



A Publication of CJF Ministries and Messianic Perspectives Radio Network

Messianic Perspectives®

God has not forgotten the Jewish people, and neither have we.

Post Office Box 345, San Antonio, Texas 78292-0345

Cheshvan-Kislev-Tevet 5768 / November-December 2007

Who Are the Christian Zionists?

BY DR. GARY HEDRICK



Christian Zionism has been in the news again this past year. When Jimmy Carter released his controversial book *Palestine: Peace Not Apartheid* (New York: Simon and Schuster, 2006), it created a firestorm

of protest because of its one-sided treatment of the sensitive subject matter. Several members of the former president's own staff reportedly resigned when the book was published.

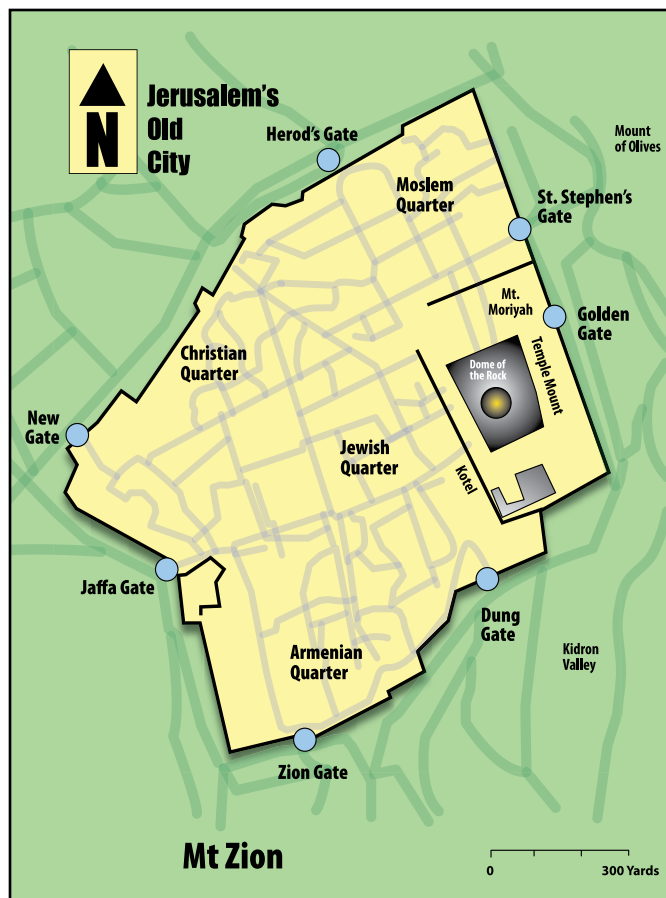
Because Carter is a liberal Baptist, his book has reignited discussions in religious circles about what the true Christian position on Israel should be. Are the Israelis really the oppressors and aggressors in the ongoing Mideast conflict as Carter and others claim, or are they merely trying to ensure their own national security?

Millions of evangelicals today consider themselves Christian Zionists. It's unfortunate that such a large group of sincere believers is misunderstood, even maligned—sometimes by evangelicals.

And what are we to make of the fact that well-known evangelicals are now joining the charge against Israel and Christian Zionism? It's no longer only the liberal Desmond Tutus and Jimmy Carters, but now we see people like Hank Hanegraaff (Christian Research Institute), Gary Burge (Wheaton College), Stephen Sizer (a British evangelical), and others attacking Christian Zionism.

Let's begin by discussing the broader term "Zionism," which derives from Mount Zion—the site

The Hebrew represented artistically in this piece comes from Isaiah 62:1: "For Zion's sake I will not hold My peace, And for Jerusalem's sake I will not rest, Until her righteousness goes forth as brightness, And her salvation as a lamp that burns."



“Zionism” derives from Mount Zion, the site of the ancient City of David (the original city of Jerusalem). Today, the archaeological site is situated on a narrow ridge south of the Old City, just west of the Kidron Valley. In the Bible, Mount Zion often stands symbolically for the Land of Israel.

of the ancient City of David (the original city of Jerusalem—see 2 Samuel 5:7, 1 Kings 8:1). Today, the archaeological site is situated on a narrow ridge south of the Old City, just west of the Kidron Valley. In the Bible, Mount Zion often stands symbolically for the Land of Israel (e.g., Psalms 2:6, 9:14, 14:7, 20:2).

Reduced to its simplest form, Zionism is simply a belief that the Land of Israel rightfully belongs to the Jewish people.

The first Zionist movement took place 3,400 years ago, when God gave the Land of Canaan to the Israelites and they drove out its native inhabitants. Later, the Israelites themselves were driven out of the Land. Modern Zionism began in the 1800s, when waves of Jewish people began immigrating back to Israel (then known as Palestine).

Christian Zionists are believers in Jesus who aren't necessarily Jewish, but who share the Zionists' conviction that Israel is the rightful homeland of the Jewish people. Christian Zionism is sometimes referred to as “restorationism” because it firmly proposes that national Israel will someday be restored to all the Land promised to the descendants of Abraham, Isaac, and Jacob.

Anti-Zionism: Not Only for Liberals Anymore

The liberal-ecumenical religious establishment is no friend of Christian Zionism. Groups and denominations affiliated with the World and National Councils of Churches almost invariably condemn any form of Zionism. In the ongoing debate over the Middle East, they take up the cause of Israel's enemies.

South African Archbishop Desmond Tutu—a well-known spokesman for liberal Christendom—has implied that the Israelis are like the Nazis, and has equated Zionism to racism. Tutu is also on the board of the notoriously anti-Israel Sabeel Ecumenical Liberation Theology Center in Jerusalem—a political activist organization. Friends and representatives of this group have:

- accused the Israelis of racism (apartheid),
- promoted the idea that the Jewish State should be either relocated or dismantled,
- affirmed that the church has replaced Israel in God's plan, and
- endorsed the view that Christian

Zionism is “... a false teaching that corrupts the biblical message of love, justice, and reconciliation” (*The Jerusalem Declaration on Christian Zionism*, August 25, 2006, viewed online at www.sabeel.org).

These days, however, the anti-Israel “racism” theme isn't emanating only from the liberal-ecumenical camp. Shockingly, some evangelicals are echoing the same message. Hanegraaff wrote in his recent book, *The Apocalypse Code* (Nashville: Thomas Nelson Publishers, 2007), “. . . Palestinians today form the largest displaced people group in the world . . . This is precisely why Zionism has been labeled a racist political philosophy” (pp. xxii-xxiii). Later in the Introduction, Hanegraaff equates the birth of the State of Israel in 1948 with the Nazi Holocaust: “Thus, scarcely three years after the Nazi Holocaust ended in 1945, a Holy Land holocaust was initiated” (p. xxiv).

The “Z” Word

Anti-Semites and others use the term “Zionist” as a pejorative, as in “a Zionist conspiracy,” “Zionist lies,” or “Zionist oppression.” Consequently, people who don't know what “Zionist” means often simply assume that it's something bad because of the negative context in which they have heard it used.

The more specific term, “Christian Zionism,” is also misunderstood. The essential tenets of the Christian Zionist movement are simple. There is no single group that speaks for all Christian Zionists, but the following proclamation, issued by the Third International Christian Zionist Congress that met February 1996 in Jerusalem, summarizes some of the movement's core values:

God the Father, Almighty, chose the ancient nation and people of Israel, the descendants of Abraham, Isaac and Jacob, to reveal His plan of redemption for the world. They remain elect of God, and without the Jewish nation His redemptive purposes for the world will not be completed.

Jesus of Nazareth is the Messiah and has promised to return to Jerusalem, to Israel, and to the world.

It is reprehensible that generations of Jewish peoples have been killed and persecuted in the name of our Lord, and we challenge the Church to repent of any sins of commission or omission against them.

Messianic Perspectives®

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Messianic Perspectives is published bimonthly by CJF Ministries, P.O. Box 345, San Antonio, Texas 78292-0345, a 501(c)3 Texas nonprofit corporation: Dr. Gary Hedrick, President; Brian Nowotny, Director of Communications; Tommy Manning, Managing Editor and Director of Publications; Rachel Zanardi, Assistant Editor; Jonathan Singer, Creative Director. Subscription price: \$10 per year. The publication of articles by other authors does not necessarily imply full agreement with all the views expressed therein. Unless otherwise noted, all Scripture quotations are taken from the New King James Version of the Bible (Nashville, TN: Thomas Nelson Publishers, 1982). Visit us online at www.cjfm.org. Toll-free Orderline: (800) 926-5397. © 2007 by CJF Ministries. All rights reserved.

One misconception about Christian Zionists is that we worship at the shrine of the modern State of Israel and we are so blinded by our theological need for a Jewish State in the Middle East (so ancient prophecy can be fulfilled), that we think Israel can do no wrong.

