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# Messianic Perspectives®

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

BECAUSE THE FOOLISHNESS OF GOD IS WISER THAN MEN,  
AND THE WEAKNESS OF GOD IS STRONGER THAN MEN.

1 CORINTHIANS 1:25

## GOD'S FOOLISHNESS

BY DR. GARY HEDRICK

The word “foolishness” in 1 Corinthians 1:25 comes from the Greek *moros*. It’s where our English word “moron” comes from. It conveys the idea of something that’s silly, stupid, or nonsensical.<sup>1</sup>

How could a perfect and all-wise God ever do or say anything foolish? The very idea seems disrespectful—maybe even blasphemous! Yet, here the Bible clearly talks about “the foolishness of God.”

Upon reflection, of course, we realize that Paul is employing a literary device here. It’s a paradox (a seeming contradiction in terms) intended to make a point—namely, that even the most “foolish” idea of God is infinitely superior to man’s wisdom.

It’s a point that strikes close to home for many of us. Have you ever had to choose between obeying God or following your own wisdom and logic? I have, and maybe you have too.

Abraham faced such a choice. God called him to leave his homeland in Chaldea without even telling the poor man where he was going (Gen. 12:1).

Abraham (whose original name was Abram)<sup>2</sup> obeyed God’s instructions. As far as we know, he responded immediately—with little in the way of hesitation or contemplation. He and his family packed up everything and departed without even asking God about their destination (v. 4).

Their obedience becomes all the more impressive when we realize that these events took place almost 4,000 years ago, when travel was slow and dangerous. In those days, people didn't have cars, trains, airplanes, or even so much as a bicycle. The only "roads" were rocky, winding paths and dangerous trade routes where scurrilous bands of thieves and murderers lay in wait. Little wonder, then, that so many people lived their entire lives—from the cradle to the grave—no more than 10 miles or so from the place where they were born.

## True freedom comes from being a servant.

One of the divine paradoxes is that no one is truly free until he becomes a servant.

The Apostle Paul called himself "a bondservant [Gk., *doulos*] of Jesus Christ" (Rom. 1:1). In the old Roman Empire, the most common reason someone became a *doulos* ("slave" or "servant") was to pay off a debt; however, you might also have become someone's *doulos* simply to have food for your family and a roof over your head.

So here was Paul, who himself was a citizen and freeman from Rome's educated and cultured upper class, proudly referring to himself as a common slave!

Yet, it was very true. Paul was keenly aware that God's Son had paid a price to redeem him (1 Cor. 6:20; cp. 1 Peter 1:18-19). So as far as he was concerned, he now belonged to the One who had bought him. Paul joyfully served his Master, the Lord Jesus the Messiah, out of a heart of love and gratitude for what He had done for him (cp. Ex. 21:5-6).

This should be true of all of us!

There's a subtext to this first paradox: namely, that *true identity and individuality come only from submission.*

Some people think that God wants all of His people to look, talk, and think alike in robot-like subservience. However, all we have to do is look at creation to see that God values individuality. They say that no two snowflakes are exactly alike—and there are literally trillions of those itty-bitty, microscopic masterpieces!

How's that for variety and individuality?

The devil wants us to think that God's purpose is to restrain and stifle us. This was the lie he foisted on Adam and Eve in the Garden of Eden. He convinced Eve that God was trying to hold them back from achieving their true potential (Gen. 3:1-7) when the truth was quite to the contrary!

The enemy stifles, stagnates, and strangulates; the Lord brings liberty, identity, and ultimate fulfillment.

When we become Yeshua's servants, He frees us to become the unique individuals He created us to be. Our true identity is in Him as we learn to become all that He wants us to be. Yeshua said, "Therefore if the Son makes you free, you shall be free indeed" (John 8:36).<sup>3</sup>



Pieter Lastman

Yet Abraham—along with his family and his flocks—was about to embark on a journey of some 500 to 800 miles (depending on the route he took). Amazing!

If I were Abraham, I'm afraid I would have had many questions. *Where are we going? What are the people who live there like? What language do they speak? Will I be able to find work there? How are the schools? How long will this journey take?*

But Abraham didn't question God's orders. He just followed them.

I'm not suggesting that we should live our lives recklessly, or even that illogical choices are always the best ones—far from it! My point is simply this: we should remember that God's way is always the best way because His wisdom is infinitely greater than ours.

In fact, the Bible outlines a number of divine paradoxes where God challenges our conventional, human wisdom.

## Messianic Perspectives®

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## The less we trust in weaponry, the more effective we will be in warfare.

When facing a military foe, the human tendency is to trust in physical weaponry. We are impressed with outward demonstrations of military might.

On my way home from a speaking engagement one Sunday afternoon, I was driving west on Highway 1604 near Converse, Texas. Suddenly, there was a deafening roar as a fighter jet zoomed overhead at low altitude. The jet was so near, I could feel the steering wheel vibrating in my hands! It was an abrupt reminder that Randolph Air Force Base was conducting its annual air show—which this year showcased the Navy's Blue Angels, a B-25 bomber, and a new Hawk Advanced Jet Trainer, among dozens of other aircraft.

No one can deny that this annual display of air power is impressive. In a sense, though, it's deceptive. All of this sophisticated weaponry can dupe us into thinking that we're safe and secure when we're really not. In that sense, then, they are *weapons of mass seduction*.

The Bible says that our true enemies are spiritual rather than physical. That is, we're fighting unseen minions of evil—the demonic forces of darkness. Paul warned, "*For we do not wrestle against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this age, against spiritual hosts of wickedness in the heavenly places*" (Eph. 6:12).

There's a place for conventional warfare, of course; however, it's an exercise in futility to fight a spiritual war with only physical weaponry. That's like trying to hold water with a sieve.

In 2003, a well-meaning American president stared militant Islam in the eye and said, with unflinching Texas bravado, "Bring them on." That was the beginning of a war on terrorism we have yet to win, in spite of our military might, and one that has cost thousands of young American lives. To his credit, Mr. Bush apologized for the remark later. He finally realized the war on terror has a spiritual component that cannot be ignored.

The sooner the rest of us get the message, the better.

In ancient Israel, the priests armed with their trumpets were considered just as much a part of Israel's fighting force as the famed, mighty "men of war" (Josh. 6:9). Can you imagine going into battle with a significant portion of your force armed with musical instruments rather than weapons? It sounds crazy; yet, that's precisely what the ancient Israelites did.

Spiritual realities underlie physical realities; prayer can be a powerful weapon when it strikes at unseen foes in the spiritual world (2 Kings 6:17).

In ancient Israel, God's people were victorious not so much by military prowess and might as they were through praise and thanksgiving. King David (through Asaph) made a connection between deliverance and praise: "*And say, 'Save us, O God of our salvation; Gather us together, and deliver us from the Gentiles, To give thanks to Your holy name, To triumph in Your praise'*" (1 Chron. 16:35).<sup>4</sup>

The same principle applies today.

