

September 2018 / Elu 5778 - Tishrei 5779

Volume 15 • Issue 4 • INTERNATIONAL EDITION



# The Chosen People

SERVING THE JEWISH PEOPLE SINCE 1894

## SOUND THE TRUMPET!

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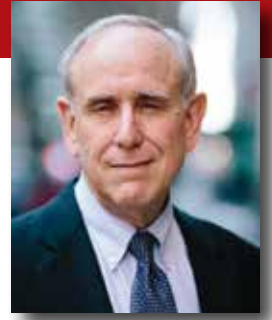
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Dr. Mitch Glaser  
International  
Director  
Chosen People  
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# CELEBRATING THE HIGH HOLY DAYS

Shalom in the great name of our Messiah Jesus,  
*Summer Ministry*

We had an exciting summer of ministry. First of all, we enjoyed celebrating the 70th anniversary of the modern State of Israel with 600 fellow believers from 14 countries who joined us in Jerusalem! We had various Israeli teams lead us in worship each evening after touring all day. Then we listened to some great messages on the topic of Israel's restoration to the Land. It was wonderful!

Back home, we held another Shalom Brooklyn outreach with dozens of Chosen People Ministries staff and volunteers "hitting the streets" in New York City to talk with Jewish people about the Lord. We especially focused some of our efforts toward reaching very religious Jewish people, and we are continuing to learn how to approach these precious people. We also held two children's camping programs in the United States (East and West Coast) and a few in Israel, as well.

I was especially blessed by this year's *Living Waters* retreat, where we spent a long weekend with 30 Israeli young adults between the ages of 18 and 35. Lawrence Hirsch, our Australian director, taught through the book of First Peter. It is exciting to see this new generation of young Israelis who love the Lord growing in their faith and desire to reach their fellow young Israelis!

## *Fall Feasts*

The summer was fruitful, but now, along with Jewish people across the globe, we are turning our hearts and minds to the fall festivals of Israel according to the Hebrew calendar. These festivals include the New Year (*Rosh Hashanah*), the Day of Atonement (*Yom Kippur*), and the Feast of Tabernacles (*Sukkot*).

The first holiday we celebrate is Rosh Hashanah, as the Bible instructs in Leviticus 23. The Hebrew name of the holiday, *Yom Teruah*, literally refers to the sound the trumpet makes.

*"Speak to the sons of Israel, saying, 'In the seventh month on the first of the month you shall have a rest, a reminder by blowing of trumpets, a holy convocation'"* (Leviticus 23:24).

In Jewish tradition, the holiday became known as the New Year and usually refers to the beginning of the civil year for the Jewish people. However, according to the Bible, Passover initiates the new year and is described as the beginning of the "religious year." You would have to understand thousands of years of Jewish tradition to figure this out!

Allow me to make reference to the book *The Fall Feasts of Israel*, which I wrote with my wife, Zhava, and which was published by Moody Press. We have included a full explanation in the book of how this tradition developed. You

can order the book on the enclosed card or by going online to our Chosen People Ministries store at [chosenpeople.com/store](http://chosenpeople.com/store).

## *The Meaning of the Trumpet*

On Rosh Hashanah, trumpets are sounded in synagogues all over the world and the story of the binding of Isaac in Genesis 22 is read. This story is called the *Akedah*, which means "binding" in Hebrew. The blowing of the shofar, the ram's horn, reminds us of the ram caught in the thicket, which was sacrificed as a substitute for Isaac.

According to the Jewish sages, the blowing of the shofar and the reading of the *Akedah* on Rosh Hashanah remind us of the righteousness of our father Abraham and of his willingness to sacrifice his son, Isaac. Classical Judaism teaches that forgiveness of sin comes through repentance, merit that is earned by our good works, and obedience to the Law.

Traditional Judaism also reminds us that, if our efforts fall short of pleasing God, we have merit available to us from the overflow and abundance earned by Abraham in this one act of obedience. This makes up for where we are deficient. Therefore in Judaism, the blowing of the shofar and the reading of the *Akedah* point us to a deeper understanding of God's mercy and grace and to His forgiveness in spite of our human failure to merit atonement. This teaching of classical Judaism, in a sense, points us to the merit earned on our behalf by Jesus, God's Son, at the cross.