The modern Ingathering of the Jewish People to Eretz Israel and the rebirth of the nation of Israel are in fulfillment of biblical prophecies, as written in both Old and New Testaments.

Christian believers are instructed by Scripture to acknowledge the Hebraic roots of their faith and to actively assist and participate in the plan of God for the Ingathering of the Jewish People and the Restoration of the nation of Israel in our day.

Millions of evangelicals today consider themselves Christian Zionists. This doesn't mean that we all agree with one another on other points of doctrine (very often, we don't). What it does mean is that we believe Israel is entitled to her ancient homeland because of the covenant God made with Abraham, Isaac, and Jacob.

It's unfortunate that such a large group of sincere believers is so widely misunderstood, misrepresented, and even maligned—sometimes by fellow evangelicals. So let's see if we can clear up some of the more common misconceptions people have about Christian Zionists.

Myth 1: Christian Zionists are guilty of Israelolatry.

One misconception about Christian Zionists is that we worship at the shrine of the modern State of Israel. The allegation goes something like this: We are so blinded by our theological need for a Jewish State in the Middle East (so the ancient prophecies can be fulfilled), and Zionism is so deeply embedded in the fabric of our belief system, we think the Israelis can do no wrong.

Our critics say that we have made the modern State of Israel the be-all and end-all of Christian theology. To them, Israel's existence today isn't part of any divine plan; it's merely a quirk or accident of history. They are utterly convinced that we have blown out of proportion the significance of this tiny country on the eastern coast of the Mediterranean.

Speaking Truth to Power

It's true that we believe the State of Israel (or ethnic Israel) holds a central place in God's ongoing plan, but we do not kowtow to the Israeli government or

endorse everything the Israelis do. We interact with Israeli officials at times, and we are pleased to have those opportunities; however, the Israelis don't always like what we have to say. They know there are times when we find ourselves at odds with their actions and policies.

One specific disagreement of recent years has been the Israeli government's strategy of appeasement toward the Palestinians. There's a current of thought running through mainstream Israeli society (particularly among secular and semi-religious Jewish people) that believes the





Above is the iconic Tower of David on Jerusalem's city wall.

Palestinian masses can be won over by giving them land and other concessions. But if history teaches us anything, it's that appeasement doesn't work. You cannot appease forces that are bent on your destruction. You can only oppose (and hope to overcome) them.

Nonetheless, many Israelis are hopeful that if they return to the pre-1967 borders (which means giving the Old City of Jerusalem back to the Palestinians), the Palestinians will love them for it. The Palestinians insist that this is what the Israelis must do because, after all, those areas were Palestinian (actually, Jordanian-controlled) territory before the Israelis won them in the Six-Day War of 1967.

This is where pro-Palestinian activists and politicians are faced with a fundamental dilemma. The argument that it's wrong to drive people off their land, even if that land is won in a self-defensive war, can cut both ways.

That Iffy “Original Owner” Rule

What if it could be shown that the Jewish people were actually there first? What then?

What if we could prove that the Jewish people ruled all of present-day Israel, including the West Bank, Gaza, and much more—thousands of years ago—but were driven out by foreign powers? Would the same “original owner” paradigm still apply? Would the liberal crowd still say that there's a fundamental “right of return” for the original owners (which in this case would be the Israelis)?

The evidence is overwhelming that the Jewish people are the oldest surviving inhabitants of the Land of Israel. In ancient times, this area was known as Canaan, and the Canaanites were a very wicked people. God ordered that the Canaanites be driven out of the Land and destroyed—and they were. Today, there are no surviving Canaanites to claim the Land of Israel. The oldest surviving title deed, therefore, belongs to the Jewish people.

If we believe the Bible, we must accept this truth. The history of the ancient Land of Israel is provided in great detail in the Old Testament Scriptures (the Hebrew Bible, or *Tanakh*). The Canaanites were driven out of the Land and the Israelites assumed ownership of it centuries before the term “Palestine” was ever used.

Conservative journalist David Horowitz writes:



In March, 2007, *The Jerusalem Post* reported that archaeologists had discovered a wall from Solomon's Temple. © Bojan Brecelj/Corbis

It is a lie that Palestinians “had their own land.” This is like saying that Texans had their own land occupied by Hispanics, ignoring the fact that Hispanics were there first. The very word Palestine is a Roman appellation for the people called Philistines, who were not Arabs but red-haired sailors from the Aegean. The Jews were there as well. In short, first of all the Jews were in the land before the Arabs (*Front Page Magazine*, Dec. 14, 2006; archived at www.frontpagemagazine.com).

Now here's what's happening. Some Palestinian academics and politicians have recognized the dilemma posed by the “original owner” paradigm. So this is what they have set out to try to prove:

- David and Solomon never existed,
- Much of Israel's history is a fantasy concocted by Jewish scribes, and
- There was never a Jewish Temple on Mount Moriah. Even Chief Palestinian Islamic Justice Sheikh Taysir al Tamimi has claimed publicly that the Jewish Temples “never existed” (see www.worldnetdaily.com/news/article.asp?ARTICLE_ID=57809).

Preposterous, you say? Yes, of course; but let me tell you, these people are dead serious! They know that their claim to the Land, if it's based on prior ownership, doesn't hold water if the Jewish people possessed it more than 3,000

years ago. So they have no choice but to rewrite history.

Evidence for the First Temple

The year 2007 was not a good one for historical revisionists who want to write the Israelis out of the history of Jerusalem and the Temple Mount. First, *The Jerusalem Post* reported in March that archaeologists digging in the City of David had discovered a wall from the

Israel's enemies claim the Temple never existed in order to write the Israelis out of the history of Jerusalem. Recent discoveries, however, prove once again that there was a Jewish presence on the Temple Mount three millennia ago, long before the Palestinians showed up.

First Temple (“First Temple Wall Found in City of David,” March 29, 2007). The structure dates from 1000 BC and may have been part of King David's palace. The discovery was made by Hebrew University archaeologist Dr. Eilat Mazar.

Seven months later, yet another report appeared in *The Jerusalem Post*:

“Archeologists overseeing contested Islamic infrastructure work on Jerusalem's Temple Mount have stumbled upon a sealed archeological level dating back to the First Temple period, the Israel Antiquities Authority announced Sunday” (“Link to First Temple Found,” Oct. 21, 2007).

Archaeologists unearthed fragments of ceramic tableware and animal bones in this sealed level dating from the time of Solomon's Temple.

These discoveries are devastating to Israel's enemies who claim that the Temples never existed. They take the Jewish claim to ownership all the way back to the time of the First Temple, which was built by Solomon a thousand years earlier than the Second Temple. This

Tableware fragments from the First Temple Period.



proves there was a Jewish presence on the Temple Mount three millennia ago, long before the Palestinians showed up.

So it's ludicrous to kowtow to the Palestinian powers-that-be (and their international supporters) and to try to appease them by giving up *more* and *more* land. The Israelis tried that when they gave up the Gaza Strip in 2005. They spent weeks evicting Jewish settlers and bulldozing Jewish homes before finally turning the area over to the Palestinians in August. Within a matter of days, the Palestinians were using their newly acquired territory as a base for terrorist operations—including bombings, kidnappings, and the launching of missiles into Israel.

This is precisely what former Prime Minister Benjamin Netanyahu, along with many conservatives in Israel and many of us in the Christian Zionist movement, had warned would happen.

So that's the way it is. Many Christian Zionists are staunchly opposed to certain policies of the Israeli government. We are nobody's lapdog. We support the State of Israel; but when we disagree with the Israelis, we tell them so.

Myth 2: Christian Zionists are, in effect, rewarding Israel for her unbelief.

Many of our critics bristle at the notion that God could have His guiding hand on Israel while she is in a state of unbelief. They don't understand how establishing the modern State of Israel could be part of any divine plan since most of the Israeli people do not (yet) believe in Jesus.

Yet, this is precisely what we believe is happening in our generation. God is at work, and part of His plan involves the physical restoration of Israel to her Land. That restoration happens in stages, as foreshadowed by the gradual, step-by-step process symbolized so graphically in Ezekiel 37. Right now, the physical restoration is only in its beginning stages because:

- Millions of Jewish people are still scattered throughout the nations of the world in the Diaspora,
- Most of them are not yet believers in Jesus the Messiah, and
- The modern State of Israel includes only a fraction of the geographical area that comprised the ancient Land (compare today's borders with those mentioned in Genesis 15:18).

Terms like "apostate Israel" and "prostituted bride" in reference to Israel and Jerusalem are used by Hanegraaff (*The Apocalypse Code*, pp. 115, 127). The implication, of course, is that Israel is

all washed up, and God has rejected her as a nation.

