ryan Karp Messianic Leadership Scholarship, which invests in the next generation of Messianic leaders through Camp Keshet; and the Ryan Karp Ramat Gan Messianic Center Fund, which advances the work of the Ramat Gan Messianic Center in Israel. Contributions may be made at chosenpeople.com/ryankarp.

Dr. Ryan Karp did not measure his life by titles, though the titles eventually came. He measured it by redeemed lives—by Jewish faces that had heard, believed, and found Shalom. He leaves behind a ministry enriched by his vision, a community transformed by his faithfulness, three children who will grow up knowing who their father was, and a wife who served beside him until the end.

זכרונו לברכה *Zichrono livracha*.
May his memory be a blessing.



Dr. Mitch Glaser's *Jewish Missions in the Shadow of the Holocaust* (Kregel, 2026) tackles a task that, taken at face value, would seem impossible—namely, to survey and analyze the history of missions to the Jewish people in continental Europe by Protestant missionaries during the first half of the twentieth century. In four hundred pages, Dr. Glaser attempts an overview and analysis of the historical context and character of Jewish communities in no fewer than fourteen countries in Eastern and Western Europe during an epoch that encompasses two world wars, the rise of Communism, Nazism, Zionism, and a host of other political and social developments that had a profound impact on Jewish life in its various settings.

Given the scope of his subject, he succeeds to a remarkable degree, due to a number of factors. For one, the book is extremely well organized. By wisely dividing the work into two parts—Eastern and Western Europe—the author is able to distinguish and deal with the vast differences between Eastern and Western European Jewry. Dr. Glaser examines each country through multiple lenses and provides a pattern of contexts that takes the form of a series of concentric circles, helping the reader make sense of the story being told. He offers an overview of the political and social conditions of each setting, the situation of the Jewish communities therein, and the character, strategy, and sometimes mixed results of the missionary activity under examination.

For the purpose of creating a more comprehensible picture, Dr. Glaser divides the fifty-year period he examines into three subsets: the period prior to World War I, during which a widespread migratory shift of the Jewish people was underway and missions to the Jews flourished; the interwar period, as missions recovered from the destruction of World War I and entered a period of resurgence; and finally, World War II and the immediate postwar period.

Another valuable asset Dr. Glaser brings to the table is what can only be described as an encyclopedic grasp of the source material with which he grapples. His command of both primary and secondary sources is impressive, as he presents archival material relevant to missions to the Jews in Europe, including the minutes and other records of numerous mission organizations. In addition to this, Dr. Glaser draws on his five decades of involvement in Jewish missions to bring a vast and personal understanding to his subject matter.

He also includes numerous reports of success stories from missionaries in the field. Dr. Glaser cautions the reader neither to accept all such accounts at face value, nor to cynically dismiss them out of hand.

Some reports illuminate the various crosswinds that missionaries to the Jews encountered as they sought to fulfill their calling, as well as the encouragements they experienced along the way. One such account comes from missionary George Friedman, who served in Kishinev and wrote in 1911, less than a decade after the horrific pogrom carried out in that city had captured widespread attention, particularly in the United States:

Although I have not received permission to publicly preach the gospel to the Jews here, like the late brother Rabinowitz years ago, nevertheless, I am permitted to speak undisturbedly to the Jews whenever I meet them. The Lord has opened to me many Jewish homes where I go and preach the gospel. There has been some opposition, but the local Christians are encouraging, and a local pastor has given into my hands the spiritual leadership of the YMCA.

