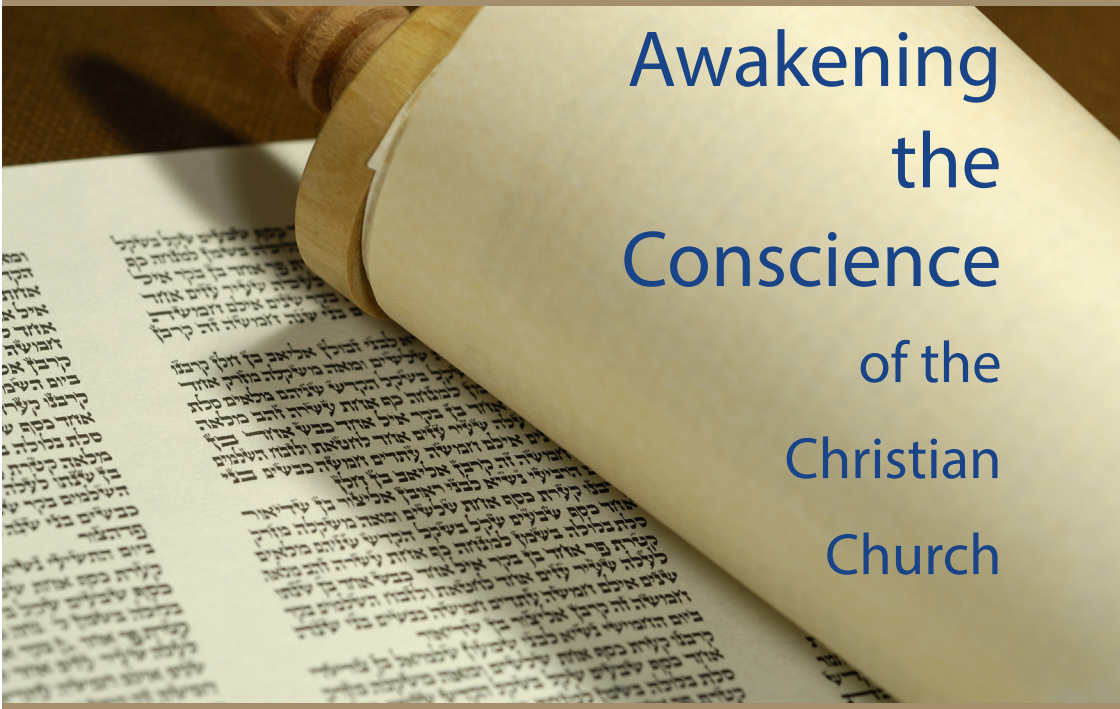


A resource of Christian Witness to Israel (N. America)
to challenge, assist and equip in local Jewish evangelism.

THE AC COURSE



Awakening
the
Conscience
of the
Christian
Church

THE BIBLICAL BURDEN

2. THE METHODOLOGY

2a The Longing of the prophet

COMPLETE COURSE OUTLINE

The Biblical Burden for Jewish Mission The Hope throughout History for Jewish Redemption Contemporary Connections for Jewish Salvation

THE BIBLICAL BURDEN

<i>The MOTIVE</i>	<i>Psalms 67</i>	<i>The Praying patriarchs</i>
	<i>Romans 9-11</i>	<i>The Praying apostle</i>
<i>The METHODOLOGY</i>	<i>Isaiah 63</i>	<i>The Longing of the prophet</i>
	<i>Luke 4</i>	<i>The Liberation of The Prophet</i>
<i>The MISSIONOLOGY</i>	<i>2Cor 3&4</i>	<i>The Ministry that is glorious</i>
	<i>Acts 20-22</i>	<i>The Ministry that is blessed</i>
<i>The MANDATE</i>	<i>Psalms 150</i>	<i>The Holy hallelujahs</i>
	<i>Rev 4&5</i>	<i>The Cosmic chorus</i>

THE HOPE OF HISTORY

<i>PROTECTIVE PROVIDENCE</i>	- <i>Past, Present, Future</i>
<i>PIRATES OF PROVIDENCE</i>	- <i>Expulsion and Expansion</i>
<i>REPLACEMENT AND DEFACEMENT</i>	- <i>Forgotten and Forsaken</i>
<i>REFORMATION AND RE-EMBRACEMENT</i>	- <i>The Puritan Hope</i>
<i>The LIE OF THE LAND</i>	- <i>Too much love will kill you</i>
<i>REWRITING THE RAPTURE</i>	- <i>Confusion and correction</i>