But what about the Jewish remnant? We must remember that not all of Israel is in unbelief. There's a vibrant and growing messianic community among the Jewish people, both in Israel and throughout the rest of the world—and their numbers continue to grow. In Elijah's day, there were only 7,000 men in Israel who had not bowed their knee to Baal (Rom. 11:4). Today, there are many more than that!

Demographically speaking, then, Israel was more "apostate" in Elijah's day (roughly 2,850 years ago) than she is today!

What About Apostasy in the Church?

Consider this: Most of the "Christian" church today is also in a state of apostasy. The Eastern Church, the Roman Church, and even much of traditional Protestantism, have long since abandoned the historic Christian faith. The National and World Councils of Churches are overrun with liberals and apostates. These groups and denominations used to profess their faith in Jesus the Messiah (something Israel as a nation has never

It's ludicrous to try to appease the Palestinians by giving up more land. The Israelis tried that when they gave up the Gaza Strip in 2005. They spent weeks evicting Jewish settlers and bulldozing Jewish homes. Within a matter of days, the Palestinians were using their newly acquired territory as a base for terrorist operations.

done). So, in that sense, the church's apostasy represents an even more serious reversal of faith than that of the nation Israel.

So does the church's current state of apostasy mean that God has rejected her? Or does that dictum only apply to Israel and *her* apostasy?

We all know that there were periods in her history when Israel was largely apostate (that is, she had forsaken God's message, ignored the prophets' warnings, and pursued false gods). Although she eventually fell under God's judgment in the form of the Babylonian Captivity,

that wasn't the end of the story. Israel recovered, got right with God, and was restored to her Land under leaders like Ezra and Nehemiah. Later, the Messiah was born in Israel, to Jewish parents, fulfilling the ancient prophecies about His first coming. So in retrospect, we can see that God continued to have His hand on Israel even when she was under divine judgment and had been driven from her Land.

In fact (and this is very interesting), God warned Israel's enemies during the OT period that they would pay dearly if they harmed Israel—even during periods when Israel was under divine judgment. For example, we just mentioned the Babylonians. The Exile in Babylon was in every possible sense a divine judgment. Nonetheless, *the children of Israel were still God's people and God warned that the Babylonians would suffer His judgment because of what they did to Israel:*

*"And I will repay Babylon
And all the inhabitants of Chaldea
For all the evil they have done
In Zion in your sight," says the LORD
(Jer. 51:24).*

In other words, woe to the nation God uses to chastise His people Israel! *Even when they're suffering under divine judgment, they're still God's people and you'd better be careful how you treat them!*

Discipline, Not Rejection

The Lord God makes a rather incredible statement about His people Israel near the end of the Book



of Leviticus, where Moses quotes Him as saying:

Yet for all that, when they are in the land of their enemies, I will not cast them away, nor shall I abhor them, to utterly destroy them and break My covenant with them; for I am the LORD their God.

But for their sake I will remember the covenant of their ancestors, whom I brought out of the land of Egypt in the sight of the nations, that I might be their God: I am the LORD (26:44-45).

He says: “Yet for all that . . .” For all of what? In the context, the Lord is talking about Israel’s sinfulness and the sinfulness of her forefathers. He prophesies that they will someday be taken away into captivity as a judgment for their sins, and specifically for their neglect of the Sabbath laws.

The 70 years in Babylon represented seven neglected sabbatical cycles over a period of 490 years ($70 \times 7 = 490$; see Verse 43). That is, the Land was supposed to “rest” (i.e., lie fallow) for one out of every seven years. So when it rested for 70 years (while the Jewish people were exiled in Babylon), that made up for 490 years’ worth of sabbatical years.

This prophecy foretold a very serious, catalysmic judgment. The Children of Israel had sinned horribly and the consequences would be devastating. They

would be taken into captivity and carried off to a foreign land. “Yet for all that,” God says, they are still His people. He will not cast them away;” that is, He will discipline them and He will bring suffering and judgment upon them, but He will not reject them as His own.

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Left, brother against brother: In 2005, an Israeli soldier evicts a Jewish settler from the Gaza Strip. Above, former Prime Minister Netanyahu and many Christian Zionists opposed giving up more land just to appease Palestinian leaders. Far left, Israeli homes being destroyed during the Gaza Strip turnover.





In Phoenix, Arizona; in a Texas prison; or, a university campus in Ohio, CJFM workers are sharing the Gospel from a Jewish perspective.

Availability!

In addition to representing CJF Ministries throughout the United States, **CJFM National Ministry Representative, John Kanter (Dallas, TX)**, has been visiting two Bonham, Texas, prisons—Choice Moore and Buster Cole—for five years. John speaks at the Thursday night chapel service four times a year, alternating between the two facilities. John reports about his most recent sermon:

“The Lamb is now a Lion and He’s come to Zion—that statement was the focus of my ‘Second Coming of Messiah’ sermon delivered at Buster Cole prison. For the unbelievers present, I said, ‘If you blow off God’s mercy, you’ll have to experience God’s wrath.’ For the believers there, I said, ‘The Lord’s soon return gives us fresh and compelling motivation to be faithful, watchful, and worshipful.’ And in His unique/mysterious way, the Spirit used that truth to impress upon 10 men the need to trust Yeshua as Savior! I think you’d agree that when God chooses to use us in this way, it’s not about our ability but *availability!*”

John also thanks God for the chaplain and inmates trained to work in tandem with him, who follow up with those who have trusted Christ.

Eric Chabot, CJFM missionary (Columbus, OH), writes how God continues to bless their outreach efforts at Ohio State University (OSU). Eric leads a campus ministry called *Shoresh*, which has been meeting the needs of a diversified number of students who are truly looking for answers. *Shoresh* is defined as “root,” both literally and metaphorically. It means “beginnings, underneath, and what is permanent.” The name is fitting, as Eric spends time on campus asking students what they think about God and what they believe.

in the central tenet of Christianity: that Jesus was the Son of God.”

As Eric spoke with Chris, he “learned that the real issue in his spiritual life was that he had never understood the Gospel.” After Eric accurately presented the Gospel to Chris, Chris prayed to receive Jesus the Messiah into his life.

Eric notes, “This experience clearly showed me that many people from church backgrounds have never understood the Gospel message. I

While on campus one day, Eric had the opportunity to discuss spiritual issues with an interested student. “Chris” shared that he had been asked to join a particular church at a young age, but decided against it because he “did not believe

praise God for the opportunity to witness!”

On a street near OSU, God gave Eric another opportunity to talk with a young man named “Alex,” who had just been released from prison. When Eric asked him if he could name the Ten Commandments, Alex responded that he was an atheist. Eric then asked Alex just when it was that he had decided that God did not exist. As their conversation continued, Eric says: “Alex



Eric Chabot (Columbus, OH) spends time on campus at Ohio State University asking students what they think about God.



John Kanter (Dallas, TX) and family. At a local prison where John spoke, ten men trusted Yeshua as Savior.



realized he had not thought through atheism very well. He also had never really understood the message of the Gospel. As I proceeded to witness to him, I used a jail cell as an illustration of how we have to pay for our crimes when we break the law. I explained to Alex that as he has now learned the consequences of breaking the law on an earthly level, he also must learn the consequences of breaking God's law (on a spiritual level). I told Alex that unless he trusted in Jesus as the payment for his crimes, he would have to rely on himself to pay the penalty for breaking God's law. Once Alex truly understood the Gospel, he, too, prayed to receive Jesus into his life."

Barry Berger, CJFM Director of Missions Emeritus (Phoenix, AZ), leads a monthly fellowship, *Tikvah BaMidbar* (Hope in the Desert), that also annually celebrates the feasts of Israel. During this year's high holiday services of *Rosh HaShanah* (Feast of Trumpets) and *Yom Kippur* (Day of Atonement), five individuals prayed with him to receive Jesus as their Messiah, Lord, and Savior. Barry praises God that since he began *Tikvah BaMidbar* 14 years ago, "it continues to be a beacon in northeast Phoenix to those who seek the truth of God's Word."

Barry Berger (Phoenix, AZ).
During this year's Rosh
HaShanah and Yom Kippur
services, five people prayed to
receive Jesus.



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IN THE FIRST MONTH OF THE NEW YEAR, HELP CJFM'S MISSIONARIES TAKE THE GOSPEL "TO THE JEW FIRST."

Here are a few ways your resources can help take the Gospel to the Jewish people.

Gifts of Cash

Cash gifts are an excellent way to donate to CJF Ministries. When we receive a cash gift, it can immediately begin assisting CJFM by paying for general operating expenses, supporting missionaries and radio programs, and other outreach needs as they arise. Cash gifts can be made online, through the mail, or by simply calling 800-926-5397 and making a donation through our operator. We can even accept credit card donations. If you wish to make a cash donation by mail, please send a check or money order made payable to CJF Ministries to: CJF Ministries, 611 Broadway, San Antonio, TX 78215. As always, if you itemize deductions, with cash contributions you can deduct up to 50% of your adjusted gross income. Give online, through our webstore at messianicspecialties.com.

