

THE CHOSEN PEOPLE



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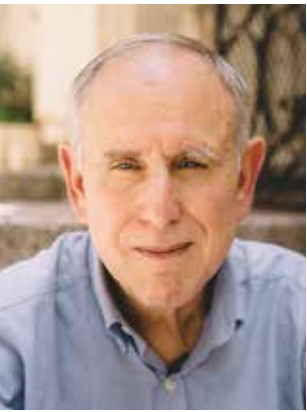
FEBRUARY 2020



TO THE JEW FIRST

IN THE 21ST CENTURY

FROM THE PRESIDENT



TO THE JEW FIRST

I am not
ashamed of
the gospel

Dear friend of the Jewish people,
Shalom from New York City. I recently visited South Florida where I enjoyed some warm weather and spoke at our **To the Jew First Conference**. This was a Bible conference on Jewish evangelism held at the First Baptist Church of Boca Raton. Boca Raton is the epicenter of the Jewish population of Dade, Broward, and Palm Beach counties. It was an exciting conference and hopefully the first of many regional conferences on Jewish evangelism hosted by Jewish-friendly local churches.

Hosting a conference like this is a great way to introduce your church to the importance of Jewish evangelism. *You can also invite a Chosen People Ministries speaker to your church for a Sunday or special service.*

The name of the conference reflects the statement of the Apostle Paul: *“For I am not ashamed of the gospel, for it is the power of God for salvation to everyone who believes, to the Jew first and also to the Greek”* (Romans 1:16).

These conferences can be scheduled for a Friday evening through Sunday, or a Saturday morning. Whoever speaks can then be invited to give the sermon on Sunday, as well. You could even invite other churches in the area to join in the joy of learning more about God’s plan and purposes for Israel and the Jewish people. The Chosen People Ministries speaker will help you learn how to pray and share the gospel with Jewish friends and family.

If you would like to help make one of these events happen in your area, simply fill out the enclosed card, which will let us know you want us to approach your church to schedule a **To the Jew First** Conference in 2020. We will provide the program and help promote the conference.

The Importance of Romans 1:16

I hope you enjoy this month’s special middle section of the newsletter, penned by Dr. Albert Mohler, the current president of Southern Baptist Theological Seminary in Louisville, Kentucky. Dr. Mohler is a great friend of the Jewish people and for many years he has encouraged the church to reach Jewish people with the message of Jesus.

Some years ago, Dr. Mohler gave one of the best messages on Romans 1:16 I ever heard at the First Baptist Church of West Palm Beach. We adapted this sermon into an inspiring booklet, a portion of which you will read in this newsletter. Bear in mind, the whole booklet is worth reading so you can get the big picture!

We are happy to send you a copy of the booklet as a thank you for your gift of \$50 or more. This booklet is so well-written and biblically based that I hope you will read it and then share it with your small group, Bible study, or Sunday school, and of course with your pastor.

Prayer with a Promise

I believe that bringing the gospel to a Jewish person is the best way to bless God’s chosen people! The gospel is the Lord’s greatest gift to us and the best gift we could ever give to our Jewish friends. In Psalm 122:6, we are told to “pray for the peace of Jerusalem.” There is a promise attached to this prayer as the Psalmist adds, “they will prosper who love you.” The Hebrew term used for “prosper” refers to the internal peace, quiet, and calm that we receive from the Lord when we pray for the peace of Jerusalem.

This prayer with a promise was also mentioned in Genesis 12:1–3 when God made His foundational covenant with Abraham, our forefather. At that time, He outlined the role the Jewish people would play in His plan and purposes for mankind. God tells Abram that He will bless the world through the Jewish people: *“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). In other words, the Jewish people were created and called for the benefit of the Gentile nations! The Jewish people formed God’s bridge of redemption to a dark and broken world.

The prayer with a promise in this instance is profound since two different Hebrew terms are used, which are both usually translated into English as “curse.” Let us look at the text carefully for a moment.

God promises that those who are not physical descendants of Abram will experience His blessing



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for blessing Abram and his descendants. Additionally, those who curse Abraham's seed will be cursed. The Hebrew word used for curse in the first instance literally means *to make light*.¹ The second word translated *curse*² refers to the usual term for judgment, often used in both Deuteronomy chapter 28 and Leviticus chapter 26. The play on words should not be missed: Those who devalue or make light of Israel and her role in God's plan or who in some way disparage the Jewish people will experience the very same curses God warned would fall upon the Jewish people for disobedience to His law.