CONTEMPORARY CONNECTIONS

<i>The CHALLENGES TO CONNECTING</i>	<i>The separated and the assimilated</i>
	<i>The atheist and the evangelical</i>
<i>The FRAGRANCE OF FRIENDSHIP</i>	<i>The aroma of Christ</i>
<i>The WISDOM OF WORDS</i>	<i>(Un)common language</i>
<i>RABBINIC REINTERPRETATIONS</i>	<i>Jewish objections</i>
	<i>Peter and Pentecost</i>

GENERAL GUIDELINES:

1. As you begin each study, pray for the Lord's grace and wisdom.
2. Discipline yourself to set aside one hour for each paper.
3. Keep a personal 'physical' notebook.
4. Begin with the questions and in your own notebook, answer each question in one sentence, prior to engaging in the study.
5. Read through the paper in one sitting, with note-taking.
6. Answer the questions again; this time, a paragraph each.

Feel free to send your answers to me, ask further questions, or simply make appropriate comments.

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THE BIBLICAL BURDEN

THE METHODOLOGY

2 The Longing of the prophet

QUESTIONS:

1. Consider the nature of your Church prayer meeting and even the nature of your own personal praying. What is the main content of the prayers?
2. Have you ever challenged God about his unfulfilled irrevocable promises to ethnic Israel?
3. What specific requests should we bring to God concerning the people Israel?
4. What is our interest in the Holy Land and what is our prayer for that piece of 'real estate'?

Biblical Burden 1 sought to impress you with some **'Motivation'** for Jewish mission that both included the Jewish prayer for the Gentiles (Psalm 67) and the Jewish Apostle's heart and prayer for his own people (Romans 9-11), which led us into the opening up of the Divine Design; the culmination of redemptive purposes, to graft in again the natural branches, the Jewish people.

Biblical Burden 2 now seeks to build on your 'motivation'! We now desire to move you to consider by what **'Methodology'** you will engage. We continue to be driven biblically and therefore draw attention to the method of the prophets (namely in this case, Isaiah) and the method of The Prophet, (Jesus Himself).

In our first study we considered Psalm 67 and the prayerful desires of the psalmist 1,000 BC. Now we fast forward another 300 years to the prophet to find a similar longing. While penned by Isaiah there is also a corporate sense to the plea from a believing remnant within a hardened corporate people. This again is the prayer of the true believer; the true 'church' within the visible and mixed community of Israel. It is the longing of the prophet and the prophetic longing of the faithful. It is the cry of the believing remnant who recognize their impotence and summon God's omnipotence.

Moving from Motivation to Methodology we want to suggest the way forward for us, is to join that chorus of prophet and faithful people. We may summon the Omnipotent God to 'Come down, Lord'. We may join with the qahal of old and the ekklesia of today, to seek God's face and favor for His redemptive purposes, desiring the Jewish people to know their God and His saving grace in the Messiah of Israel.

Join us in this methodology. Join us in this prayerful longing. Join us, with awakened conscience, to pray these impressive, heaven-challenging prayers for the salvation of Israel!

2a THE LONGING OF THE PROPHET

(Please read Isaiah 63:15-64:12)

The Jewish apostle James (Jakov) would later write, *'the prayer of a righteous man is powerful and effective.'* (James 5:16). This does not mean that such a one has some inherent self-enabled ability but rather that one who is invested and characterized by godliness, walking in close harmony with the Lord, will have not only 'holy longings' but also a right and righteous understanding of the divine will and therefore what should be prayed for. Our method then will be His method. That means further that even 'wrestling' with God may be a legitimate way of displaying and pleading the known will of heaven.

When we come to these words of Isaiah we find them almost arrogant. We find them unusual against the backdrop of the majority of contemporary church prayers. We dare not ask in this manner and therefore 'we have not, because we ask amiss.' Let me suggest that rightly motivated, we may utilize this biblically given methodology for praying for Jewish mission. Let us rise to the challenge and challenge heaven itself, with its own design.

A CHALLENGE TO THE POWER OF GOD.

Read through these verses slowly and meditate on the raw energy of the plea that is a challenge to the power of God:

63:15 *'Look... see... Where are your zeal and your might?*

63:16 *'You are our Father... our Redeemer from of old...*

63:17 *'Why do you make us wander... and harden our heart...?*

63:18 *'our adversaries have trampled down your sanctuary'*

63:19 *'We have become like 'unruled'... and 'uncalled'.*

These are mighty arguments. This is serious pleading! This is a

challenge to heaven; a challenge to the power of God!