"*Some trust in chariots, and some in horses; But we will remember the name of the LORD our God*" (Psalm 20:7).



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## Life comes from death.

On its face, death looks like darkness, despair, and defeat. The Apostle Paul said it's our final "enemy" (1 Cor. 15:26).

However, death is also the doorway to glory, new life, and ultimate victory (1 Cor. 15:20-23, 42-44, 53-57).

In one of nature's most poignant lessons, we learn that even a simple seed of grain must first die before new life can spring from it: *"Most assuredly, I say to you, unless a grain of wheat falls into the ground and dies, it remains alone; but if it dies, it produces much grain"* (John 12:24).

The Lord Jesus had to die before He could be resurrected in power and glorified. The Bible says, *"So also is the resurrection of the dead. The body is sown in corruption, it is raised in incorruption. It is sown in dishonor, it is raised in glory. It is sown in weakness, it is raised in power"* (1 Cor. 15:42-43).

## If you want to be first, make yourself last.

The world's standards are almost always at odds with God's. This fact is easily seen in the Sermon on the Mount, where the Lord enunciated a series of Kingdom principles that He distinguished from many commonly held, worldly values.

One of those Kingdom principles is that the meek will someday inherit the earth (Matt. 5:5; cf. Psalm 37:11). What a difference that is from what we observe in the world today! The current world system is dominated by the richest, the strongest, and the most powerful individuals. Very often, their code is, "Might makes right."

It's positively Darwinian! Only the strong and dominant survive—natural selection at its best.

However, it won't always be this way. In the coming Kingdom, the meek will

rule. Some people who were powerful and important in this life will be inconspicuous in the next. Others who were previously unnoticed will become rulers: *"But many who are first will be last, and the last first"* (Matt. 19:30; cf. 20:20-28).

The Lord knelt down and washed the feet of His disciples; in fact, He insisted on it (John 13:5-14). What humility! Also, His favorite title for Himself was "Son of Man" rather than "Son of God" (e.g., Matt. 8:20; 9:6). He created the universe (Col. 1:16-17), yet He exhibited humility in His earthly life (Phil. 2:5-11).

Augustine said, "Do you wish to rise? Begin by descending. You plan a tower that will pierce the clouds? Lay first the foundation of humility."

## If you want to keep something, give it away.

Earthly possessions are temporary, transitory, and illusory. The Lord said that heaven and earth (that is, the physical universe) will "pass away" someday (Matt. 24:35; cp. 2 Peter 3:12).

We have a tendency to think of the physical world as being real, and the spiritual realm as unreal. However, the Bible presents a much different view of reality. It tells us that this physical universe is limited, not infinite (because only God is infinite). The opening line of Genesis declares, "In the beginning God . . ." (Gen. 1:1). Therefore, God and eternity are the ultimate realities.

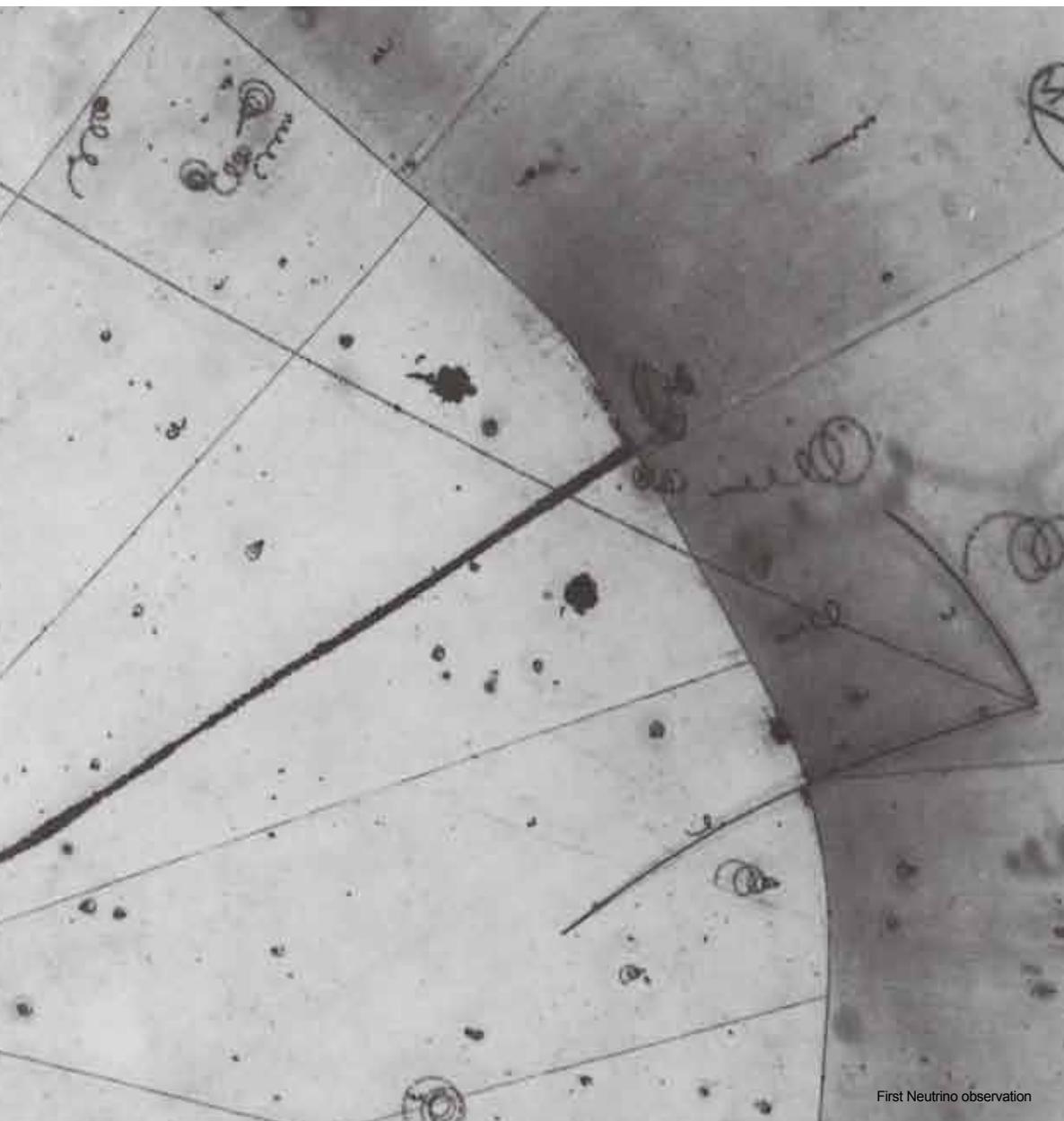
Before anything else existed, God was there. He is what's real.

Modern science seems to support this view. Physicists tell us that we live in a gigantic matrix composed of swirling electrons and other subatomic particles (which scientists have never actually seen, by the way).