In Matthew chapter 25, Jesus speaks of the judgment awaiting those who mistreat His followers by allowing them to go thirsty, hungry, sick, and uncared for (Matthew 25:41–44). He takes this mistreatment personally as the Lord says, "...*Truly I say to you, to the extent that you did not do it to one of the least of these, you did not do it to Me.*' *These will go away into eternal punishment, but the righteous into eternal life*" (Matthew 25:45–46).

Many scholars believe the mistreated ones referred to by Jesus are the Jewish people. Whether you believe the Savior is speaking of the Jewish people or His disciples among the Jewish people and the Gentiles, it is clear that the Lord does bring a unique judgment upon those who mistreat His people.

Simply stated, the Lord wants us to understand and appreciate the role of the Jewish people in His plan and to act upon what we know! This also means that those guilty of antisemitism, which is on the rise today, will experience His judgment!

I do not equate a lack of sharing the gospel with the Jewish people as cause for judgment, but withholding the good news from the Jewish people is certainly not taking advantage of a promised blessing. After all, what greater way to bless the Jewish people is there than to bring the message of Jesus to our Jewish friends and family?

The gospel is the greatest gift we can give to a Jewish person.

A Survey of Evangelicals

In the recent survey by LifeWay Research and sponsored by Chosen People Ministries and Joel C. Rosenberg, we discovered that one of the areas where the church needs to be strengthened is in its efforts to bring the gospel to the Jewish people.

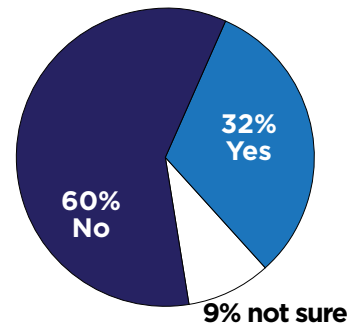
The survey of more than 2,000 evangelical participants revealed that 32 percent of evangelicals shared the gospel with their Jewish friends in the last year.

1 קלל (kalal)
2 ארר (arar)



Americans with evangelical beliefs who have Jewish friends were asked,

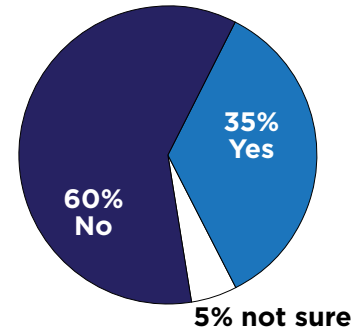
"In the last year have you shared the gospel with any of your Jewish friend(s)?"



Additionally, only 35 percent prayed in the past week for the salvation of their Jewish friends.

Americans with evangelical beliefs who have Jewish friends were asked,

"In the last week have you prayed for the salvation of your Jewish friend(s)?"



The survey results show how important it is to understand the biblical argument for why Jewish evangelism is important. I am sure you will appreciate Dr. Mohler's article.

Join Us on the Journey!

We are now in our 126th year of ministry! In addition to our regular everyday work of Jewish evangelism, we hope to **especially focus** on three critical areas of ministry: reaching Israel; proclaiming the gospel through digital media; and our Joshua Initiative, by which we hope to train a new generation of workers among the Jewish people! This three-fold emphasis is what we call our **To the Jew First Campaign**.

You might have a special burden for one of these areas, or all three. Your gift today will be used to advance the campaign effort unless you otherwise designate. If you have a special burden for one of these areas and would like to make a substantial donation to the campaign or to one of these specific areas of ministry, please let me know by checking the box on the card!

This is going to be a great adventure, and I hope you will prayerfully and generously partner with us on the journey!

Blessings in our beloved Messiah,


Mitch

P.S. Please consider helping us encourage your church to reach Jewish people by sponsoring a **To the Jew First Conference**. Let us begin the dialogue and talk about it!

TO THE JEW FIRST IN THE 21ST CENTURY

by Dr. Albert Mohler

The Importance of Jewish Evangelism

I believe in the importance of the issue that has brought us all here tonight, and the urgency of this mission should be a sobering reality to us. **I want to suggest to you that I believe Jewish evangelism is the clearest test case for faithfulness to the gospel of the Lord Jesus Christ in this generation.** It is very much the case now that we are going to find out just what confidence the Church has in the gospel when it comes to preaching the gospel to the Jewish people. Controversy, we know, is inevitable, and that is true in the twenty-first century, but brothers and sisters, as we all well know, it was true in the first century, and we should not expect it to be less so now. The gospel is explosive. It is flammable, and it explodes in the midst of a secular society that wants nothing of it. The Apostle Paul told us already that, to those who are perishing, the gospel is foolishness, a stumbling block and an offense; but, to those who are being saved it is the power of God. It is our responsibility to preach the gospel, and judgment will be upon us if we do not preach the gospel. As the Apostle Paul said, *“...woe is me if I do not preach the gospel”* (1 Corinthians 9:16).