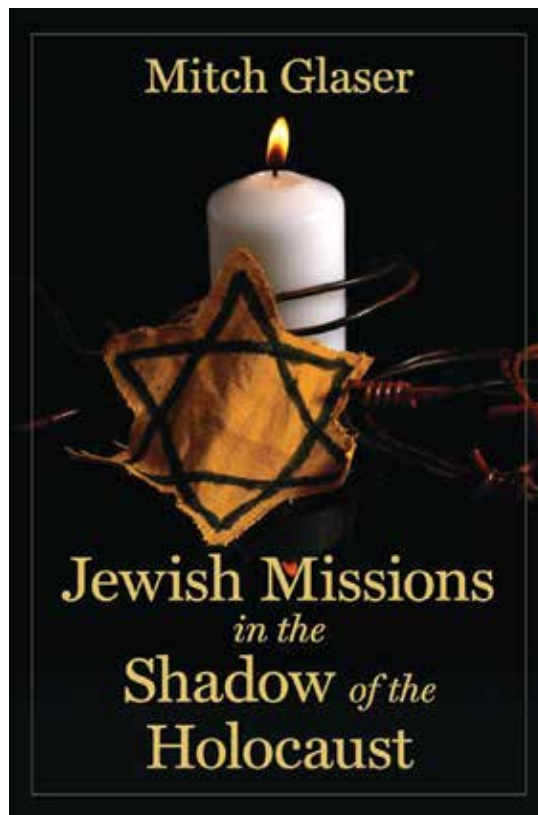
As Dr. Glaser points out, there was a marked contrast between Eastern and Western Jewish culture, which called for differing evangelistic approaches. Giving particular attention to Germany, he notes that gospel outreach through vocational training and medical assistance—approaches that had created fruitful inroads with Eastern European Jews—were not particularly effective with the educated, sophisticated, and assimilated German Jewish population. In this reviewer's perspective, the far higher rate of intermarriage may have done

more than anything else to bring German-Jewish spouses into at least a nominal identification with Christianity.

In summing up this ultimately catastrophic chapter in Jewish life, Dr. Glaser writes:

We noted that missions to the Jews flourished during the first third of the twentieth century and then declined because of the impact of the Holocaust. Yet, up until the rise of National Socialism, the missions to the Jews were as fruitful in Germany as they were in Eastern Europe, especially during the post-World War I period. The greater fruit, however, was harvested among the Eastern European immigrants who were flooding into Germany. Unfortunately, this great and extensive work was absolutely destroyed by World War II and the Holocaust.

Much more could be said on behalf of this well-researched, lucid exploration of a history whose threads, until now, have never been woven together into so cogent a fabric—one that will stand the test of time.



NEWS BRIEFS FROM AROUND THE WORLD

AN INTERFAITH TABLE, A SHARED STORY: DISCOVERING MESSIAH THROUGH PASSOVER

“This is what gets your Christian friend so excited about Passover.” That refrain echoed throughout the evening at the Interfaith Passover Seder held at the swanky Union League Club in Midtown Manhattan. At first glance, it may not seem like a particularly profound statement, but its significance became increasingly clear.

On Tuesday evening, April 7, approximately 120 people gathered for the Interfaith Passover Seder. Of those in attendance, 25 percent—thirty people!—were not-yet-believing Jewish guests, an encouraging percentage. Their presence testified to the faithfulness and courage of their Christian friends, who were willing to risk discomfort and vulnerability to invite them. In many ways, those friends were the ones who made the evening what it was.

One of our staff members sat beside two middle-aged Jewish men who had been invited by their believing girlfriends. The evening led to warm and engaging conversation, and both men expressed interest in attending the next Shabbat dinner on Manhattan’s Upper West Side. The interfaith approach proved remarkably effective.

The evening followed the outline of a traditional Passover Seder and explained the meaning of Passover from a traditional Jewish perspective. The Torah and rabbinic interpretations were quoted throughout the service, much like any customary Passover celebration.

Yet, after establishing that traditional framework, the presentation turned to the fulfillment of Passover in the life, ministry, death, and resurrection of Yeshua (Jesus) the Messiah. Strong connections were drawn between the Seder and the Lord’s Supper, between the Passover Lamb and Jesus’s sacrificial death for sin, and between Israel’s redemption from Egyptian bondage and the redemption believers experience from the bondage of sin and death through Messiah.

All of this was presented through the lens of a shared history, shared values, and shared redemptive themes. In that sense, the evening became a genuine interfaith celebration of Jewish and Christian unity. For many of the Jewish attendees, however, it was the first time they had encountered such explicit connections between Passover and the Messianic events of the New Testament. That is what gets “our Messianic/Christian friends so excited about Passover.” Please continue to pray for the follow-up and spiritual journey of these thirty precious Jewish souls.

*Name changed

“IT IS HARD TO SLEEP AS I KEEP THINKING ABOUT QUESTIONS OF WHO GOD IS AND HOW I CAN KNOW HIM.”