If a particle (like a neutrino) was as large as the size of a pea, the next-nearest "pea" in the nucleus might be 100 miles or more away. That's how far apart particles can be.

And what's in the huge expanses between these tiny particles? Nothing!<sup>15</sup>

This is hard for us to think about. When I go backpacking in the mountains and stumble against a huge boulder, it certainly feels hard. But if I could observe that same chunk of granite on a subatomic level, I would see that it's composed mostly of empty space!



Scientists have suggested the amount of real substance that composes the entire universe—all of the galaxies and solar systems we can see with telescopes and other devices—could be compressed into a bubble that’s roughly the size of a Ping-Pong ball.<sup>6</sup> So the universe consists mostly of nothingness. Incredible!

With that in mind, then, in what should we invest—something that’s mostly nothing and won’t last, or something that’s real and will endure for eternity? The answer should be obvious: we should invest in eternity, the ultimate reality.

No wonder Jesus said, *“Do not lay up for yourselves treasures on earth, where moth and rust destroy and where thieves break in and steal; but lay up for yourselves treasures in heaven, where neither moth nor rust destroys and where thieves do not break in and steal”* (Matt. 6:19-20).

How do we save up treasures in Heaven? Very simply, by offering our possessions and ourselves to God while we’re here on Earth. Whenever we give out of a heart of love, He knows it. Every time we help someone who’s in need or we support His work, He knows it. No offering, no matter how small, escapes His attention (Luke 21:1-4).

D.L. Moody, the famous American evangelist, used to tell a story about a little boy who was standing sadly at his dying grandfather’s bedside. This distinguished man had done well in the business world. He owned several companies, lived in a palatial mansion, employed servants, and drove expensive automobiles.

The little boy was inquisitive, as many children are. He asked, “Grandpa, when you get to Heaven, will you live in a big house?”

Tears welled up in the man’s eyes as he contemplated his grandson’s innocent question. He finally sighed and said, “No, dear one, I’m afraid I won’t.”

You see, the ailing man knew he was a Christian, but he was painfully aware that he had been more devoted to his business pursuits than he was to spiritual things. As he looked back on his life, he was ashamed to admit that his priorities had been misplaced and that he would have few “treasures” in Heaven.

Jim Elliot, the missionary who was martyred in the jungles of Ecuador in the 1950s, said, “He is no fool who gives what he cannot keep to gain that which he cannot lose.”<sup>7</sup>



“Widow’s Mite” by Zeiller, Basilica of Ottobeuren

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with host:  
**Gideon Levytam**

## If you want to win the world, take the Gospel to the Jewish people first.

This is my favorite biblical paradox. It's gleaned from a very obvious priority of Jewish outreach lived out in the ministry of the Apostle Paul. Everywhere he went, he went first to the synagogues. This was true in Salamis (Acts 13:5), Antioch (13:14-16), Iconium (14:1), Thessalonica (17:1-3), Athens (v. 17), Corinth (18:1-4), Ephesus (18:19), and undoubtedly other places, as well.

He wrote, "*For I am not ashamed of the gospel of Christ, for it is the power of God to salvation for everyone who believes, for the Jew first and also for the Greek*" (Rom. 1:16, emphasis added).

There are allusions to this order of priority even in the ministry of Yeshua the Messiah. In Galilee, for instance, He told His own disciples to go first to "the lost sheep of the house of Israel" rather than to the gentiles (Matt. 10:5-15).

Later, He instructed His Jewish disciples, "Go therefore and make disciples of all the nations" (Matt. 28:19). Notice the sequence in these two Matthew passages: first to Israel (Chapter 10) and then to the nations (Chapter 28).

In fact, there appears to be a paradigm embedded in the fabric of Scripture that reflects God's intention to bless the world through Israel (Gen. 12:2-3; Isa. 2:2-4; 11:1-10; 60:1-3; Amos 9:11-12;<sup>8</sup> Zech. 2:4-5, 10-12).

To some people, this may not seem to make sense. Why devote resources to reaching Jewish people when it seems like there is so little in the way of responsiveness? Answer: because God says this is how He wants it done.

That's another aspect of the paradox: *Give priority to the least responsive group*. It seems so . . . well, foolish. It's just not logical.

But guess what? When we obey God, He responds with blessing. We have His word on it.

*The foolishness of God is wiser than men.*

Missiologists tell us that today's *physical* birthrate in the world far outstrips the *spiritual* birthrate. That is, people are being born at a much faster rate than we're winning them to the Lord; so we're losing ground with each passing day!

It's been this way for a very long time. So the Church's current strategy for world missions clearly isn't working.

All of this in spite of the fact that there are more missionaries in the world today, and more missions organizations, than at any other time in the history of the Church!

Someone has said that the definition of madness is doing the same thing over and over and expecting a different result.

I say it's time for a bold, "new" approach. Let's make Jewish evangelism a priority in our churches and see what God does.

An abbreviated version of this article appeared in the *LCJE Bulletin* of the Lausanne Consultation on Jewish Evangelism (No. 106, Nov. 2011; Kai Kjær-Hansen, Editor [www.lcje.net]).



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### ENDNOTES

<sup>1</sup>"Wisdom, Folly, Philosophy" in *The New International Dictionary of New Testament Theology, Volume 3* (Grand Rapids: Zondervan, 1986), 1023.

<sup>2</sup>His name was changed from *Abram* (lit., "exalted father") to *Abraham* ("father of a multitude") in keeping with God's promise that his descendants would be as numerous as the grains of sand on the seashore (Gen. 17:5; 22:17).

<sup>3</sup>Interestingly, some well-known ancient philosophers taught that true happiness comes from discovering one's purpose (or "function") in the world and then carrying it out (see Aristotle's *Nicomachean Ethics*, Book 1, Chapter 6). They were actually very close to the truth! Too bad Aristotle never met Moses, who explained that our highest purpose in life is to know and serve the One who made us (Deut. 10:12-13).

<sup>4</sup>Most translations (including the old KJV and several modern versions) say, "To glory in Thy/Your praise" (1 Chron. 16:35). However, the NKJV follows Darby's Version and Young's Literal Translation with, "To triumph in Your praise."

<sup>5</sup>Some scientists object to the term "nothing" in this context. They say that if two subatomic particles were truly separated by nothing, they would be contiguous (touching). So they offer terms like "aether" or "space" to describe the vast expanses between particles.

<sup>6</sup>See "Origins of the Universe: An Expanding World" in *National Geographic Online* at <http://science.nationalgeographic.com/science/space/universe/origins-universe-article>.

<sup>7</sup>Elisabeth Elliot in *Shadow of the Almighty: The Life & Testament of Jim Elliot* (San Francisco: Harper, 1958), 108.

<sup>8</sup>This passage in Amos 9 is cited by the Apostles in Acts 15:16-17.