Romans 1:16 says, *“For I am not ashamed of the gospel, for it is the power of God for salvation to everyone who believes, to the Jew first and also to the Greek.”* “I am not ashamed of the gospel.” What an amazing thing for Paul to say. He did not say, “I am proud of the gospel.” He did not say, “I am downright excited about the gospel.” What did he say? He said, “I am not ashamed of the gospel.” Let me ask you. In your ears, does that sound weaker or does that sound stronger? I want to suggest to you it is stronger. Paul says there is no shame in the gospel. The only shame is in resistance to the gospel. The only shame comes to the one who hears the gospel and rejects it, and the only shame comes to the one who knows the gospel and does not preach it, and does not teach it, and does not share it. Paul said, “I am not ashamed of the gospel, for it is the power of God for salvation.” It is the only gospel that saves, and it is the gospel that always saves those who believe. It is the power of God unto salvation, but, to the Jew first and also to the Greek.

The Foundation for Jewish Evangelism

I want to speak first of the foundation for Jewish evangelism. We need to know why it is so urgent and nonnegotiable that we preach the gospel to the Jews. Here, we confront face-to-face the great truth claim of the gospel—that Jesus

of Nazareth is the Christ, the Messiah, the Promised One of Israel. The great dividing line running throughout humanity is not between Jew and Gentile, or between cultures, or between those of one socioeconomic status or another. It is not geopolitical, educational, cultural, but it is theological. The great dividing line that separates all humanity, one from the other, comes down to the gospel of the Lord Jesus Christ. Paul understood this. The great truth claim of the gospel is that Jesus of Nazareth is the Messiah. It is an audacious claim. It was established by Jesus Himself. It was authenticated by His words. It was demonstrated in His deeds. It was the foundation of His substitutionary death.

I got involved in an interesting theological dispute a few years ago. It was in Washington, D.C., and was at a conference on the theological integrity of Baptist life. A man on the far-left fringe who had long ago left the Southern Baptist Convention said to me, “I don’t want any theology, I don’t want any doctrine, all I want is Jesus Christ.”

And I said, “Well that’s fine, and that’s a doctrine.” Did he think Christ was a name stenciled on some Palestinian mailbox in Galilee? No, that is to say Jesus the Messiah. When you say Jesus Christ, you are not just speaking a first and a last name, as if this is a European construct. That is saying, Jesus the Messiah. Yeshua HaMashiach. Jesus the Messiah; it is all there in the land of Israel. There among His own people, Jesus declared Himself to be the Messiah. He showed Himself to be the Messiah.

When we look at the boldness of Peter in Acts 2, we are reminded he was speaking to a Jewish audience. He was speaking to all of those who were gathered there on the great feast day of Pentecost. You notice, he did not come and say, “I hope to gain some kind of a hearing that you might give me your ears to hear something you might find interesting, upon which later you may reflect and contemplate.” He did not say, “I want to suggest to you a reenvisioning of Judaism.” He says, “I declare unto you that Jesus is the Messiah.” It is not the repudiation of Judaism; it is the fulfillment of Judaism. Peter had the boldness to declare it to his own people. The foundation of Jewish evangelism is nothing less and nothing other than the gospel: the gospel of the Jewish Messiah who is also King of Kings and Lord of Lords.

He is more than Israel knew to expect, but He is nothing less than Israel was promised. That is a very critical truth. Jesus Christ was more than Israel knew to expect, but never less than Israel was promised.

I am not ashamed of the gospel, for it is the power of God for salvation

Without the gospel, there is no Jewish evangelism, but, brothers and sisters, without Jewish evangelism, there is no gospel; there is no authentic gospel of the Lord Jesus Christ.

The Promise of Jewish Evangelism

First, there is the foundation of Jewish evangelism, and second, the promise of Jewish evangelism. God was glorified in the ingathering of the Jews. Look at Acts 2:37. What was the response? “When they heard this, they were pierced to the heart, and said to Peter and the rest of the apostles, ‘Brethren, what shall we do?’ Peter said to them, ‘Repent, and each of you be baptized in the name of Jesus Christ for the forgiveness of your sins; and you will receive the gift of the Holy Spirit. For the promise is for you and your children and for all who are far off, as many as the Lord our God will call to himself.’”