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Stocks and bonds that have appreciated and incurred capital gain taxes (and for which you no longer need the income) may benefit CJFM. Simply contact your financial advisor and let them know of your intentions in this regard. Then contact CJFM's Stewardship Services for delivery instructions.

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Another way to make a gift to CJFM is through life insurance policies. You may currently have a policy that you purchased for other reasons and no longer need the coverage, or you may receive dividends on certain policies for which you no longer need the income. These are just two examples on how to give through life insurance policies. Contact your life insurance agent or a qualified financial planner to explain how you can give through life insurance, and take advantage of charitable contribution benefits.

Bequests

The easiest and most inexpensive way to make a deferred gift to CJFM is to include us in your will or revocable trust. Each individual legacy contributes to the financial strength of CJFM. A bequest is easy to arrange. It is not payable until death, so it does not affect your assets or cash flow during your lifetime. It is private—your will is not filed or made public until your death. And, it is revocable—you can change the provisions in your will or trust at any time until death. Some of the largest gifts made in support of CJF Ministries throughout the years have been through bequests left in a will or trust. If properly written, a will can reduce the taxes paid by your survivors—which will result in a larger amount being left for your loved ones or charitable organizations. A properly written will ensures that your assets will be distributed as you intend. Contact your attorney or estate planner for more details.



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Ownership of the Land is based on the promise God made to Abraham and his descendants through the line of Isaac and Jacob, and there were no conditions attached to it (Gen. 12:1-2, 15:1-21, 17:1-19).

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The Apostle Paul could have had this same passage in mind when he declared, “I say then, has God cast away His people? Certainly not! For I also am an Israelite, of the seed of Abraham, of the tribe of Benjamin. God has not cast away His people whom He foreknew . . .” (Rom. 11:1-2).

The Land: Ownership or Possession?

The performance-based Sinai Covenant was quickly broken (Ex. 19:1-17, Jer. 31:32). Israel’s relationship to God as a nation, however, is not based on the conditional Sinai Covenant, but on the earlier, unconditional, grace-based Abrahamic Covenant (Gen. 15:1-21). Under the terms of the Abrahamic Covenant, there are conditions for Israel’s *possession* of the Land, but not for her *ownership* of it.

This is an important distinction. Possessing something and owning it are often two entirely different things. For example, several years ago, a dear friend in the Dallas area died and left us a small piece of property in her will. So for a period of time, we owned a vacant lot in Rockwall, Texas. We never saw it, walked on it, or built anything on it, so we never actually possessed it in any tangible way; but it still belonged to us until we finally sold it a few years later. That’s one way of thinking about the distinction between possession and ownership.

Similarly, the Abrahamic Covenant does have conditions for Israel’s pos-

session (and enjoyment) of the Land (Gen. 18:17-19, 26:3-5), but not for her ownership of it. Ownership of the Land is based on the promise God made to Abraham and his descendants through the line of Isaac and Jacob, and there were no conditions attached to it (Gen. 12:1-2, 15:1-21, 17:1-19).

Myth 3: Christian Zionism is racism.

In *The Apocalypse Code*, Hanegraaff goes to great lengths to explain how Christian Zionists, along with the Israelis, are guilty of racism. He has a section in his Introduction entitled “Racial Discrimination” in which he says that it’s wrong to “ever justify ethnic cleansing based on the pretext of a promise made to Abraham” (p. xx).

Hanegraaff claims that God does not distinguish between people upon the basis of race, and that “Scripture emphasizes *faith*, not genealogy” (p. xx, emphasis his).

But wait a minute. Doesn’t Scripture emphasize *both* faith *and* genealogy? The Old Testament contains literally hundreds of genealogies, suggesting that God is very interested in family relationships, covenants, and ancestry. Both the Old and New Testaments begin with detailed genealogies (in Genesis and Matthew). God has made many promises to nations based on their physical ancestry, including the covenant He made with the descendants of Abraham, Isaac, and Jacob (Gen. 50:24, Ex. 2:24).

God also made promises to the Arab people (e.g., Gen. 16:8-13, 21:17-18) and to the people of Egypt (Isa. 19:19-25). No one else but the Arabs and Egyptians can claim those promises. So does that make God guilty of racial discrimination?

Furthermore, God went to great lengths to specify the Messiah's lineage. The Messiah was not born an Arab, Norwegian, Asian, or Roman. He was born a Jew, a descendant of King David (Matt. 1:1). So again, is Hanegraaff saying that God is a racist because He distinguishes between nations in His dealings with them?



LORD BALFOUR

Hanegraaff links dispensationalism with Christian Zionism and claims Zionist Lord Balfour was raised in England on a steady diet of dispensationalism. This is a complete fabrication.

Myth 4: Christian Zionists do not believe the Gospel is for Jewish people.

As a movement, Christian Zionism is extremely diverse. Churches and organizations from dozens of denominations are in sympathy with its beliefs and ideals. Theologically, they run the gamut from fundamental, conservative evangelicals to less traditional groups of Pentecostals and charismatics, and even some cults (Charles Taze Russell, forerunner of the Jehovah's Witness movement, was considered a Christian Zionist in his day).

It is true that some Christian Zionists believe the Jewish people are covered under either the Abrahamic or Sinai Covenant, and do not need to respond to the Good News of Yeshua the Messiah in order to be placed in right standing with God. Perhaps the best-known proponent of the two-covenant, "nonconversionary" viewpoint is Pastor John Hagee, a popular televangelist.

In *Defense of Israel*, Dr. Hagee's latest book, has a section beginning on Page 132 entitled, "The Jews Did Not Reject Jesus as Messiah." Here, he presents his theory that since Jesus didn't come to Israel as Messiah, Israel didn't reject Him as her Messiah. He says, "The Jews were not rejecting Jesus as Messiah; it was Jesus who was refusing to be the Messiah to the Jews" (p. 140).

According to Hagee, Jesus will be presented as the Jewish Messiah only when He comes the second time. However, this theory flies in the face of many biblical passages that show *conclusively* that national Israel rejected Jesus as the Messiah in the first century (Matt. 26:63-65, Luke 24:25-26, John 1:11, 4:25-26, Acts 2:36).

Dr. Hagee's two-covenant teachings represent a marginalized view within the Christian Zionist movement. Most of us believe strongly that the Good News of Yeshua is for all people everywhere, including our Jewish friends. If it's not, why did the Lord himself tell Nicodemus—a devout and observant Pharisee—that he had to be born again in order to "see the kingdom of God" (John 3:3)?

Myth 5: Christian Zionism sprang from modern dispensationalism.

In *The Apocalypse Code*, Hanegraaff associates Christian Zionism with dispensationalism and even claims that Lord Balfour, the 20th-century British Zionist (and author of the famous Balfour Declaration), was "raised [in England] on a steady diet of dispensationalism" (p. 183). This is untrue, of course; Balfour had no connection whatsoever to the Brethren or Darbyite movement, or any other form of dispensationalism. Hanegraaff's assertion is a complete fabrication.

Yes, of course, everyone knows that the dispensational *Scofield Reference Bible* was influential in the early 20th-century Christian Zionist movement. Dispensationalists like William Blackstone, Arno Gaebelein, D.L. Moody, and R.A. Torrey had far-reaching ministries. The dispensationalist theology of John Nelson Darby was influential in England, as was the later teaching of Lewis Sperry Chafer (founder of Dallas Seminary), among others, in America.

It is, nonetheless, grossly misleading to associate Christian Zionism exclusively with dispensationalism. Reinhold Niebuhr and

Paul Tillich, both professors at the liberal Union Theological Seminary in New York, were prominent figures in early 20th century Christian Zionism. They were neither fundamentalists nor dispensationalists by any stretch of the imagination. Even today, many prominent Christian Zionists and Christian Zionist organizations—both here and overseas—do not subscribe to dispensationalism.

In fact, David Parsons, a staff attorney with the International Christian Embassy in Jerusalem, points out that the origins of the modern Christian Zionist movement go back nearly 500 years, long before the Scofield Bible came along:

[Scholars] sadly and uniformly fail to adequately trace the true and noble origins of Christian Zionism back to the very infancy of the Protestant Reformation in the 1500s. In this earlier era, brave Christians were excommunicated and even burned at the stake by their co-religionists for daring to say, on Scriptural grounds, that God still loved the Jews. Indeed, the Puritans, Pilgrims, and other persecuted sects were forced by the established churches to flee Europe for the New World due, in part, to their philo-Semitism, covenant concepts, and belief in the future restoration of Israel (*Swords into Ploughshares: Christian Zionism and the Battle of Armageddon* by David R. Parsons [Jerusalem: International Christian Embassy, 2004]; available online at www.icej.org).