An advertisement for CJF Ministries. On the left, a man in a light blue shirt is speaking at a podium, gesturing with his right hand. The background is a purple and white decorative pattern. A white text box on the right contains the text: "Ask your church leadership to call (800) 497-8766 to schedule a CJFM representative." Below the image, a purple banner contains the text: "Invite a CJFM representative to your church . . . they'd love to come speak." The CJF logo is visible in the bottom right corner of the banner.

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# THE HOPE RAISED

MAX I. REICH

EXCERPT FROM *THE MESSIANIC HOPE OF ISRAEL*

We will have to turn to the Book of Genesis to find the hidden source in history of the ever brightening Hope that illuminated the often dark record of Israel's story.

The Book of Genesis covers a longer period of time than all the Scriptures put together. And its story emphasizes four distinct prophecies concerning One who was to come: the prophecy made by the Lord God Himself (Chapter 3); the prophecy of Noah (Chapter 4); the prophecy made to Abram and his family (Chapters 12 and 22); and the death-bed prophecy of Jacob, the last of the three roots of the people from whom the earthly progenitors of the Coming One have sprung (Chapter 49).

## 1. The Proto-Evangelium— the Gospel at the Gates of Eden

The first theophany (or divine self-revelation in visibility) occurred after the Fall of Man when to his undoing he became, as the Lord God said: "The man is become as one of us," that is, his own master. Then the Lord God began His redeeming search. Grace took the initiative, as it always has done. In the plaintive cry: "Where art thou?" we hear the mother call of divine love. And this theophany was but the first of many more, culminating in the Incarnation, "God manifest in the flesh" (1 Tim. 3:16).

Full of mystery, yet rich in content, are the words pronounced on the serpent, the creature that camouflaged the approach of the world of evil toward man. The curse pronounced on the serpent does not fall on man, though the ground, his material environment, is affected by it. But in the heart of the judgment on the personification of evil gleam the hope of redemption for man. God will not give up His original plan in man's creation. The very woman beguiled by the serpent, would bring forth the One who should bring the reign of sin and death to an end.

May we not see in the cryptic term "the Seed of the Woman" an intimation of a Virgin-birth? The Redeemer must be Man, and in manhood win out in the conflict with evil where man has been worsted. But He must be free from the taint generation of sinful seed entails. Hence the necessity of the miraculous divine intervention in the origin and birth of the Emancipator of a fallen race. But this deliverance would cost Him the bruising of His heel. Both the sufferings and the triumphs of the Messiah are thus sketched forth in the first prophecy of Holy Scripture, the root from which the widely branched tree of Messianic prophecy has grown.

The first intimation of the Coming One connects Him with the human race, its representative and Redeemer. Hence the new name which Adam gave to his wife after hearing this prophecy: Chava (Zoe in the Greek Septuagint), that is, she would be "the mother of all living" (Gen. 3:20), the mystical mother of Him who calls Himself Ho Zon, the Living One, and the spiritual mother of all those who would obtain through faith "life in His Name," prefiguring "the Jerusalem above which is the Mother of us all."



Max Reich Papers (SC-91),  
Wheaton College Special Collections,  
Wheaton, Illinois

And it is noteworthy that Adam's faith in the coming Deliverer was accompanied by the Lord God covering Man's nakedness (Gen. 3:21). Is not the atonement prefigured in this? The word used for covering is the same employed for atonement in the Hebrew. Our nakedness and sinfulness is not seen when covered by the virtue and value of the atoning sacrifice thus prefigured.

Lamech, the tenth from Adam restricts the fulfillment of the promise to a certain part of the human race, to that of Noah. Noah, the father of Shem, was looked for at his very birth as the one who would bring in the looked-for comfort (Gen. 5:29); while this was a premature expectation, it nevertheless remained true that Noah was chosen to be the direct ancestor of the Comforter to come, while an initial fulfillment was made in the everlasting covenant established with Noah and his descendants after the Flood.

## 2. The Noah Prophecy

In Genesis 9:25-27 the light of prophecy breaks through the gloom of human ignorance. This remarkable pronouncement is the first recorded prophecy of Holy Scripture by human lips (the proto-evangelium was a prophecy uttered by the divine mouth directly), and speaks of the Lord God of Shem. It is the first time that God identifies Himself with a particular man. And however late the date modern scholarship assigns to this utterance, history was very slow in justifying it. The children of Ham and not Japhet were the first civilizers and masters of the world. The cradle of culture stood in Egypt, Phenice, and Babylon. The day when the sons of Japhet would come to the front was much later. The "enlargement" promised to Japhet did not begin till the Persian Cyrus began his conquering career which started the political and militaristic hegemony of the Aryan race till our day.

Then centuries after came the fulfillment of the prophecy concerning Shem, that the Lord God would be his God in a special sense. He did indeed choose the tents of Shem for His abode<sup>1</sup> and the conquering Japhet must go to the tents of Shem to find the true God.

The words: "Blessed be the Lord God of Shem" indicate that Shem would be preeminent in being the bearer of the Divine Name. The very word Shem, i.e. Name, points to that. By the "Name" is meant the self-revelation of God in history, as well as in creation and providence. Not military and political glory, but to be the bearer of spiritual values for the good of others would be the mission of Shem.

### 3. The Abrahamic Promise

The descendants of Noah soon corrupted themselves. The first chapter of the epistle to the Romans describes the second fall of man after the Flood, as Chapter 5:12 goes back to that in the Garden of Eden. Idolatry supplanted the knowledge of the true God. The Tower of Babel was meant to be an outward sign of man's apostasy, "to make us a name," said the Babel builders. Their names have perished, for man's pretentious self-advertisings must always end thus.

Then God did a new thing. He called Abram. He separated one man unto Himself and made him the depositary of Promise. The era of Promise, properly speaking began thus and looks on to the time when all nations shall have found their fullest blessing in Him who is Abraham's Seed, of whom Isaac was a type.

The story of Abram begins in the closing verses of Genesis 11. What preceded, and the time covered is greater than the entire period of inspired history, is introduction, to show why the choice and call and discipline of Abram was necessary. It is the story of the two falls of man. But now a new stage is reached in the unfolding of the Messianic Hope. The prophecy concerning the Seed of the Woman, becomes the promise of the Seed of Abraham. The promise that Abraham and Sarah should become the ancestors of kings (Gen. 17:6, 16), looks on to David and his royal line culminating in David's Messianic son, and the promise that his seed should secure the blessing of all nations (Gen. 22), points to a Mediator-Priest, beneath whose benediction the restless and competitive nations would find the solution of their age-long problems at last.

The words "shall be blessed" in Him, the Seed of Abraham, should be translated "shall bless themselves," i.e., shall wish themselves the blessings which the Seed of Abraham is the bearer of spiritual blessings come to those who desire them and long for them and make them the object of their pursuit.