In verse 47, we have this wonderful note of triumph: “And the Lord was adding to their number day by day those who were being saved.” The gospel was preached to the Jewish people, and what was the response? On the day of Pentecost and on the days thereafter, there was response to the gospel! I want to tell you, I believe there has been a misreading of Christian history that has been foisted upon most evangelical Christians, and that is that Jewish evangelism died in the Book of Acts. That is a slander against the Church. God has always had a remnant, and that remnant has been growing, and that remnant has been faithful, even when that remnant has been persecuted. That remnant exists not to its own glory but to God’s own glory as His chosen and purchased possession. The promise of Jewish evangelism is that Jewish people now, as then, respond to the gospel of Jesus Christ.

Opposition to Jewish Evangelism

Not only is there a foundation to Jewish evangelism, and not only is there great promise of Jewish evangelism, there is opposition to Jewish evangelism, and about this we ought to be honest. We live in a day when it is politically incorrect to say that anyone is rightly destined for hell in the judgment of God but for salvation through Jesus Christ our Lord. This is a day when politeness and postmodern relativism have combined in such a way that it just isn’t polite, isn’t neighborly, isn’t tolerant and, we are told of all things, with this perversion of the word love in our modern culture, that it is not loving to tell persons that but for the grace of God through Jesus Christ our Lord, but for the gospel of Jesus Christ who shed His blood as our substitute and was raised by God on the third day. Without the gospel fact that He was truly God and truly man, and the true unity of the incarnation, that persons are going to hell; and that they deserve to go to hell, because it would be the righteous verdict of God; that, these days, is simply out of bounds of polite discourse. It is just not accepted. It is rude. But, brothers and sisters, it is the gospel and it is the only gospel we have and, even more importantly, it is the only gospel that saves.

The true act of love is sharing the good news of the gospel.

Brothers and sisters, the stakes are high. There is Jewish opposition now, and there was Jewish opposition then—the claim of imperialism, intolerance, and aggression—but evangelistic witness is the most consummate act of love we can practice, demonstrate, and share. The requirement of love is also the evidence of love. We love the Jews enough to tell them about Jesus the Christ, about Jesus the Savior, and to declare that salvation has come to the house of David, the sons and daughters of Abraham, the House of Israel. The claim is made that Jews who accept Jesus the Messiah are no longer Jews. The claim that Jesus is the Messiah is a stone of stumbling. The cross is itself an offense. Jesus is rejected as the Consolation of Israel, and Christians are said to be imperialists who will not leave Israel alone—but we cannot remain Christians and allow Israel to be without a witness.

The Priority of Jewish Evangelism

There is a foundation for Jewish evangelism. Thanks be to God, there is the promise of Jewish evangelism. We acknowledge there is opposition to Jewish evangelism, but we also need to see that there is the priority of Jewish evangelism. Now, you wouldn’t know the priority of Jewish evangelism from watching Christianity. You could never discern it by tracing the history of the Christian Church. That is judgment upon us, but it is clear in Scripture.

Paul in Romans 1:16 said, “To the Jew first.” That wasn’t just a statement, I believe, of sequential historical progression. I believe it was a statement of priority. It is to be preached first to the Jews.

We need to recognize there is such a reversal in our modern scandal. In the early Church, of course, the question was not should the gospel be preached to the Jews, but the great question was whether or not the gospel could be preached to the Gentiles. In the early Church there was no elaborate theological explanation for why the gospel should be preached to the Jews; it was understood that this was an essential component of the gospel. The controversial issue was God’s saving purpose beyond the Jews. Then came the understanding that Jesus is the Savior of all who believe in His name. And, indeed, through Jesus, Israel has blessed all the peoples of the earth.

Will you pray with me? “Our Father, what a humbling honor it is to preach Your gospel and how inadequate is any human preacher, and yet Lord, you wield us by Your Spirit. Father, I pray that it is with boldness and clarity that I have declared the gospel. But in spite of the limitations of our words, despite the limitations of any preacher, I am confident that here tonight, the Holy Spirit is at work within hearts, sovereignly calling sinners unto a Savior.”

tion to everyone who believes, to the Jew first and also to the Greek.



Dr. Rich Freeman, D. Min. serves as the Vice President for Church Ministries and Conferences with Chosen People Ministries and lives in South Florida with his wife, Julia.