Scholars uniformly fail to adequately trace the true origins of Christian Zionism to the very infancy of the Protestant Reformation. In fact, the Puritans, Pilgrims, and other persecuted sects were forced to flee Europe for the New World due, in part, to their philo-Semitism, covenant concepts, and belief in the future restoration of Israel.



Myth 6: Christian Zionists—and dispensationalists in particular—have an ulterior motive because they need to use the Jews as fodder in their end-time prophetic schemes.

Again, Hanegraaff writes in *The Apocalypse Code*: “In their view [that is, the view of early dispensationalists], history hinged on herding Jews back into Palestine where two-thirds of them will die in an apocalyptic Armageddon” (p. 42).

Gary North, a notorious former Y2Ker who in the late 1990s warned the world that a much-hyped computer glitch could precipitate the end of modern civilization, shares Hanegraaff’s view. In a monograph entitled “Fundamentalism’s Bloody Homeland for Jews,” widely circulated on the Internet (www.lewrockwell.com/north/north222.html), North declares: “I have previously written about this highly embarrassing, and therefore actively covered up, aspect of modern fundamentalism, namely, the movement’s substitution of Jews for Christians as the victims of a supposedly future (but actually past) ‘Great Tribulation.’ Fundamentalists actively support the State of Israel, despite their belief that by doing so, they are helping to lure millions of Jews into a horrible death: ‘Holocaust II.’ They do so for a reason: they expect to escape death personally. This is a powerful incentive.”

How sad that Hanegraaff and North impugn the motives of millions of evangelical Christians worldwide who love Israel and the Jewish people! They portray us as bloodthirsty executioners, leading the Jewish people to the slaughter—simply because we believe the biblical prophecies warn that they will be the target of one, final anti-Semitic, Hitler-like campaign during the future Tribulation (Zech. 13:8-9).

But, these gentlemen conveniently overlook three important facts:

1. Most futurists agree that the coming Tribulation will not be exclusively a judgment upon Israel. It will also be a judgment on the apostate church and on the global eco-political system known by the code name “Babylon” (Rev. 17:5, 18:2).

2. Most of the Tribulation victims will be Gentiles, not Jews. For instance, when the fourth seal is broken in Revelation 6:8, 25 percent of the world’s population perishes in one, fell swoop. And that’s just one in a series of judgments that fall on the whole world, not merely on Israel, during this horrific time.

3. Not all Christian Zionists agree with the dispensational interpretation

of the Book of Revelation. In fact, some Christian Zionists specifically repudiate it.

People like Hanegraaff and North paint all Christian Zionists with the same, broad brush because it suits their purposes. They demonize Christian Zionists by implying that we somehow delight in the fulfillment of these prophecies, particularly the ones relating to Israel.

Reckless Remarks

For sake of argument, let’s go along with North for a moment and say he’s correct when he insists that holocaust-themed prophecies like the one in Matthew 24 (and also Ezekiel and Zechariah) were fulfilled in the first century.

Does that mean the Lord Jesus (who issued a prophetic warning 2,000 years ago about the then-future tragedy) was an evil executioner bent on Israel’s destruction in AD 70? Did He delight in their demise?

Would Hanegraaff and North say that the Lord “herded the Jews” back to the Land after the Exile so the Romans could slaughter them by the hundreds of thousands a few centuries later?

I certainly hope not.
On the contrary, in

If North’s argument is valid, then it presents the Lord as bloodthirsty . . .

the NT we find the Son of God agonizing over the fate of His people Israel because He loved them and they wouldn’t heed His warnings (Matt. 23:37).

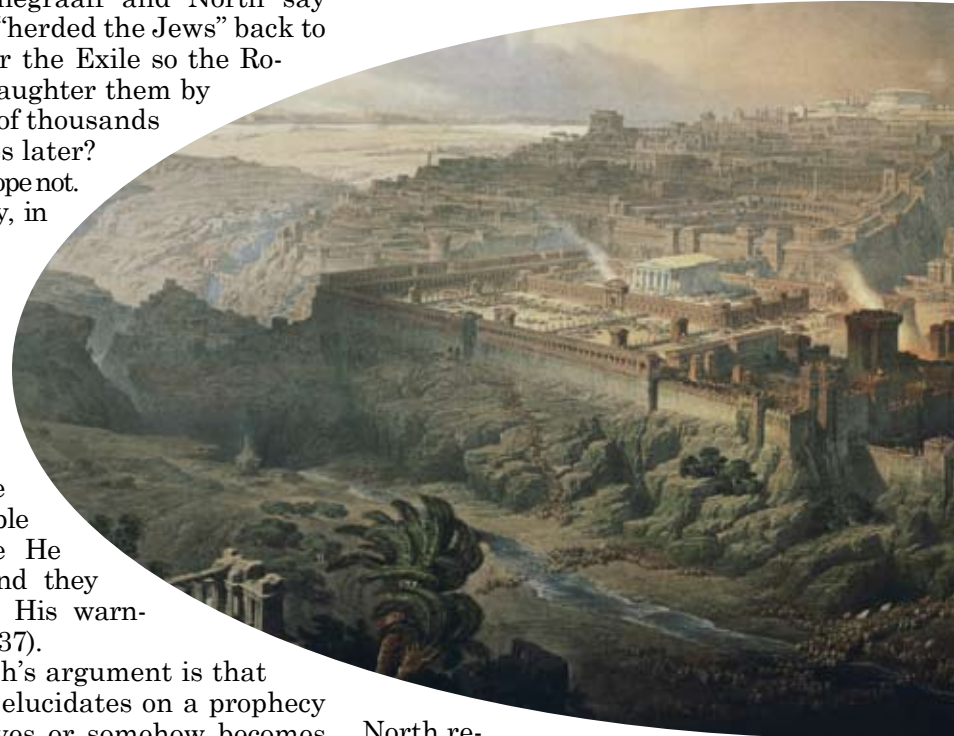
But if North’s argument is that someone who elucidates on a prophecy has evil motives or somehow becomes complicit in its fulfillment is valid, then this is precisely what it means. It characterizes the Lord himself as heartless and bloodthirsty—all because He issued a prophetic warning about a coming holocaust against His people in AD 70—and nothing could be further from the truth!

Neither are Christian Zionists bloodthirsty monsters whose only interest in the Jewish people is to lead them to the slaughter. Such reckless remarks like these are an insult to some of the sweetest and dearest Christians I have ever known. And I find the very suggestion that these folks have some sinister, ulterior motive for supporting Israel utterly repugnant. They love Israel

and the Jewish people. They pray for them. They witness to them. They help them in every way they can.

As troubling as Hanegraaff and North’s declarations are, they are nonetheless instructive because they show us how these gentlemen desperately need ammunition to use in their war against futurism. They are unwilling to concede that much of Yeshua’s Matthew 24 prophecy did not come to pass in AD 70 and awaits a future fulfillment. So they resort to emotionalism and shallow, hot-button arguments.

Notice, for instance, their clever use of innuendo and emotionally charged terms. Hanegraaff writes about “herding Jews back to Palestine,” like Jewish people are cattle being led to the slaughter. Such a characterization is not only an affront to Christians who love Israel, but also to the Jewish people themselves, portraying them as dumb animals.



North refers to Israel as a “bloody homeland for Jews,” and insinuates that Christian Zionists are executioners who want to “lure millions of Jews” to their deaths. The choice of words is clever, but not all that effective. Most people can see through ad hominem arguments like these.

Myth 7: Christian Zionists base their theology of the Land on an outmoded hermeneutic (literalism/premillennialism).

Most Christian Zionists are premillennialists who tend to interpret the Scriptures literally. That doesn’t mean

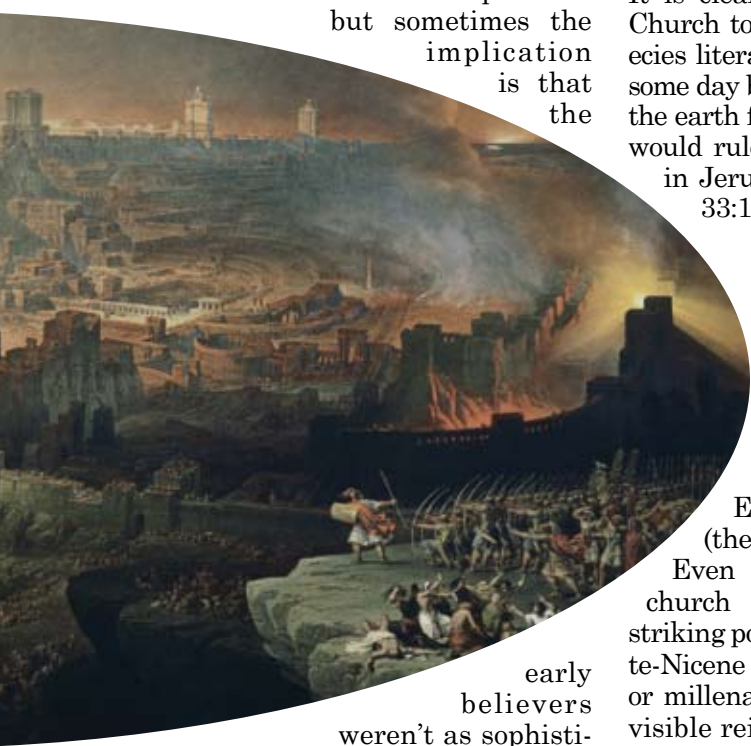
we don't recognize symbols and metaphors when they occur in the Bible. It just means that if the plain, literal meaning of a biblical passage makes sense, we will generally accept such a passage at face value.