The history of redemption properly begins with the appearing of the Lord of glory to Abram (Acts 7:2). The goal is the reappearing of the glory and the earth being filled with it as the waters cover the sea. The call of Abram was the first step toward this.

God's separating Abram and confining Himself to his family as the centre of His interests was intended to bring about the blessing of all nations. Election has for its ultimate not so much the good of the elect, as that of the non-elect, through the agency of the elect. And for this the elect, like Abraham, have had to go through a severe process of suffering and discipline in order to be vessels meet for the divine use.

### 4. The Shiloh Prophecy

The patriarchal age closed with the passing of Jacob. He and his clan had migrated to Egypt by the invitation of Joseph. But ere the curtain falls the voice of prophecy is heard once more, confirming the Messianic Promise and developing its implications.

Jacob must have pondered deeply the truths of which he, the one to whom "the birth-right" belonged by divine decree, was the custodian, and what he had he held in trust for all mankind.

He foresaw that the Messianic family would develop into 12 tribes. Their having been transplanted into Egypt did not mean the canceling of God's choice of Shem. But it was a necessary interlude. They were less likely to be amalgamated with their non-Semitic environment there. But which of the sons of Jacob would be the head of the chosen line whose end would be that mysterious Being who would be the representative of both God and Man in one personality according to the Proto-evangelium?

Divine choices are never blind and arbitrary. Reuben forfeited his birth-right. He had committed infamy. Simeon and Levi had been confederates in wickedness and cruelty. Joseph received a double portion in his two sons. But Judah, who had so nobly volunteered to be surety for Benjamin, thus exhibiting the spirit of the One who was willing to become our Surety in death, was elevated to the primacy as the royal tribe (1 Chron. 5:1-2).



The Gentile people, at war with each other ever since their speech was confused at the tower of Babel, would gather to "Shiloh," a Son of Judah, and render Him obedience (Genesis 49:10). The sceptre would not depart from Judah till Shiloh's appearing. God would not allow his tribal distinction to be wiped out, as has happened to his brethren. The word Shebet means both tribe and sceptre. The star of Judah would continue to shine till it would lose itself in the more glorious light of Shiloh, his noblest Son.

And what does "Shiloh" mean? It might mean either the Sent One, the Peace-bringer, or He Whose right it is. Probably the last is the true meaning. We get an echo of it in Ezekiel 21:27, "I will overturn, overturn it and it shall be no more, until He comes whose right it

is, and I will give it to Him." The nations will not know rest till He takes the government into His own hands.

The indestructibility of the Jewish people, the homeless, scattered and suffering children of Judah, is the miracle of history. The northern kingdom of Israel has disappeared from sight, but Jacob would have been a false prophet if the Assyrian had swallowed up Jerusalem as he had Samaria. If Nebuchadnezzar, Antiochus Ephiphanes, Vespasian and Titus, the Spanish Inquisition and the modern Antisemitic atrocities had succeeded in wiping out Judah also as a distinct people, then would the Messianic Hope have proven a superstition. But the Word of our God must stand forever and human counsels come to nought. The ancient Synagogue did not fail to perceive the Messianic significance of the divine oracle concerning Shiloh, from the lips of the dying Jacob. Thus the Targum of Onkelos has it: "Until the Messiah come, whose is the Kingdom." The Jerusalem Targum has it: "Until the time that the King Messiah shall come, whose is the Kingdom." The Targum of pseudo-Jonathan: "Till the King, the Messiah shall come." The Babylonian Talmud, "What is Messiah's Name? His Name is Shiloh, for it is written, 'Until Shiloh come'." And with these interpretations agree Bereshith Rabba, Kimchi, Aben Ezra, Rashi and other Rabbis of note, such as the famous Rabbi Solomon Yitzrachi.

NOTE—Hongstenborg points out that the name Shelomo (Solomon) comes from the same root as Shiloh and denotes "a man of rest," corresponding to the "Prince of Peace" in Isaiah 9:6, like the German Friedrich—Frederick, that is, "rich in peace," "the peaceful one."

<sup>1</sup>Elliott says: "We cannot fail to recognize an allusion to Shiloh in those passages of the prophets in which the Messiah is described as the author of rest and peace (Isa. 9:6, 7; Micah 4:1-4; Isa. 2:2-4; Zech. 9:10, and many other passages)."