Hebrews 13—The Epilogue: Part 1

DIRECTIVES FOR GODLY BEHAVIOR

The writer of Hebrews concludes his letter with an epilogue that provides pastoral instruction and directives for godly behavior. He begins in the first verse with the statement, “Let love of the brethren continue.” This statement implies that love is exercised among the brethren. Love is the first fruit of the Spirit, so in essence, the instruction is to be Spirit-led believers with a love for the brethren. At this time, many Hebrew believers were deeply grieved because they had lost their family and community as a result of their faith in Jesus. The fellowship and love among the brethren helped alleviate some of their pain.

In addition to loving the brethren, the author encourages hospitality toward strangers “*for by this some have entertained angels without knowing it*” (v. 2). The writer of Hebrews likely had Abraham in mind when he did just that (Genesis 18). Hospitality was a very important ministry of the early church. Persecution drove many believers away from their homes and most could not afford to stay at an inn.

Following the admonition to love the brethren and show hospitality to strangers, the author exhorts the Hebrew believers to “*remember the prisoners . . . and those who are ill-treated*” (v. 3). It was common for believers to be arrested and imprisoned for their faith. The book of Hebrews was written during an intense time of persecution by Rome. It was during this time that Emperor Nero set fire to Rome and blamed the Christians. This generated even more persecution. Identifying with these prisoners may have been risky, but a “love for the brethren” included them too. Matthew 25:36 tells us that ministering to a prisoner in Jesus’ name is essentially ministering

to Messiah Himself. Although believers in Messiah are not arrested for our faith in this country, Christians around the world suffer imprisonment, persecution, and even death, and we should be mindful to minister to them.

HEBREWS 13:1-8 NASB

¹Let love of the brethren continue. ²Do not neglect to show hospitality to strangers, for by this some have entertained angels without knowing it. ³Remember the prisoners, as though in prison with them, and those who are ill-treated, since you yourselves also are in the body. ⁴Marriage is to be held in honor among all, and the marriage bed is to be undefiled; for fornicators and adulterers God will judge. ⁵Make sure that your character is free from the love of money, being content with what you have; for He Himself has said, “I will never desert you, nor will I ever forsake you,” ⁶so that we confidently say, “The Lord is my helper, I will not be afraid. What will man do to me?” ⁷Remember those who led you, who spoke the word of God to you; and considering the result of their conduct, imitate their faith. ⁸Jesus Christ is the same yesterday and today and forever.

The author then moves from an external view of Christian love to an internal perspective. The home is where Christian love is practiced and perfected. A Christian home usually begins with a Christian marriage: “*Marriage is to be held in honor among all*” (Hebrews 13:4). To practice biblical love, husbands and wives must guard themselves against sexual infidelity. Restricting sex to marriage was a unique idea for Gentile pagans in the first century. Men often had mistresses or visited temple prostitutes. The calling to lifelong fidelity was radically counter-cultural then just as it is today. We have an opportunity through moral purity and godly marriages to be a light in the darkness. God holds believers to a higher standard of purity and ultimately “*fornicators and adulterers God will judge*” (v. 4).

Lastly, Hebrews 13:5 warns us: “*Make sure that your character is free from the love of money, being content with what you have.*” This verse connects to the rest of the portion since greed or coveting, like adultery, are detrimental to brotherly love. When we love God and others, we gain a

right perspective regarding our material things. Material goods will never fully satisfy the heart or lead to contentment—only God can do that! To that end, God concludes the verse saying: “*I will never desert you, nor will I ever forsake you.*” With this in mind, the section closes quoting Psalm 118:6, a Messianic psalm fulfilled in Jesus, “*The Lord is for me; I will not fear; What can man do to me?*”



NEW WORK IN CHICAGO

Chosen People Ministries has renewed a partnership with Moody Church to reach the Jewish community on the Near North Side of Chicago. These neighborhoods include Gold Coast, Streeterville, Lincoln Park, and Lakeview and consist of more than 50,000 Jewish people that are still relatively unreached with the gospel message. Starting on Friday, March 6, we will begin a monthly service at Moody Church called “Beth Sar Shalom.” It will be a joint service with the pastoral staff and church that will communicate “the gospel of God, which He promised beforehand through His prophets in the holy Scriptures, concerning His Son” (Romans 1:1-3). These services are designed to unite Jews and Christians celebrating and giving thanks for their common history and heritage. They also give Christians an opportunity and avenue to invite their Jewish friends to a service with a familiar environment to someone with a Jewish background. These gatherings will hopefully provoke to jealousy those Jewish people who will attend as they see non-Jewish people rejoicing and giving thanks to the God of Israel who has grafted them into the rich root of the olive tree (Romans 11:11).