As the Apostle Paul writes, *"But God demonstrates His own love toward us, in that while we were yet sinners, Christ died for us"* (Romans 5:8).

## *John 3:16 and Genesis 22 – A Comparison*

The story of the binding of Isaac and its themes of mercy, grace, and God's provision for sin, remind me of a verse in the New Testament well known throughout the ages and found in the Gospel of John: *For God so loved the world, that He gave His only begotten Son, that whoever believes in Him shall not perish, but have eternal life"* (John 3:16).

The comparisons between this text and the story of Isaac are profound and give us insight into the continuity of God's plan between the Old and New Covenants. They also further unlock the mystery of God's grace during this holiest season of the Jewish year.

In Genesis 22:2, we are brought into a conversation between God and Abraham. God spoke to Abraham and said, *"Take now your son, your only son, whom you love, Isaac, and go to the land of Moriah, and offer him there as a burnt offering on one of the mountains of which I will tell you."*

God calls upon Abraham to sacrifice his son as a burnt offering. He describes Isaac as Abraham's only son, and Jesus is

described the same way in John 3:16. In John 17:24, Jesus acknowledges that He is loved by His Father, *"For You loved Me before the foundation of the world."*

This is only the beginning of the similarities. We also should note the willingness of Abraham to offer his son. In Genesis 22:1, Abraham says, *Hineni*, literally, "I am here" and available to do whatever you ask. This was Abraham's response to God's calling before he ever knew what would be required of him. This is a striking parallel, as God, the Father of our Messiah Jesus, is also willing to offer His only Son as a sacrifice because He is motivated by His love for us.

There are also many ways in which Isaac points to the "only Son," Jesus, in John 3:16. Both Jesus and Isaac are children of a promise. The birth of Isaac was predicted in a prophecy in Genesis 15:1-5. Jesus' birth was also predicted in the prophecies of Isaiah 7:14 and 9:6-7. Both Isaac and Jesus were born in miraculous ways. Abraham and Sarah were well past childbearing and Mary was a virgin.

Both Jesus and Isaac were innocent. Though Isaac was not sinless, nor was he an innocent child, he certainly did not deserve to be sacrificed. Jesus WAS sinless and did not deserve to die because of His sins. The prophet Isaiah also predicted this in chapter 53:6-9.

Both Jesus and Isaac were obedient to their father. During the binding of Isaac in verse 9, Isaac did not struggle or wrestle with his father who was an old man by this time. Isaiah prophesied that the Servant — Jesus — would submit to God's will without struggle (Isaiah 53:7). We see this prophecy fulfilled in Luke 22:39-42 where Jesus says to His Father, *"Yet not My will, but Yours be done."*

It is also curious to see that Isaac carried the wood for the sacrifice up the mountain. *"Abraham took the wood of the burnt offering and laid it on Isaac his son, and he took in his hand the fire and the knife. So the two of them walked on together"* (Genesis 22:6). Isaac carried the means of his own sacrifice to the place where he would be slain. In a similar manner, Jesus carried the cross up the mountain to Calvary, where He would be crucified on the very wood He carried.

There is one further point of comparison between John 3:16 and Genesis 22. The sacrifice of Isaac is a prophetic picture of the death and resurrection of Jesus the Messiah. In Genesis 22:5, Abraham has the other young men, who are accompanying the two of them, remain with the donkey while he and Isaac continue on their journey. Abraham is either revealing the magnitude of his faith or he is in some way trying to trick these other men by implying that he and Isaac would return after whatever he was to do on the mountain was complete.

It is clear to me that Abraham, a man of great faith, believed that, though Isaac would die, somehow he would live as well. God had promised that Isaac would be the father of an entire nation and Abraham believed that God kept His promises. Abraham seemed to believe in the resurrection of Isaac; just one more way Isaac was a type — a prophecy — of His greater son, Yeshua, who would clearly die and rise from the dead. This is what is meant in Hebrews 11:17-19: *"By faith Abraham, when he was tested,*

*offered up Isaac, and he who had received the promises was offering up his only begotten son; it was he to whom it was said, 'In Isaac your descendants shall be called.' He considered that God is able to raise people even from the dead, from which he also received him back as a type."*

We might wonder why God would go to such lengths to show us all of this by making such an odd request of an old man to sacrifice his only son. The answer is evident. The Lord was teaching Abraham, and us, that forgiveness of sin doesn't come through the sacrifice we provide. Only through the sacrifice He provides in His own beloved Son, Yeshua the Messiah, can men and women, Jews and Gentiles, find atonement for their sins. In so many beautiful ways, the story of the binding of Isaac is a prophetic portrait of the true Messiah to come!