# RADIO STATION LISTINGS

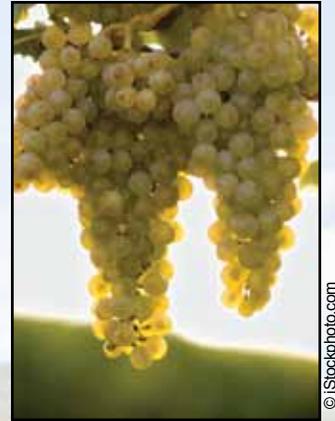
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LOCATION	STATION	DIAL	TIME	LOCATION	STATION	DIAL	TIME	LOCATION	STATION	DIAL	TIME
<b>ARIZONA</b>				<b>MINNESOTA</b>				Washington			
Apache Junction	KXEG	1280	10:15 a.m.	Cambridge	KKMS	980	1:45 p.m.		WHKC	91.5	9:30 a.m.
Buckeye	KXEG	1280	10:15 a.m.	Minneapolis	KKMS	980	1:45 p.m.	Westerville	WHKC	91.5	4:15 p.m.
Bullhead City	KKVV	1060	10:00 a.m.	Northfield	KKMS	980	1:45 p.m.				9:30 a.m.
Goodyear	KXEG	1280	10:15 a.m.	Prior Lake	KKMS	980	1:45 p.m.				4:15 p.m.
Phoenix	KXEG	1280	10:15 a.m.	<b>MISSOURI</b>				<b>OKLAHOMA</b>			
<b>ARKANSAS</b>				Carthage	KNEO-FM	91.7	10:30 a.m.	Grove	KNEO-FM	91.7	10:30 a.m.
Bella Vista	KNEO-FM	91.7	10:30 a.m.	Chillicothe	KCNW	1380	9:30 a.m.	Miami	KNEO-FM	91.7	10:30 a.m.
Bentonville	KNEO-FM	91.7	10:30 a.m.	Joplin	KNEO-FM	91.7	10:30 a.m.	Vinita	KNEO-FM	91.7	10:30 a.m.
Forrest City	KJIW-FM	94.5	6:00 p.m.	Kansas City	KCNW	1380	9:30 a.m.	<b>PENNSYLVANIA</b>			
Helena	KJIW-FM	94.5	6:00 p.m.	Monett	KNEO-FM	91.7	10:30 a.m.	Philadelphia	WCHR	920	6:30 a.m.
Marianna	KJIW-FM	94.5	6:00 p.m.	Neosho	KNEO-FM	91.7	10:30 a.m.				12:15 p.m.
West Memphis	KJIW-FM	94.5	6:00 p.m.	Sedalia	KCNW	1380	9:30 a.m.				9:45 p.m.
<b>CALIFORNIA</b>				Seneca	KNEO-FM	91.7	10:30 a.m.	Philadelphia	WVCH	740	10:45 a.m.
Bakersfield	KERI	1410	8:00 p.m.	<b>NEBRASKA</b>				Pottstown	WVCH	740	10:45 a.m.
Delano	KRDU	1130	11:00 a.m.	Columbus	KLNG	1560	3:30 p.m.	Warminster	WCHR	920	6:30 a.m.
Fresno	KERI	1410	8:00 p.m.	Falls City	KCNW	1380	9:30 a.m.				12:15 p.m.
Fresno	KRDU	1130	11:00 a.m.	Grand Island	KLNG	1560	3:30 p.m.				9:45 p.m.
Hanford	KRDU	1130	11:00 a.m.	Omaha	KLNG	1560	3:30 p.m.	<b>SOUTH CAROLINA</b>			
Los Angeles	KERI	1410	8:00 p.m.	<b>NEVADA</b>				Batesburg	WFAM	1050	7:30 p.m.
Merced	KRDU	1130	11:00 a.m.	Las Vegas	KKVV	1060	10:00 a.m.	<b>TENNESSEE</b>			
Paso Robles	KERI	1410	8:00 p.m.	Pahrump	KKVV	1060	10:00 a.m.	Clinton	WITA	1490	10:45 a.m.
Porterville	KRDU	1130	11:00 a.m.	<b>NEW JERSEY</b>				Jefferson City	WITA	1490	10:45 a.m.
Santa Barbara	KERI	1410	8:00 p.m.	Browns Mills	WCHR	920	6:30 a.m.	Knoxville	WITA	1490	10:45 a.m.
Visalia	KRDU	1130	11:00 a.m.				12:15 p.m.	Maryville	WITA	1490	10:45 a.m.
<b>COLORADO</b>				Cape May	WJPH-FM	89.9	8:30 a.m.	Maynardville	WITA	1490	10:45 a.m.
Boulder	KRKS	990	10:30 a.m.				9:45 p.m.	Memphis	KJIW-FM	94.5	6:00 p.m.
Colorado Springs	KRKS	990	10:30 a.m.	Cape May Ct.house	WJPG-FM	88.1	8:30 a.m.	Oak Ridge	WITA	1490	10:45 a.m.
Denver	KRKS	990	10:30 a.m.				4:00 p.m.	<b>TEXAS</b>			
Ft. Collins	KRKS	990	10:30 a.m.	Cherry Hill	WCHR	920	6:30 a.m.	Austin	KSLR	630	1:00 p.m.
<b>DELAWARE</b>							12:15 p.m.	Austin	KBBW	1010	11:00 a.m.
Middletown	WVCH	740	10:45 a.m.	North Wildwood	WJPG-FM	88.1	8:30 a.m.	Bay City	KCTA	1030	10:30 a.m.
Wilmington	WVCH	740	10:45 a.m.				9:45 p.m.	Beeville	KCTA	1030	10:30 a.m.
<b>FLORIDA</b>				Ocean City	WJPH-FM	89.9	8:30 a.m.	Brownsville	KCTA	1030	10:30 a.m.
St. Petersburg	WTIS	1110	9:30 a.m.				4:00 p.m.	Bryan / College Station	KBBW	1010	11:00 a.m.
Sarasota	WTIS	1110	9:30 a.m.	Port Norris	WJPG-FM	88.1	8:30 a.m.	Corpus Christi	KCTA	1030	10:30 a.m.
Tampa	WTIS	1110	9:30 a.m.				4:00 p.m.	Corsicana	KKGM	1630	9:45 a.m.
Winter Haven	WTIS	1110	9:30 a.m.	Princeton	WCHR	920	6:30 a.m.	Dallas	KKGM	1630	9:45 a.m.
<b>GEORGIA</b>							12:15 p.m.	Denton	KKGM	1630	9:45 a.m.
Atlanta	WNIV	970	7:45 p.m.	Trenton	WCHR	920	9:45 p.m.	Gonzales	KSLR	630	1:00 p.m.
Augusta	WFAM	1050	7:30 p.m.				6:30 a.m.	Harlingen	KCTA	1030	10:30 a.m.
Cartersville	WNIV	970	7:45 p.m.				12:15 p.m.	Kerrville	KSLR	630	1:00 p.m.
Duluth	WLTA	1400	7:45 p.m.	Trenton	WVCH	740	10:45 a.m.	Killeen	KBBW	1010	11:00 a.m.
Roswell	WLTA	1400	7:45 p.m.	Vineland	WVCH	740	10:45 a.m.	Mineral Wells	KKGM	1630	9:45 a.m.
Sandy Springs	WLTA	1400	7:45 p.m.	Woodbine	WJPH-FM	89.9	8:30 a.m.	Pearsall	KSLR	630	1:00 p.m.
<b>INDIANA</b>				<b>NEW MEXICO</b>				San Antonio	KSLR	630	1:00 p.m.
Madison	WIOK-FM	107.5	11:15 a.m.	Albuquerque	KXKS	1190	8:00 p.m.	Sherman	KKGM	1630	9:45 a.m.
Oldenburg	WIOK-FM	107.5	11:15 a.m.	Santa Fe	KXKS	1190	8:00 p.m.	Temple	KBBW	1010	11:00 a.m.
Versailles	WIOK-FM	107.5	11:15 a.m.	<b>NEW YORK</b>				Victoria	KCTA	1030	10:30 a.m.
<b>IOWA</b>				Albany	WHAZ	1330	6:15 a.m.	Victoria	KSLR	630	1:00 p.m.
Sioux City	KLNG	1560	3:30 p.m.	Buffalo	WDCX-FM	99.5	8:45 p.m.	Waco	KBBW	1010	11:00 a.m.
<b>KANSAS</b>				Dansville	WDCX-FM	99.5	8:45 p.m.	<b>VERMONT</b>			
Baxter Springs	KNEO-FM	91.7	10:30 a.m.	Glens Falls	WBAR-FM	94.7	6:15 a.m.	Bennington	WMNV-FM	104.1	6:15 a.m.
Columbus	KNEO-FM	91.7	10:30 a.m.	Jamestown	WDCX-FM	99.5	8:45 p.m.	Manchester	WMNV-FM	104.1	6:15 a.m.
Emporia	KCNW	1380	9:30 a.m.	Niagara Falls	WDCX-FM	99.5	8:45 p.m.	<b>WASHINGTON</b>			
Kansas City	KCNW	1380	9:30 a.m.	Rochester	WDCX-FM	99.5	8:45 p.m.	Bellingham	KARI	550	9:15 a.m.
Manhattan	KCNW	1380	9:30 a.m.	Schenectady	WDCX-FM	99.5	8:45 p.m.	Blaine	KARI	550	9:15 a.m.
Parsons	KNEO-FM	91.7	10:30 a.m.	Troy	WMYI-FM	97.3	6:15 a.m.	Everett	KARI	550	9:15 a.m.
Pittsburg	KNEO-FM	91.7	10:30 a.m.				6:15 a.m.	Mt. Vernon	KARI	550	9:15 a.m.
Topeka	KCNW	1380	9:30 a.m.	<b>OHIO</b>				<b>WISCONSIN</b>			
<b>KENTUCKY</b>				Cincinnati	WIOK-FM	107.5	11:15 a.m.	Hudson	KKMS	980	1:45 p.m.
Falmouth	WIOK-FM	107.5	11:15 a.m.	Columbus	WHKC	91.5	9:30 a.m.	<b>CANADA</b>			
Frankfort	WIOK-FM	107.5	11:15 a.m.				4:15 p.m.	Brantford	CFWC-FM	93.9	10:30 a.m.
Petersburg	WIOK-FM	107.5	11:15 a.m.	Delaware	WHKC	91.5	9:30 a.m.	Toronto	WDCX-FM	99.5	8:45 p.m.
<b>LOUISIANA</b>							4:15 p.m.		CJYE	1250	1:30 p.m.
Baton Rouge	WVOG	600	8:30 a.m.	Hamilton	WIOK-FM	107.5	11:15 a.m.	Vancouver	KARI	550	9:15 a.m.
Lafayette	WVOG	600	8:30 a.m.	Lancaster	WHKC	91.5	9:30 a.m.	<b>INTERNET WEBCASTS</b>			
New Orleans	WVOG	600	8:30 a.m.				4:15 p.m.	You can hear "Messianic Perspectives" over the Internet by going to <a href="http://cjfm.org">cjfm.org</a> . You can also listen to our programs with your iPod (or other mp3 player) by subscribing to our podcasts or vodcasts (enhanced podcasts) using iTunes or other podcast client software. E-mail us at <a href="mailto:mpvideo@cjfm.org">mpvideo@cjfm.org</a> for further assistance.			
<b>MISSISSIPPI</b>				London	WHKC	91.5	9:30 a.m.				
Biloxi	WVOG	600	8:30 a.m.	Marysville	WHKC	91.5	9:30 a.m.				
Clarksdale	KJIW-FM	94.5	6:00 p.m.				4:15 p.m.				
Jackson	WVOG	600	8:30 a.m.	Middletown	WIOK-FM	107.5	11:15 a.m.				
				Newmark	WHKC	91.5	9:30 a.m.				
							4:15 p.m.				