Many prominent church leaders in the first through the third centuries also took a simple and literal approach when interpreting Scripture. It wasn't until around the third and fourth centuries that people like Augustine began to abandon the literal-premillennial position in favor of a spiritual-allegorical viewpoint, as we see in his classic work, *City of God*.

Evolution or Devolution?

In the academic world, scholars often refer to the early messianic community as the "primitive church." The term "primitive" isn't always negative—there's a denomination of believers who proudly call themselves "Primitive Baptists"—

but sometimes the implication is that the



early believers weren't as sophisticated as we are today.

In some ways, this is a Darwinian approach to theology, where people like North and Hanegraaff would have us believe that the church today is more enlightened than the early, "primitive" church. According to them, our theology has evolved over the centuries until we understand now that those early believers were a bit fuzzy (and perhaps even wrong) on certain points—like the nature of the Kingdom, for instance.

Many of us take the opposite view. We believe the Early Church (led initially by the apostles) was more correct in its theological teachings than most of Christendom today. What has happened during the past 2,000 years

has not been an upward evolution, theologically speaking, but rather a downward devolution. To put it more bluntly, the pure, vibrant, simple faith of the Early Church has become corrupted and watered down over the intervening centuries.

This is particularly true in the discipline of eschatology. First century believers had a very simple and basic matrix through which they viewed Bible prophecy. Many of them were busy just trying to stay alive during the imperial persecutions. They didn't have much time for exercises in prophetic navel-contemplating (although we do find some of this in the Early Church fathers). They tended to stick with a basic theme: "Jesus might come back at any time, so we'd better get ready and stay ready."

Those First-Century Chiliasts

It is clear, nonetheless, that the Early Church took the Kingdom of God prophecies literally. They believed there would some day be a literal, physical Kingdom on the earth from which Yeshua the Messiah would rule from His seat of government in Jerusalem (Isa. 9:6-7, 11:1-16, Jer. 33:14-26, Acts 1:6-8, Rev. 20:1-6).

prophesying about the destruction of Jerusalem and His people in 70 AD.

In fact, there's an overwhelming consensus among church historians that the Early Church was premillennial (the ancient term was "chiliast"). Even Philip Schaff, the venerated church historian, wrote: "The most striking point in the eschatology of the ante-Nicene age is the prominent chiliasm, or millenarianism, that is the belief of a visible reign of Christ in glory on earth with the risen saints for a thousand years, before the general resurrection and judgment" (*History of the Christian Church*, Volume 2, Chapter 12, Section 158 on "Chiliasm").

This is particularly significant because Schaff himself was not a premillennialist. Far from it, in fact! Schaff notes in the same passage (quoted above) that ancient chiliasm came to be regarded later as a heresy, or as a "Jewish dream" (*Ibid.*).

By the way, people who disagree with premillennialists sometimes suffer from the delusion that we do not believe in a spiritual kingdom. This is not true. There is most definitely a spiritual manifestation of the Kingdom, like

we see today, as the Lord Jesus rules as King in the hearts and lives of His people. We recognize this truth.

Anti-millenarians often quote the passage where the Lord told the Pharisees that "*The kingdom of God does not come with observation*" (Luke 17:20-21). To them, this means it's not a physical kingdom because it can't be seen. Yet, if we apply this same rationale to John 3:3, the result is a contradiction. Why? Because the Lord told Nicodemus that he would "see" the Kingdom if he was born again. So wouldn't that mean it's visible?

The Lord's comment that it doesn't "come with observation" was simply His way of letting the *Pharisees* (Pharisees) know that the Kingdom is not something we just sit around waiting to happen. We don't need anyone to say, "Here it is," or, "There it is." In fact, unless the Kingdom is within us—that is, Jesus is King in our hearts—we won't see the earthly Kingdom at all.

This was precisely what the Pharisees (who believed in a future, earthly messianic Kingdom) needed to hear. Their problem was that they were so intent on seeing the Kingdom, and being rid of the Romans, they failed to recognize the King!

You see, changing the world internally (that is, by changing people's hearts) is a prerequisite for changing it outwardly. This is precisely why Yeshua prayed, "*Thy kingdom come. Thy will be done in earth, as it is in heaven*" (Matt. 6:10, KJV). The spiritual manifestation of the Kingdom comes first, as our King rules from Heaven (and in our hearts); then the physical manifestation comes later, when He returns and rules from His throne in Jerusalem.

When Christian Zionism is described as a literal, "primitive" interpretation of Scripture, that's correct. In fact, it's an ancient view that was embraced by the apostles and the Early Church. This same view says that God still has His hand on national Israel, in spite of her unbelief, and that, in fact, the establishing of the modern State of Israel is part of a divine plan that continues unfolding even as we speak.

Several years ago, someone who heard me on the radio (and didn't like what he heard) wrote and asked, "What are you trying to do? Set the church back 200 years?" I wrote back and said, "No, I'm trying to set it back 2,000 years."

It may be primitive, but I'm sticking with it.

Engraving of *The Destruction of Jerusalem in 70AD* by Louis Haghe after the Painting by David Roberts — Image by © Stapleton Collection/Corbis

What Is Dispensationalism?

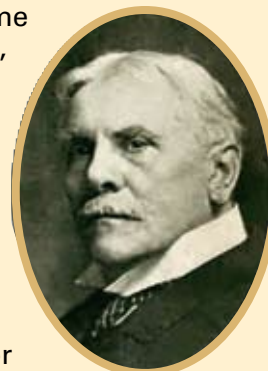
Some of the world's most influential Christians were dispensationalists. But what did they believe?

The English word “dispensation” translates the Greek term *oikonomia* which appears (in various forms) numerous times in the NT (Luke 16:1-2; Eph. 1:10, 3:2, 9; Col. 1:25). Literally, it means, “house-law.” Thus, the term denotes the administration or management of a household. So dispensationalism is one way of understanding how God administers (or works in) human history.



JOHN NELSON DARBY

The approach of dividing time into seven successive millennia, however—a primary feature of the dispensational system—can be traced to Augustine in the fourth century, and even earlier. In fact, the sexta- or septamillennial approach (that is, viewing human history as a succession of six or seven 1,000-year periods, with the last one being the millennial or Messianic Age) was common in early (messianic) Christianity. And the shared hope of a coming, earthly kingdom—another characteristic of dispensationalism—goes back to the Early Church and the apostles themselves (Acts 1:6-8).



C.I. SCOFIELD

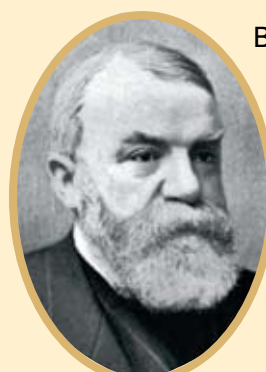
Dispensationalism in its modern form is distinguished by its teaching that: (1) Human history from Creation to the end of the Millennium is best understood as seven successive periods (dispensations) of roughly 1,000 years each. (2) God has two main prophetic programs, one for Israel and another for the Church. These two programs are complementary and run parallel to each other—and sometimes intersect—but are nonetheless distinct, according to dispensational teaching.



WILLIAM BLACKSTONE

Critics allege that dispensationalism is a recent innovation in church history, and as such carries little weight or authority. They trace its origins to a man named John Nelson Darby, a 19th-century Bible teacher in England.

The shared hope of a coming, earthly kingdom (a characteristic of dispensationalism) goes back to the Early Church and the apostles themselves (Acts 1:6-8).



D.L. MOODY

But over time, the Church lost its Jewish distinctiveness, and by the third and fourth centuries, many Gentile church leaders simply dismissed any teachings that they felt were rooted primarily in Judaism. Very often, their guiding principle was, “If it’s found in Jewish sources, it’s probably wrong.” With respect to prophecy, they set aside the literal approach of Jewish orthodoxy in favor of a “new and improved”

allegorical approach. Doctrines like the Messiah’s millennial reign on earth, and restorationism (i.e., belief in the prophesied restoration of Israel when the Messiah appears) came to be regarded as Jewish “myths,” “fables,” or “dreams,” even though many elements of these teachings are found in the NT as well as the OT.