I pray that you will have a blessed holiday season. Thank you for your ongoing support and prayers for our UK mission to the Jewish People, I pray you will be blessed by the latest news from Simon, Fiona and Emily. Please remember to pray for us as we share the Good News of the Messiah's death and resurrection during our High Holiday services and outreach efforts during this sacred time.

And we rejoice that, as John wrote, *"For God so loved the world, that He gave His only begotten Son, that whoever believes in Him shall not perish, but have eternal life."*

Jesus perfectly fulfilled this passage and, through faith in Him, we receive the gift of everlasting life, which is our prayer for the Jewish people during this very special season of the year.

In Messiah



Mitch Glaser  
International Director



**SIMON LISSAK WRITES**

The next few months will be exciting. The High Holiday period is always busy, but this year there's more:



In October we're holding an apologetics conference (see page 5). Because I am not speaking, I will have plenty of time to listen and learn, and also to meet and talk to many of you in person! Please pray that for a good attendance, and that God will bring new people along who will get a vision for the importance of Jewish mission.

We are also holding a Jewish Missions Yom Kippur event in London. We hope to see all the UK Jewish missions take part, and the event is open to anyone who wants to join us to pray for the salvation of the Jewish people. Watch for the emails that will be coming or call the office for more details.

From September, I plan to be out with a new missionary called Philip. We will be focusing on new ways to connect with the Jewish community in North London - including some traditional street evangelism, door to door work, and support of existing works like the one in Stamford Hill. I also plan some Bible studies and a FREE beginners Biblical Hebrew class in a café in Golders Green. We will also be preparing to attend the Mind Body Spirit (New Age) exhibition in Alexandra Palace. Last year this event was full of Jewish people searching for "spiritual experiences" at this event, where you can buy all sorts of "solutions" to try and fill the gap that only Jesus can fill! Please pray that we find Jewish people who are willing to meet with us after the event for Bible study.

Please pray for me as I restart my Oakhill theological training. This year I will be taking Biblical Hebrew classes. I am excited about the impact this will have on my personal Bible reading and ability to preach and teach God's word more accurately. Please pray that I would be diligent in prayer and study. Lastly pray for my son Jacob, who will be starting secondary school; for Felix, who faces the challenge of GCSEs; and for my wife as she seeks to live out her faith in a high pressure fashion industry environment.

With every blessing,

**FIONA SORBALA REPORTS**

As I write I am feeling very blessed and encouraged by the Lord's work. September is, as always, a busy month with the Jewish holidays, and this year also two trips to Finland. Our congregation and friends love to celebrate the biblical feasts and we rejoice to see how Jesus fulfills them. It is remarkable how even the Jewish traditions speak to the truth that Jesus is the Messiah. We especially love the tradition at Tabernacles of waving the Lulav (made up of branches which include palm, myrtle and willow), and praying a blessing on the four corners of the world, north, south, east and west. And we also pray that the light of the Gospel will go to the ends of the earth.

The trips to Finland were such a blessing. The first was to help at a Holocaust survivors' camp. It was such a joy to sit with these elderly Jewish men and women who have suffered so profoundly and be able to share the love of Messiah with them. I had some wonderful and blessed conversations about Jesus and am praying that the Lord would take my words and those of the other leaders who shared in this wonderful experience and cause them to take root so that faith may grow as the seed of the Gospel flourishes in these people's lives.

The second trip was for a conference to encourage churches to see beyond Israel as a nation and see Jewish people in need of a Saviour. This is our prayer here in the UK too, as you know, we need to see beyond the politics and see the people who need Jesus on both sides. I make this trip annually to support the Finnish staff working with Chosen People Ministries.