by Violette Berger

# Fruit from the Harvest



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## Incarcerated, but Spiritually Free

**John Kanter, CJFM national ministry representative (Dallas)**, recently had the privilege of preaching on the Second Coming at a prison chapel service. At the conclusion of his sermon, John first addressed the believers who were present. He exhorted them by stressing that “the doctrine of the Second Coming should give us fresh and compelling motivation to be *faithful* (honoring the Lord with our character and conduct), to be *watchful* (expectantly looking forward to His return), and to be *worshipful* (for He will both rule and reign).”

Next, John spoke to the unbelievers in attendance, stating that those, “who are too prideful to avail themselves of divine mercy will not escape divine judgment.” He then explained the Gospel message with an invitation to respond to it, and 15 men expressed their saving trust in Messiah. John comments, “Although I rejoice in God being glorified whenever His truth is communicated, *regardless of how people respond*, I’m always humbled and amazed whenever God chooses to use me to lead a soul (or in this case souls) into the Kingdom.”

*“How then shall they call on Him in whom they have not believed? And how shall they believe in Him of whom they have not heard? And how shall they hear without a preacher? And how shall they preach unless they are sent? As it is written, ‘How beautiful are the feet of those who preach the gospel of peace, Who bring glad tidings of good things!’”* (Rom. 10:14-15).

## Update on Yonathan

**CJFM missionary and pastor of Beth Yeshua Richard Hill (Las Vegas)** is excited about the update he received from “Yonathan,” a young Israeli Jewish man whom Richard led to faith and then discipled. When Yonathan returned to Israel, he shared his messianic Jewish faith with family and friends. Yonathan praises the Lord because they have been very receptive to him thus far. He prays that God will continue to open doors leading to their salvation in Yeshua.

Before Yonathan returned to Israel, the Lord brought him and Rich together to share the Gospel with a Russian Jewish man at the Las Vegas Rescue Mission. In addition to Hebrew and English, Yonathan is also fluent in Russian. Yonathan translated as Rich shared the Gospel. After the man heard the Word in his native tongue and was satisfied with the answers

to his questions, he prayed with Rich and Yonathan to receive Jesus as his Lord and Savior. Although Rich was blessed by Yonathan while he lived in Las Vegas, he writes: “I look forward to hearing more about the ministry opportunities the Lord has for Yonathan in Israel. Please join us in prayer for him.”

## Evangelism and Discipleship

**CJFM worker Ruth N. (Israel)** hailed a taxicab to return home from a hospital visit with a friend. An Arab taxi driver pulled up, recited the exact address of Ruth’s destination, and asked, “Do you remember me? You gave me a present three months ago.” Ruth held up a DVD she had in her purse and asked if it was that one. “No,” he said, “It was a different one!” So Ruth gave him the DVD she had shown him, which was the Arabic version of the Jesus film.

He joyfully accepted it and even phoned Ruth a few days later to thank her again. Ruth asks that we pray for the salvation of “R” and for another Arab man who is also “open to receiving DVD’s about Jesus, Paul, or whatever!”

As the guest speaker at three different churches recently, **Michael Campo, CJFM Midwest representative (Chicago)**, was blessed that a total of six people responded to the Gospel message. Mike’s concern and prayer is “that discipleship would begin immediately in their lives so they would grow spiritually in their newfound faith.” He adds, “One of the disadvantages in a ministry like mine is the inability to engage in follow up, and that is why the believers in each congregation are so vital to my ministry.”

But, there are also times when God provides discipleship opportunities for CJFM missionaries. At another church recently, Mike delivered his message, “God is Enough for Anybody,” in which he cited Deuteronomy 32:8. A woman approached Mike after the service and said she is Jewish, a new believer, and enjoyed the message very much. She had never heard a teaching like that, and asked if they could exchange email addresses and phone numbers so he could answer her questions.

Mike has had the privilege of discipling “Rachel” over the phone and in person for five months now. Like Paul, Mike’s prayer for Rachel is “*that you may walk worthy of the Lord, fully pleasing Him, being fruitful in every good work and increasing in the knowledge of God*” (Col. 1:10).

# Bible Questions AND Answers

by DR. GARY HEDRICK

Have a Bible question?

Submit it to Dr. Hedrick at [garyh@cjfm.org](mailto:garyh@cjfm.org), or mail it to 611 Broadway, San Antonio, Texas 78215.