SOMETIMES JEWISH EVANGELISM...IS AS SIMPLE AS A WALK IN THE PARK

Simon, one of our staff members in the United Kingdom, was not having a good day. His spirits were a bit low, so he went for a quick walk around the small park behind his house. Through the light drizzle, he started to see creation, nothing fancy...just plants...water...sky...dogs... birds... animals.... But the night before, he had been thinking about

Genesis 1, and his spirits lifted a little as he engaged with the tranquility of creation. Soon, he ran into Ray,* a secular Jewish man whom Simon knew well. They walked and talked for a while and then they bumped into Tina,* the park gardener who had recently come to

faith and was full of the joy of the Lord! The love of Jesus burst out of Tina as she again spoke to Ray about Jesus, his Jewish Messiah. Seeing this, Simon’s spirits rose a little more! As they parted, Simon promised to send Ray a book called *Hitler’s Will*, which tells the story of a Jewish man who found written evidence of Hitler’s ambitions and intentions for the Jewish people that were used as evidence at Nuremberg. By the time Simon returned home, he was full of hope and threw himself into his Bible study with joy and energy!

*Names changed



CAMPUS MINISTRY CONTINUES TO THRIVE

The Lord has opened another door through a weekly outreach at Arizona State University (ASU). Cathy, a Chosen People Ministries staff member, was running an “I Found Shalom” table on campus and was engaging students in dialogue. On the first day on campus, Cathy met Stacy,* not yet a believer in Jesus. Stacy participates with Students Supporting Israel at ASU. Cathy’s verbalizing God’s plan for Israel and her knowledge of the Old Testament prompted Stacy to invite Cathy and her team to join Students Supporting Israel at their table on campus. The first day was marked by stimulating dialogue with several students and gathering contact information. That evening, Cathy connected with several venues in search of a room where they might hold Bible studies with those students who expressed interest in understanding the Jewish roots of Christianity. The Bible study has since been launched.

Additionally, the Lord prevented injury to ASU Jewish students amidst a hateful antisemitic protest. Further bonding occurred when Cathy reached out to Stacy concerning her physical well-being and let her know that the congregation prayed for her and the Jewish students. Praise God!

THRILL-SEEKING ISRAELI CONSIDERS THE “THRILL” OF JESUS

Over the new year, Chosen People Ministries hosted our very first “Outreach Brazil” where we reached out to Israelis through Sabbath dinners, Hanukkah events, and spending time together in the hostel and on the beaches. The outreach team was an amazing group of young adults using their winter break from university to share their faith with traveling Israelis and others. Brazil has the ninth largest Jewish population in the world with approximately 30,000 Jewish people living in Rio. Staff member Robin writes, “I was amazed at how often I met local Brazilian Jewish people just in the market or on the beach. There are also so many visiting Israeli travelers that tours of Rio’s famous sights are offered each day in Hebrew.” The team stayed in Rio until mid-January. Please pray for Sharona,* who Robin met during the outreach. Sharona is an Israeli traveling through Brazil. She lives life seeking adventure at every opportunity. Any new experience she hears about she is game to try, whether it is visiting a remote island, going sky diving, or experiencing a new thrill. Robin and some team members had the opportunity to share their greatest life experience of coming to know God in a personal way. Jesus being such a “new idea,” Sharona’s curiosity led her to ask a lot of questions. Please pray she continues to seek to know if Jesus is the true Messiah and that she finds the greatest experience of all...a life-changing relationship with the God of Israel.

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Age	Rate of Return
65	4.7%
70	5.1%
75	5.8%
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To learn more, contact Cindy Forbes, Partnership Director at (212) 223-2252 or cforbes@chosenpeople.com. God bless you!



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Based upon the biblical mandate to take the Gospel "to the Jew first," this comprehensive resource looks at the historical, theological, and biblical context for Jewish evangelism, and provides encouragement for Christians and Messianic Jews engaged in this task. *To the Jew First* includes contributions by Richard Averbeck, Craig Blaising, Walter Kaiser, Richard Pratt, Jr. and ten other evangelical scholars.

\$12.95^{US} • To the Jew First



MESSIANIC RESOURCES

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THE CHOSEN PEOPLE



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