In Isaiah's day the consequences of their sinful rebellion was disaster and eviction. Even so the plea was made to God's covenantal love. *'You are our Father... our redeemer: 'Your sanctuary has been trampled'*. Look at this mess! It is as if we are not yours; it is as if we are not under your rule. Consider how bold is their challenge: You have made us wander; you have hardened the heart!

Please note that this is not letting them off the hook in terms of responsibility but it is the righteous remnant challenging God concerning the sovereign drama and divine decrees. God's permissive will has not ordained sin but they have experienced a hardening. (So too today they exist under that partial hardening we read of in Romans 11:25.)

God, this is not your ultimate design. Lord, you are our redeemer. Lord, your sanctuary is defiled. Look at this, Lord! Abraham, Isaac and Jacob would hardly know us!

Our Methodology? - Let us pray this challenge to God.

Jewish believers then and Jewish believers today are praying similarly. Let the largely Gentile Church join their prayers in a bold challenge to God. The state of the Jewish people then and the state of Jewish people today is much the same as in Isaiah 63... wandering, hardened against the true redemption found in Jesus, looking as if God never ruled them. They live in constant fear of rabbinic rules, not God's rules. They bear little resemblance to believing Israel of old. The rabbinic re-interpretations have been radical. (We will look into 'Rabbinic Re-interpretations' in a subsequent paper.)

They are *'enemies on account of the gospel'*. (Romans 11:28) But also, as Romans 11:28 states, they are *'loved for the sake of the patriarchs'*. So this plea remains ever valid and our joining in the chorus is consistently biblical. God is their loving Father, their Redeemer. Return for the sake of 'the tribes of

your heritage.' (Isaiah 63:17)

When was the last time your prayed like that for the Jewish people? Are you motivated for the spread of the gospel among the Jewish people? Then, note also your methodology.

A CALL FOR THE PRESENCE OF GOD.

Isaiah's pleas of 'Look! See! Why?' are a challenge. God's omnipotent power to act is being held back. God is restraining Himself and maintaining distance until the prayer, the plea, the cry, comes forth.

When a child is learning to talk the parent may withhold some item until the child actually formulates the words. Perhaps they might hold back until the child is able to say the magic word – 'Please'! Of course, God is not a reluctant Giver, but He is a wise Heavenly Father. He is awaiting the cry of his children.

With holy boldness, Isaiah summons God into this mess. Lord, we know the Power is there. We challenge you as to why it is not put forth. Now, with further boldness, we seek the Presence. In a nutshell this call boils down to two heartfelt desires: 'Come down!' (64:1) 'Save us.' (64:5)

Come Down

'Rend the heavens; make the mountains quake. Like fire kindling brushwood. Do awesome things.' (Isaiah 64:1-3)

The call is for the active and visible presence of God; that He break into time and history in a mighty way. Make your Name known! No-one has seen a God like you who acts for those who wait for Him. Truly, no-one has. If Israel had ever been asked to summarize the great acts of God in their history they might simply have said, 'God came down.'

In Egypt and the Exodus, God came down. At the Jordan

and Jericho, God came down. The summary of the divine narrative is not that God is sometimes absent but that into the misery and mess of failure, God comes down; repeatedly.

No, their failure wasn't final. Their captivity would be a means of cleansing. Their dispersion among the nations was even to be the very means God would use to make his name known among the nations.

Fire upon brushwood consumes. Water being caused to boil, is a converting thing! The prayer is simple: Come down, consume and convert!

These are compelling arguments. The challenge has been a mighty one. But this goes further as now this call grasps God in all his immensity, desiring his visible Presence!

Save us

(Isaiah 64:5) *'we sinned... a long time... shall we be saved?'*

The Challenge to the Power intensified to a bold Call for the Presence but notice with that holy boldness there is yet no presumption. We're sinners; we're done for. Shall we be saved?

Isaiah's faithful remnant knew their sin. It was like a menstrual cloth (Isaiah 64:6). We are unclean; the whole nation is leprous, stained and we are like a dry Fall leaf, faded and blowing in the wind. There is no entitlement culture here. There is no expectation of having their best life now. They were sinners in the hands of an angry God and He had withdrawn and given them up to the consequences of their own sin. But Isaiah wouldn't leave it at that.