Here in London we are praying for a couple of Jewish men, both Israeli, to come to faith - one of whom I am in regular contact with. He came and joined us to celebrate the Feasts at the congregation.

With blessings,



picture credit - Marius Sorbala

**EMILY EMANUEL SHARES**

When I came home from Israel I noticed that my garden was completely overgrown, so much so that you couldn't even get through the gate. Only one of the gardeners I called said he could come that day to take a look. When he arrived I quickly justified the state of the garden by letting him know I'd been away for two months in the Middle East. Since he looked Muslim I didn't want to say Israel, but he kept on probing about where I had been and so I finally told him: Israel. He was shocked, and replied that he was from Nazareth although born in the UK and had never been there before as he was too scared of 'The Israelis'. Straight away I knew this was a God thing and I talked about the fact that I am a Jewish Christian, and how safe Israel is and that I love both the Jewish and Arab people and I have lots of Arab friends in Israel. I shared my testimony with him and told him stories about Jews and Arabs coming together in Jesus. Interestingly I had prayed in Jerusalem that as a Jewish person I would have more opportunities to engage with Palestinians and show the radical love of Yeshua towards them so that I can play my part in breaking the barriers of ignorance and fear they have towards the Jewish people, with the hope that they will be missionaries towards the Jewish people too. Please pray for my gardener from Nazareth - he might just be out in Israel next year having a radical encounter with Yeshua in a Messianic congregation!



In the month of August I got to spend time with two Messianic Jewish families visiting London who are doing ministry in Israel. I was able to bless them by looking after their four children so they could enjoy London, and also it was good to build relationships with them. One guy came to my young adults service and got to meet lots of Christians and talk about his story of doing ministry in Israel!

One thing I am struggling with is that I am increasingly finding it very hard to be in ministry without either my mum or dad knowing the Lord and understanding what I do - please pray for Richard and Judith to know Yeshua.

With love, *Emily*



# Great Expectations?

## The Challenge of Cultural Engagement in Our Pluralistic World Truth



**Darrell Bock**  
Senior Research  
Professor of New  
Testament Studies,  
Dallas Theological  
Seminary in  
Dallas, Texas

I will be speaking at the Chosen People Ministries' one-day conference on Cultural Engagement in London on October 6th, 2018 and pray my message will deepen your understanding of the gospel and of the tensions we face in the complex world in which we now live. I am sure you would agree that our world is becoming more pluralistic. Populations are increasing and so are the variety of cultures, religions, and worldviews we encounter each day. Yet, in some ways, our world is growing smaller and far more connected because of technology. Our children are today more

aware of the variety of values and lifestyles than my generation ever was. We all sense a great responsibility as followers of Jesus the Messiah to give our children and grandchildren more guidance in light of the choices they face regarding what to believe and how to live their lives.

This array of options is at times frightening to us because we increasingly understand that we know so little about the kaleidoscope of perspectives our next generation might encounter and sometimes feel unprepared to instruct them. We are more and more perplexed about how to make the Bible relevant to modern British culture. We also struggle with how we can fulfill the Great Commission by reaching out to those who are so very different from us. We know that we have a great evangelistic opportunity because of the variety of religions and beliefs of people who live next door to us, but we simply do not know how to engage them for the Lord.

The earliest of Jesus' disciples also saw cultural engagement as a challenge, one that required preparation. Jesus literally spent the entire second half of His earthly ministry preparing the disciples for what they would face after His death. He talked about how the world would reject them as it did Him (John 15:18-19). He said they would be lambs among wolves (Luke 10:3). These words hardly make us think that engagement

will be met with open arms and open hearts. This tension is something believers should be prepared to face, just as Jesus' earliest disciples were equipped to face it.

The other speakers and I hope to help us think through the ways we might extend the message of the gospel into this new world in which we live.

How are we to be salt and light? First of all, we need to make sure we have the right attitude towards others. We do not need to be fighters, but witnesses. We want to speak hope within an environment of hostility towards the gospel.