It is a blessing to see increasing openness to spiritual conversations amongst people in Tel Aviv, where our ministry center is located. One of our staff members continually encounters opportunities to share about Jesus, and people are asking thoughtful and sincere questions.

Please pray for Dahlia,* an Israeli woman with whom one of the staff members has been sharing about Jesus. She has been asking more and more questions, and recently said, “It is hard to sleep as I keep thinking about questions of who God is and how I can know Him.” They are reading the Gospel of Matthew together. Dahlia feels drawn to Jesus but remains hesitant because of cultural barriers and misconceptions. Yet she continues to meet to read the Bible and discuss its meaning. Please pray that she will discover the truth of Jesus in the Scriptures.

Our team in Israel is also preparing several new topics for seeker Bible studies and looks forward to hosting seeker-friendly dinners on these themes in the fall. These seeker dinners have proven to be an excellent way to foster deeper conversations within a smaller group setting. Strong friendships are forming alongside an openness to spiritual dialogue. Please pray for the preparation involved and for those who will participate in these upcoming events.

SHARING THE HOPE OF THE GOSPEL THROUGH TEDDY BEARS

Recently, teddy bears were delivered to children in southern Israel who have been suffering from trauma. This outreach became possible as missile attacks from Iran lessened and families slowly began returning to daily life after spending countless hours in bomb shelters.

Through this effort, our team and their friends were able to share God’s love with many families and even had several opportunities to share the gospel. Many were deeply touched to learn that American Christians had sent the teddy bears as an expression of care and compassion.

Please pray for the many children and families who received a bear and tangibly experienced God’s love through this act of kindness. Above all, pray that they would place their faith in Jesus, the One who offers true hope, comfort, and peace. Praise God, there has also been an increasing number of reports that more Israelis are coming to faith amid the ongoing wartime reality that has overshadowed Israel during the past several years.

GIVE FOR KINGDOM IMPACT AND RECEIVE INCOME FOR LIFE!

Today you can continue to make a significant impact on Jewish ministry and at the same time provide for your and your family's financial needs. A Charitable Gift Annuity (CGA) is a wonderful solution if you are 65 years old or older and want to give more but are concerned about having enough income during your lifetime. To establish a CGA, you can give cash, stock, or other appreciated assets to Chosen People Ministries. In exchange, you will receive an immediate tax deduction and then fixed payments for life. A two-life annuity provides for you and your spouse. The remaining balance will go to Chosen People Ministries, supporting our gospel worldwide efforts to reach the Lost Sheep of Israel.

Below are answers to five important questions about CGAs:

1. Will the amount of my payment ever change? No! Once you initiate a gift annuity, your payment amount is established for life, regardless of what happens to the economy or stock market.
2. When will my payments begin? Choose to begin your payments as early as you wish this year, or establish a "deferred gift annuity" to start your payments at a future retirement date when you know you will need steady income.
3. Will a gift annuity work for married couples? Yes! In fact, many gift annuities are "two-life" contracts, designed to make payments for the lives of both a husband and a wife.
4. How secure is a gift annuity? A CGA is very secure. The entire amount you contribute will be held in a gift annuity reserve fund managed by an organization specializing in this for many Christian organizations.
5. What is the minimum to fund a CGA at Chosen People Ministries? You can establish a gift annuity with a gift of \$10,000 or more, to receive payments beginning at age 65 or older.

Please contact Cindy Forbes, Partnership Director, at (212) 223-2252, ext. 1208 or cforbes@chosenpeople.com if you wish to learn more about Charitable Gift Annuities or how to set up a life income gift as part of your estate plan.



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^{us}**



■ 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. Dr. Rydelnik is uniquely able to bring scriptural insight and practical positions to the controversial and confusing subject of Israel and the Jewish people. **PRICE: \$11.95^{us}**

■ *Why Israel? Understanding God's Plan for Israel & the Nations* explores the topic of Israel through the lens of Scripture, bringing clarity to a controversial topic. Has the church replaced Israel in the plan of God? Does ethnic Israel still have a future? What about Israel today? These questions and more will be answered by providing readers with an outline of a biblical theology of Israel. **PRICE: \$9.95^{us}**



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