— GMH



LEWIS SPERRY CHAFER



WILLIAM MCCARRELL

QUESTION: *In the biblical story of Samson (Judges 13–16), we find Philistines speaking perfect Hebrew. In fact, Samson carries on extended conversations with Philistine people and has no difficulty understanding them. Would this be possible in the real world, or does it indicate that these stories were invented much later and the actual events probably never happened?*

ANSWER: Modern archaeology gives us every reason to believe that the ancient Philistines and Israelites could understand each other with little or no difficulty. When the Philistines (one of several “sea peoples” who came from the Aegean Sea area) arrived in Canaan, many tribes like the Amorites, Hittites, Girgashites, Hivites, Jebusites, and others had already been there for some time. According to the Bible, these tribes were descendants of Canaan, a grandson of Noah (Gen. 9:18, 10:15-19). Vanquished by the Israelites, these tribes gradually disappeared from the stage of history. Today, there are no surviving Canaanites.

The Palestinians get their name from the term Philistine; in fact, the term “Palestine” is pronounced *Filasteen* in Arabic. This is misleading, however, because the Palestinians are not related either to the ancient Philistines or to the Canaanites.

The original inhabitants of the Land were the Canaanites. Much of what we know about them today comes from the work of archaeologists studying the remains of the ancient Canaanite town of Ugarit, which was unearthed in Syria in 1928. We have learned a great deal about these indigenous tribes, including the fact that they spoke Semitic dialects that were similar to early Hebrew. Over time, the Philistine newcomers were influenced by their Canaanite neighbors and even worshiped deities with Canaanite names, like Dagon and Baal. So it’s reasonable to assume that they learned the Canaanite language, which was related to Hebrew.

The deductive logic looks like this:

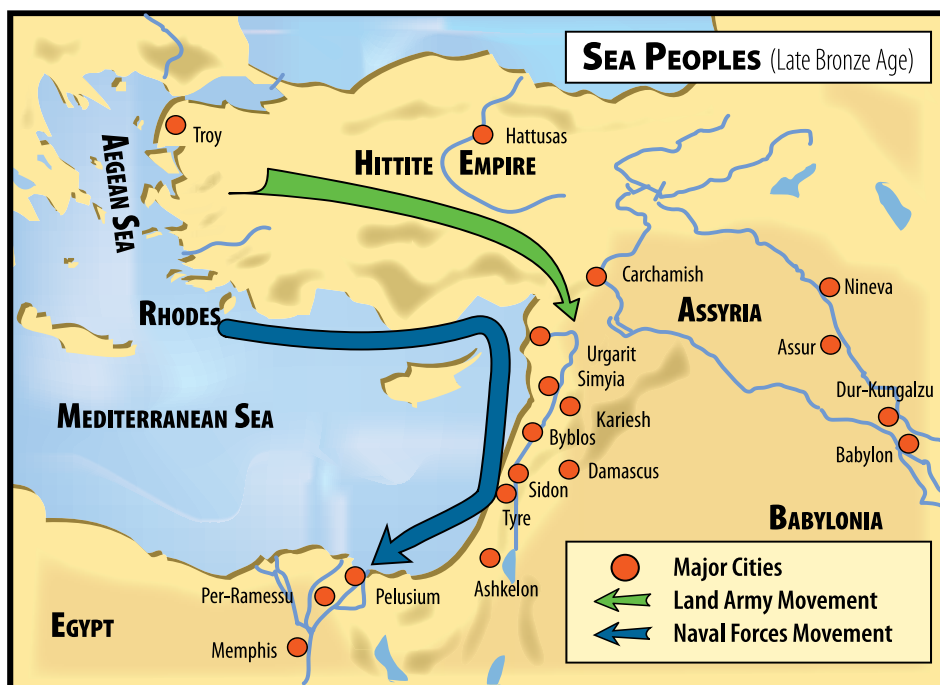
1. The Canaanites could understand the Hebrews (and vice versa) because their languages were related.
2. The Philistines subsequently immigrated, adapted, and learned the Canaanite language; therefore,

Bible Questions AND Answers

By DR. GARY HEDRICK

3. Over time, the Philistines also gained the ability to communicate with the Hebrews.

Yes, these events actually happened—and the Bible is a reliable history book. So when you read OT accounts where Israelites are interacting with people from other tribes, you may rest assured that these conversations took place just as the Bible records them.



QUESTION: *“The Lord has revealed through me, his servant, that great tribulation shall come upon this nation in September 2007 . . . Thus saith the LORD God, I will come down from heaven to take my people away, and after that the government of the United States shall fall and great will be the fall of it. There will be social and economic upheaval such as has never been seen before, beginning in North America and spreading throughout the rest of the world. And then the Antichrist shall be revealed . . .”*

ANSWER: This is only an excerpt of a lengthy letter we received nearly a year ago. We kept it because I wanted to

respond after the terminus a quo of your “prophecy” had already passed.

Many people don’t understand that purporting to speak on the Lord’s behalf as a prophet is a very serious matter. Yet, at almost any given time, we can scan the religious channels on satellite TV and find preachers claiming to have received special messages from God. Many of them are powerful and eloquent orators who know how to pull the right chains and push the right buttons to manipulate their gullible audiences.

One charismatic preacher, in the 1990s, even tried to blackmail his followers. The preacher claimed that God said He would kill him if his viewers didn’t send in a specified amount of money by a certain date!

However, the Bible says that if you prophesy and your prophecy doesn’t come to pass, you are a false prophet and a pretender. And in Old Testament times, prophesying falsely and misleading the people was an offense punishable by death:

‘But the prophet who presumes to speak a word in My name, which I have not commanded him to speak, or who speaks in the name of other gods, that prophet shall die.

“And if you say in your heart, ‘How shall we know the word which the LORD has not spoken?’

“when a prophet speaks in the name of the LORD, if the thing does not happen or come to pass, that is the thing which the LORD has not spoken; the prophet has spoken it presumptuously; you shall not be afraid of him” (Deut. 18:20-22).

This is what has happened here. You said God told you that certain events would take place in September of 2007—but they didn’t. So according to the biblical definition, you are a false prophet. If you had pulled a stunt like this 3,500 years ago, you might have been dragged out of your tent and stoned to death!

If you are really hearing voices in your head, you should seek out a Bible-believing pastor and get counseling, because the voice you’re hearing clearly isn’t God’s. Or, if you’re just playing some sort of weird religious game, you need to stop it. These are very serious times, and we don’t have time for silly games.

MESSIANIC PERSPECTIVES RADIO SCHEDULE

WEEKEND EDITION (EASTERN)
CSN 4:30 p.m. Sunday
(Visit csnradio.com/stations.php for local stations.)

SATELLITE RADIO (EASTERN)
Sirius 161 12:45 p.m. Mon.-Fri.

Radio Broadcasts heard Monday—Friday

ARIZONA
Apache Junction KXEG 1280 10:15 a.m.
Buckeye KXEG 1280 10:15 a.m.
Bullhead City KKV 1060 10:00 a.m.
Goodyear KXEG 1280 10:15 a.m.
Phoenix KXEG 1280 10:15 a.m.
Scottsdale KXEG 1280 10:15 a.m.
Sun City West KXEG 1280 10:15 a.m.

ARKANSAS
Bella Vista KNEO-FM 91.7 10:30 a.m.
Bentonville KNEO-FM 91.7 10:30 a.m.
Forrest City KJIW-FM 94.5 6:00 p.m.
Helena KJIW-FM 94.5 6:00 p.m.
Marianna KJIW-FM 94.5 6:00 p.m.
West Memphis KJIW-FM 94.5 6:00 p.m.

CALIFORNIA
Bakersfield KERI 1180 8:00 p.m.
Bakersfield KRDU 1130 11:00 a.m.
Chico KCBC 770 8:00 p.m.
Delano KRDU 1130 11:00 a.m.
Fresno KERI 1180 8:00 p.m.
Fresno KRDU 1130 11:00 a.m.
Hanford KRDU 1130 11:00 a.m.
Los Angeles KERI 1180 8:00 p.m.
Madera KRDU 1130 11:00 a.m.
Merced KCBC 770 8:00 p.m.
Merced KRDU 1130 11:00 a.m.
Paso Robles KERI 1180 8:00 p.m.
Porterville KRDU 1130 11:00 a.m.
Sacramento KCBC 770 8:00 p.m.
Salinas KCBC 770 8:00 p.m.
San Francisco KCBC 770 8:00 p.m.
San Jose KCBC 770 8:00 p.m.
Santa Ana KERI 1180 8:00 p.m.
Santa Barbara KERI 1180 8:00 p.m.
Santa Clarita KERI 1180 8:00 p.m.
Santa Maria KERI 1180 8:00 p.m.
Santa Rosa KCBC 770 8:00 p.m.
Thousand Oaks KERI 1180 8:00 p.m.
Visalia KERI 1180 8:00 p.m.
Visalia KRDU 1130 11:00 a.m.