We understand that, as believers, we will experience resistance from the world to the message of God's grace through Jesus the Messiah. We should not be surprised when it comes. We need to face fear with faith, and resistance with resting in the God of all hope. We want to engage with gentleness and respect, mirroring the ways in which the Lord drew us to Himself as, Paul wrote, *"But God demonstrates His own love toward us, in that while we were yet sinners, Christ died for us"* (Romans 5:8).

We want to be rooted and grounded in His truth, but also in His love, as the Apostle John reminds us that God so loved "the world", in all its diversity and even it's faithlessness and sin. When we mirror the way God treated us in the way we treat others, we will be able to fulfill our calling and witness in His way, which is far different and far better than the world's way.

We will also especially focus on how to engage Jewish people from every walk of life; religious, secular, and those who feel far greater affinity to the religions of the East than to the message of the Old Testament Scriptures. The principles we teach regarding how the Lord expects us to engage a lost world will help strengthen you for the task. Come and be encouraged and please bring your family, Bible study group, and get word out to your church and Christian friends. I look forward to meeting you at the conference on Saturday, October 6th.

Please see below for details and how to book:

- Dr. Darrell Bock

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## THE SOUNDING OF THE SHOFAR

BY NEAL SURASKY



The ram's horn, called the *shofar*, is blown on the Jewish New Year (*Rosh Hashanah*). There are many reasons for sounding the shofar that are found in Scripture and in Jewish tradition. In addition to the New Year, the shofar was sounded at the arrival of a visiting dignitary, as an alarm, at the start of the new year, and even at the beginning of every new month. It was also blown to inaugurate the movement of troops into battle (Numbers 10:1-10).

The sounding of the shofar is also a call to worship. It reminds the Jewish people of the shofar blasts heard at the base of Mount Sinai just before receiving the Ten Commandments. *"When the sound of the trumpet (הַשּׁוֹפָר, קוֹל, kol ha-shofar, the sound of the shofar) grew louder and louder, Moses spoke and God answered him with thunder"* (Exodus 19:19). In this sense, the sounding of the shofar may be viewed as a precursor to an encounter with God.

Today, the shofar is not completely foreign to Christianity. There has certainly been an increase in Christian use of the ram's horn since the explosion of the Messianic movement in the late 1960s and early 1970s. As many within the Messianic community sought to restore the Hebraic heritage of Christianity, there was a resurgence of forms of worship that were once considered culturally limited to the Jewish world. Songs with a Jewish flavor became popular within the Church, including "Trees of the Field," and found their way into mainstream Christianity. The music and growing popularity of seeing Jesus in His original Jewish context led to the use of the shofar in a variety of different Christian venues.

In the future, the shofar will be blown to announce the second coming of Jesus. The Greek word used to translate the Hebrew *shofar* is the same word as the word for trumpet

found in 1 Thessalonians 4:16: *"For the Lord Himself will descend from heaven with a shout, with the voice of the archangel and with the trumpet of God, and the dead in Christ will rise first."* In the same way that the children of Israel heard the shofar sounded when the written Word was given at Mount Sinai, so will we all hear the same shofar sound when the Living Word comes to dwell with us for good!

This New Testament connection may be one of the greatest reasons the shofar can be seen at Christian events. Of note is the National Day of Prayer held in the U.S. capital each May. This event usually opens with the blowing of the shofar. One year, the shofar was introduced with a description of how it was used in the book of Joshua. In Joshua 6:20, the people shouted and the trumpets sounded *"and when the people heard the sound of the trumpet (kol ha-shofar, the sound of the shofar), the people shouted with a great shout and the wall fell down flat...."* While the symbolism of the shofar will often depend on the circumstances and the personal experiences of the listener, the sounding of the shofar is spiritually moving to many Christians.

Blowing the shofar at public events is one way that Israel's Christian supporters show solidarity with the nation of Israel. Through blowing the shofar, pro-Israel evangelicals are able to connect with Israel. By using the shofar in worship services and other events, they are showing Israel and the world their love and support.

As the Jewish world celebrates Rosh Hashanah this month with the shofar's joyful sound, may we all count ourselves blessed to belong to our Messiah, and may we be reminded of the coming day when the trumpet will sound and the Lord, for whom we wait, will return.