(You may even see your question addressed in a future issue of *Messianic Perspectives*.)

**QUESTION:** *You recently said on a program that we will possess varying degrees of authority in the Millennial Kingdom. But if some people are more important than others in the Kingdom, doesn't that present a sort of dilemma? In a utopian state (which I assume the Kingdom will be, since you've said it will be "Heaven on earth"), shouldn't everyone be perfectly equal?*

**ANSWER:** The earthly Kingdom will be "Heaven on earth" in the sense that the Lord will be here and we will be with Him. After all, by definition, Heaven is where God dwells. It's where His "throne" (or seat of authority) is—and that can be anywhere He chooses (Psalm 11:4).

In the Bible, God is often portrayed anthropomorphically as looking down on the earth from a lofty position above (e.g., Gen. 11:5; Psalm 102:19); however, the time will come when He will dwell with humankind here on the earth (Ezek. 40–48; Rev. 21:3).

Think of it like the president's airplane. Whenever the commander in chief boards a plane, even if it's not his usual, customized Boeing 747, that aircraft automatically becomes "Air Force One." The presence of the president is what makes it Air Force One. Similarly, any place where God takes up residency becomes, in a sense, "Heaven." And yes, that means that a little bit of Heaven resides in each one of us (Col. 1:27).

We call those 10 centuries when God will dwell on earth the "Millennium," the "Messianic Age," or the "Kingdom." It will not, however, be a perfect utopia. It will be (at least approximately) the way the Garden of Eden was meant to be. Eden was a lovely paradise—but as idyllic as it was, danger lurked in the shadows. The devil invaded Eden and hijacked God's creation. The first earthly sin took place within the Garden's confines (Gen. 3:1-19).

The seven-year Tribulation that precedes the Millennium will be Satan's attempt to preempt the coming Kingdom with a counterfeit—but that attempt will be abruptly terminated when the Messiah returns to earth as King of kings and Lord of lords (Rev. 19:11-16). For the next thousand years, there will be outward conformity as He rules the nations with a "rod of iron" (Rev. 19:15).

At the same time, however, there will be an underground resistance or insurgency—even while the devil himself is temporarily confined (Rev. 20:1-3). So again, even in the devil's absence, the

world will not yet be perfect.<sup>1</sup> The undercurrent of rebellion will come to a head when the devil is turned loose at the end of the thousand years to gather his earthly minions together for one last stand (Rev. 20:7-10). This final conflict will be the second Battle of Gog and Magog (which I have suggested could be called "World War 5").<sup>2</sup>

The millennial earth, then, won't be some ethereal, otherworldly place where we lie around in fields of clover strumming harps and munching from fruit plates delivered by hovering angels. On the contrary, it will be real life. There will be nations, cities, and local governments to run (all under Messiah's governing authority), with economies, communications, agriculture, industry, commerce, scientific research, education, transportation, and maybe even space exploration—the possibilities are endless. All of this will require organization, maintenance, and administration—not to mention specific skills and lots of diligent work. There will be no unemployment problem during the Millennium!

The Apostle Paul declared that believers will reign with the Messiah in His kingdom (2 Tim. 2:12). The term "reign" is active (not passive) and implies ruling and decision-making, so it's only logical to assume that the Messiah will delegate many administrative functions to those of us who serve under Him. John explained that not only will believers reign with the Messiah, but we will also serve as "judges" during the Millennium (Rev. 20:4). Paul says we will even judge angels (presumably the evil, fallen angels; 1 Cor. 6:2-3).

So, then, will everyone be equal in the Millennium? In terms of our standing before God, the answer is yes. We are all equally saved and we are all equally God's children. The Lord has no second-class family members.

Nonetheless, we will have different jobs and varying degrees of responsibility. In the Millennium's organizational chart, if it turns out that there is such a thing, each of us will be under someone's authority. It's not so much about equality or importance as it is about organizing and planning.<sup>3</sup>

Remember that hierarchies don't necessarily imply superiority or inferiority. Even the members of the Triunity, for administrative purposes, adhere to an internal hierarchy of delegated authority (1 Cor. 15:24-28). That doesn't mean that the Father, Son, and Holy Spirit are not essentially equal—because they

continued on page 12

## IN THIS ISSUE

### God's Foolishness

by Dr. Gary Hedrick  
Page 1

### The Hope Raised

by Max I. Reich  
Page 7

### Radio Schedule

Page 9

### Fruit from the Harvest

by Violette Berger  
Page 10

### Bible Q&A

by Dr. Gary Hedrick  
Page 11

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### continued from page 11

surely are. All it means is that They have different functions within the operative matrix of the Godhead.

The Bible says we (that is, Messiah-followers) will someday rule “over the nations” (Rev. 2:26-27) with authority delegated from the Son of God himself (v. 18). This is not merely regal,

symbolic language; rather, it describes the way the world will actually function.

Like the Lord said so long ago, the meek—in a very literal sense—are going to inherit the earth (Matt. 5:5; cp. Psalm 37:11)!

### ENDNOTES

<sup>1</sup> Why is Satan restrained during the Millennium? One reason may be to demonstrate that a big part of humankind's sin-problem is internal (i.e., our own fallen human nature; James 1:13-15) rather than external (the devil or demon spirits). When people commit sins during the Millennium, they won't be able to cry, “The devil made me do it!”

<sup>2</sup> World War 1 (1914-18) and World War 2 (1939-45) have already taken place. We believe the next major international conflict—the first Battle of Gog and Magog, described in Ezekiel 38 and 39—will occur at the midpoint of the seven-year Tribulation (and therefore could, when considered in sequence with the wars that have already occurred, be referred to as World War 3). Later, during the second half of the Tribulation, the Armageddon campaign will unfold (i.e., World War 4, mentioned in Revelation 16). A thousand years later, at the close of the Millennium, the forces of evil will make one final stand at the second Battle of Gog and Magog (World War 5, referred to in Revelation 20).

**The term “reign” is active (not passive) and implies ruling and decision-making, so it's only logical to assume that the Messiah will delegate many administrative functions to those of us who serve under Him.**

We readily acknowledge that there are differences of opinion among scholars on the precise sequence of the end-time wars. The late Dr. Charles Feinberg, for instance, suggested a slightly different chronology from the one we use (see “The Prophecy Against Gog” in Chapter 38 of his classic work *The Prophecy of Ezekiel* [Chicago: Moody Press, 1970]).

Regardless of some minor differences, however, there is a broad consensus among evangelicals that a series of earth-shaking, global conflicts looms on the prophetic horizon.

<sup>3</sup> The Bible's numerous statements about stewardship and rewards for believers indicate that our positions in the future Kingdom will be determined, at least in part, by the quality of our service now (1 Cor. 3:8-15; Matt. 6:20, 25:14-30; 1 Tim. 6:17-19). See also Luke 19:17-19, where the Lord spoke about rewarding faithful servants with rulership over earthly “cities.”