COLORADO
Boulder KRKS 990 10:30 a.m.
Colorado Springs KRKS 990 10:30 a.m.
Denver KRKS 990 10:30 a.m.
Ft. Collins KRKS 990 10:30 a.m.

DELAWARE
Middletown WVCH 740 10:45 a.m.
Wilmington WVCH 740 10:45 a.m.

FLORIDA
St. Petersburg WTIS 1110 1:00 p.m.
Sarasota WTIS 1110 1:00 p.m.
Tampa WTIS 1110 1:00 p.m.
Winter Haven WTIS 1110 1:00 p.m.

GEORGIA
Atlanta WGUN 1010 8:45 a.m.
Cordele WBML 900 3:00 p.m.
Griffin WBML 900 3:00 p.m.
Griffin WGUN 1010 8:45 a.m.
Macon WBML 900 3:00 p.m.
Monroe WGUN 1010 8:45 a.m.
Sandersville WBML 900 3:00 p.m.

INDIANA
Madison WIOK-FM107.5 11:15 a.m.
Oldenburg WIOK-FM107.5 11:15 a.m.
Versailles WIOK-FM107.5 11:15 a.m.

IOWA
Cedar Rapids KPSZ 940 5:45 a.m.
Des Moines KPSZ 940 5:45 a.m.
Sioux City KPSZ 940 5:45 a.m.
Waterloo KPSZ 940 5:45 a.m.

KANSAS
Baxter Springs KNEO-FM 91.7 10:30 a.m.
Columbus KNEO-FM 91.7 10:30 a.m.
Parsons KNEO-FM 91.7 10:30 a.m.
Pittsburg KNEO-FM 91.7 10:30 a.m.
Oswego KNEO-FM 91.7 10:30 a.m.

KENTUCKY
Falmouth WIOK-FM107.5 11:15 a.m.
Frankfort WIOK-FM107.5 11:15 a.m.
Petersburg WIOK-FM107.5 11:15 a.m.

LOUISIANA
Baton Rouge WVOG 600 8:30 a.m.
Lafayette WVOG 600 8:30 a.m.
New Orleans WVOG 600 8:30 a.m.

MISSISSIPPI
Batesville KJIW-FM 94.5 6:00 p.m.
Biloxi WVOG 600 8:30 a.m.
Clarksdale KJIW-FM 94.5 6:00 p.m.
Holly Springs KJIW-FM 94.5 6:00 p.m.
Jackson WVOG 600 8:30 a.m.

MISSOURI
Carthage KNEO-FM 91.7 10:30 a.m.
Cassville KNEO-FM 91.7 10:30 a.m.
Joplin KNEO-FM 91.7 10:30 a.m.
Lamar KNEO-FM 91.7 10:30 a.m.
Monett KNEO-FM 91.7 10:30 a.m.
Mount Vernon KNEO-FM 91.7 10:30 a.m.

Neosho KNEO-FM 91.7 10:30 a.m.
St. Joseph KPSZ 940 5:45 a.m.
Seneca KNEO-FM 91.7 10:30 a.m.

NEBRASKA
Lincoln KPSZ 940 5:45 a.m.
Omaha KPSZ 940 5:45 a.m.

NEVADA
Boulder City KKV 1060 10:00 a.m.
Henderson KKV 1060 10:00 a.m.
Las Vegas KKV 1060 10:00 a.m.
Pahrump KKV 1060 10:00 a.m.

NEW JERSEY
Browns Mills WCHR 1040 6:30 a.m.
12:15 p.m. 9:45 p.m.

Cherry Hill WCHR 1040 6:30 a.m.
12:15 p.m. 9:45 p.m.

Princeton WCHR 1040 6:30 a.m.
12:15 p.m. 9:45 p.m.

Trenton WCHR 1040 6:30 a.m.
12:15 p.m. 9:45 p.m.

Trenton WVCH 740 10:45 a.m.

NEW YORK
Vineland WVCH 740 10:45 a.m.
Albany WHAZ 1330 6:15 a.m.
Buffalo WDCX-FM 99.5 8:00 p.m.
Dansville WDCX-FM 99.5 8:00 p.m.
Glens Falls WBAR-FM 94.7 6:15 a.m.
Jamestown WDCX-FM 99.5 8:00 p.m.
Niagara Falls WDCX-FM 99.5 8:00 p.m.
Rochester WDCX-FM 99.5 8:00 p.m.
Schenectady WMY-FM 97.3 6:15 a.m.
Troy WHAZ 1330 6:15 a.m.

NORTH CAROLINA
Charlotte WHVN 1240 9:30 a.m.
Charlotte WCGC 1270 9:30 a.m.
Chester WAVO 1150 9:30 a.m.
Gastonia WCGC 1270 9:30 a.m.
Hickory WCGC 1270 9:30 a.m.
Kannapolis WHVN 1240 9:30 a.m.
Lancaster WAVO 1150 9:30 a.m.
Monroe WHVN 1240 9:30 a.m.
Rock Hill WAVO 1150 9:30 a.m.
Rock Hill WHVN 1240 9:30 a.m.
Shelby WCGC 1270 9:30 a.m.
Winnsboro WAVO 1150 9:30 a.m.

OHIO
Cincinnati WIOK-FM107.5 11:15 a.m.
Hamilton WIOK-FM107.5 11:15 a.m.
Middletown WIOK-FM107.5 11:15 a.m.

OKLAHOMA
Grove KNEO-FM 91.7 10:30 a.m.
Miami KNEO-FM 91.7 10:30 a.m.
Vinita KNEO-FM 91.7 10:30 a.m.

PENNSYLVANIA
Philadelphia WCHR 1040 6:30 a.m.
12:15 p.m. 9:45 p.m.
Philadelphia WVCH 740 10:45 a.m.
Pottstown WVCH 740 10:45 a.m.

Warminster WCHR 1040 6:30 a.m.
12:15 p.m. 9:45 p.m.

TENNESSEE
Clinton WITA 1490 10:45 a.m.
Jefferson City WITA 1490 10:45 a.m.
Knoxville WITA 1490 10:45 a.m.
Maryville WITA 1490 10:45 a.m.
Maynardville WITA 1490 10:45 a.m.
Memphis KJIW-FM 94.5 6:00 p.m.
Oak Ridge WITA 1490 10:45 a.m.

TEXAS
Austin KSLR 630 1:00 p.m.
Bay City KCTA 1030 10:30 a.m.
Beeville KCTA 1030 10:30 a.m.
Brownsville KCTA 1030 10:30 a.m.
Corpus Christi KCTA 1030 10:30 a.m.
Corsicana KKGM 1630 9:45 a.m.
Dallas KKGM 1630 9:45 a.m.
Denton KKGM 1630 9:45 a.m.
Fort Worth KKGM 1630 9:45 a.m.
Galveston KTEK 1110 8:45 a.m.
Gonzales KSLR 630 1:00 p.m.
Harlingen KCTA 1030 10:30 a.m.
Houston KTEK 1110 8:45 a.m.
Kerrville KSLR 630 1:00 p.m.
Killeen KSLR 630 1:00 p.m.
Kingwood KTEK 1110 8:45 a.m.
Mineral Wells KKGM 1630 9:45 a.m.
Pasadena KTEK 1110 8:45 a.m.
Pearsall KSLR 630 1:00 p.m.
San Antonio KSLR 630 1:00 p.m.
Sherman KKGM 1630 9:45 a.m.
Victoria KCTA 1030 10:30 a.m.
Victoria KSLR 630 1:00 p.m.

VERMONT
Bennington WMNV-FM104.1 6:15 a.m.
Manchester WMNV-FM104.1 6:15 a.m.

WASHINGTON
Bellingham KARI 550 9:15 a.m.
Blaine KARI 550 9:15 a.m.
Everett KARI 550 9:15 a.m.
Mt. Vernon KARI 550 9:15 a.m.

CANADA
British Columbia
Kamloops KARI 550 9:15 a.m.
Vancouver KARI 550 9:15 a.m.
Victoria KARI 550 9:15 a.m.

Ontario
Ancaster CFWC-FM 93.9 10:30 a.m.
Brantford CFWC-FM 93.9 10:30 a.m.
Cambridge CFWC-FM 93.9 10:30 a.m.
Hamilton WDCX-FM 99.5 8:00 p.m.
Niagara Falls WDCX-FM 99.5 8:00 p.m.
Toronto WDCX-FM 99.5 8:00 p.m.

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