# FORGIVENESS FOR SINS AND THE RABBIS

BY BRIAN CRAWFORD

One of the most common questions Christians ask our ministry is, "What do Jewish people do today to find forgiveness for sin without the existence of the Temple and the ability to offer a blood sacrifice?" Coming from our perspective as believers in the Lamb of God whose sacrificial death atoned for our sins, the question is natural. However, most Jewish people do not give a second thought as to whether or not a blood sacrifice is necessary today for atonement.

As followers of Jesus who believe in the authority of both Testaments, we are well familiar with the words of Moses who wrote, "For the life of the flesh is in the blood, and I have given it to you on the altar to make atonement for your souls; for it is the blood by reason of the life that makes atonement" (Leviticus 17:11; 16:34).

At one time, the faith of the Jewish people, as revealed in Scripture, was centered upon the Temple and priesthood in Jerusalem. After the destruction of the Temple by the Romans in AD 70, the Jewish people were forced to rethink nearly everything about their way of life and approach to God. What were the Jewish people to do now that over half of the five books of Moses were impossible to be observed without the Temple and an active priesthood?

For Jewish believers in Jesus, this question was not difficult. Yeshua came to His people offering a New Covenant (Jeremiah 31:31-34), a better priesthood, and an atoning sacrifice that accomplished all that the Temple was meant to accomplish. As the writer of Hebrews notes, "Therefore, He had to be made like His brethren in all things, so that He might become a merciful and faithful high priest in things pertaining to God, to make propitiation for the sins of the people" (Hebrews 2:17).

How did the Jewish leaders respond to the destruction of the Temple and the inability to offer atoning sacrifices on the Day of Atonement? In the years following the destruction of the Temple, the Jewish leaders, who never ceased to mourn the destruction of the Temple and remember what was lost and destroyed by the Romans, developed a series of substitutes for the Temple sacrifices. These "substitutes" for sacrifice continue to our present day.

Their solutions to finding redemption without a Temple can be summarized in three broad categories: *relaxing* the biblical commands because of the inability to obey them in

light of the destruction of the Temple, *transcending* the biblical commands, and *substituting for* the biblical commands.

One common rabbinic response was to relax the commandments that were now impossible to perform, including the commandments to sacrifice. The rationale was that God had temporarily suspended those commandments until the Messianic era by allowing the Temple to be destroyed.

Many sages pointed to repentance as having the power to provide atonement, thus transcending the need for a blood sacrifice. They emphasized repentance, as found in the Prophets, but downplayed the message of Leviticus, which emphasized sacrifice. However, the Bible still teaches that both are necessary for atonement. The sages had not considered that God had fulfilled His promises to send a perfect sacrifice that became the ultimate sacrifice for sin for all of Israel and for the Gentiles as well.

The Jewish leaders tried to help the Jewish community survive and find a relationship with God apart from the Temple and priesthood. They innovated new ways to help their fellow Jewish people fulfill what had become impossible commands to obey. Some said that praying three times a day would be as if they performed the three daily sacrifices. Others said that merely studying the *impossible* commandments would be considered as if they had actually performed them. Suffering for righteousness was considered as if such suffering were the suffering of a sacrificial animal. Acts of charity would be considered fulfillment of the impossible commandments. In rabbinic literature and traditional prayers, there is little that is not considered a substitution for the impossible commands.

Consequently, most religious Jewish people believe that their sins are atoned for without a literal sacrifice. How do we pray for the salvation of our Jewish friends and loved ones, especially during the High Holiday season when Jewish people are seeking atonement (Hebrews 10:1-10)? Specifically, we pray that the once-for-all sacrifice of Yeshua the Messiah will be found

to be the soul-satisfying path to forgiveness for our Jewish friends and family at this time of the year.

As Isaiah promised, "All of us like sheep have gone astray, each of us has turned to his own way; but the Lord has caused the iniquity of us all to fall on Him" (Isaiah 53:6).



FOR THE

JEWISH SAGES,

REDEMPTION

WITHOUT A TEMPLE IS

SUMMARIZED BY:

RELAXING

THE BIBLICAL COMMANDS,

TRANSCENDING

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SUBSTITUTING FOR

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*The Chosen People UK Edition* newsletter is published bimonthly by Chosen People Ministries (UK).

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