Our Methodology? Let us call for the Presence of God

You may be in a better church than most. If so, praise God. You may have experienced very blessed times of corporate prayer; again, praise God. However in many places it is not so. One of the privileges of my peripatetic ministry is that I get to

see the wider church and be with them in times of worship and prayer. I speak from experience and even more from my own heart. The prayer life of most churches and most individuals is shallow at best; and heretical at worst. But even at best, how petty are our utterances. How small our prayers.

We sometimes joke about how the Prayer Meeting (if the church even has a prayer meeting) is an 'organ recital'; in the sense of many and varied human organs being prayed over! How many prayer meetings are filled with the endless lists of medical infirmities we want God to sort out. Don't get me wrong, He's not unmindful of our diseases, (He knows how we are formed, and remembers we are dust – Ps.103:14) but when we have been granted access into the command and control center of the cosmos, being given a meeting with the Commander in Chief, is it all we can do to ask him about dealing with our 'medical issues'. Is there not something larger to pray over?

Have we succumbed to the 'health and wealth' mindset? I fear in many of our churches there is more of that mindset than we care to admit. There is an obsession with 'me, mine, and medical'. But there are bigger issues to bring to the King. Let us get to praying larger prayers! Let us challenge the Power of Heaven. Let us call for the Divine Presence to be awesomely seen and visibly earth-shattering. Come down Lord and do awesome things in this broken mess of a world! Let our prayer be as Isaiah 64:2, *'Make your name known'*.

Haven't we been taught by our Lord to pray *'your kingdom come'*? Do we pray after the manner of the Westminster Larger Catechism Q191: *'... we pray, that the kingdom of sin and Satan may be destroyed, the gospel propagated throughout the world, the Jews called, the fullness of the Gentiles brought in...'*

The 'calling of the Jews' was one of the theological desires of the Westminster Divines (1643) and also the hope of our

Scottish forefathers who sent four of its best pastors to the Holy Land in 1839 to inquire into the situation facing the Jews in the Land and in Europe. (Church of Scotland Mission of Inquiry, 1839.) This 'calling of the Jews' was the theological desire of our mission in Christian Witness to Israel as it began in 1842 effectively rising out of that 1839 Mission of Inquiry. Our original name was *'The British Society for the Propagation of the Gospel Among the Jews'*. This calling, redemption and ingrafting has always been at the root of our Motivation and Methodology.

'Your kingdom come!' Make that part of the divine drama come to pass for which these ancient believers prayed for their unconverted Jewish neighbors. Come down and save us! Let us Gentile believers join that chorus!

Unless you hadn't noticed unbelieving Israel has been in their sins, 'a long time'! (Isaiah 64:5,7) There is no real calling upon the name of the Lord. (I've been to synagogue worship, and I might even say the same in some churches!) Please join in this heaven-shaking prayer! It is Paul's method of prayer in Romans 10:1. 'Save us'.

Just as an aside, and something we shall take up in a later paper, I want us to be careful with our philo-semitism. As I look around the US church scene I see so much desire to bless Israel: *'Let's Stand with Israel; let's buy a tree for Israel; let's help them all make 'Aliyah' and return to the Land; let's buy matzah for those poor Jewish people in Israel who can't afford their Passover meal'*. Is this our mission, our motivation, our method?

Do you see how pathetic this kind of stuff is: politics, real estate in the Middle East, and matzah? Would this be the method of Isaiah? Would this be the method of the Jewish remnant 700BC, or 100AD, or 2021? Our methodology is to challenge the Power of God and call on the Presence of God to come down – SAVE THEM! CALL THEM! REDEEM THEM!

A CRY FOR THE PURPOSES OF GOD.

Did Isaiah get His prayer heard and responded to? Did the ancient remnant gain a hearing in the heavenlies? Well, if more divine 'with-holding' continued after such powerful praying, of course they had to press the issue. (Would we have given up?) Isaiah and the remnant pressed further and made their appeal as the '**people of God**' and also made their appeal concerning the '**place of God**'.

What a lesson in methodology! Not only are they bold in storming heaven and summoning His descent, they bring covenantal love into it! This appeal touches the heart of Heaven:

People: v8 '*You are our Father...*' v8 '*You are our Potter...*
v9 '*We are all your People...*'

Please do remember also that the original context of this is unbelieving, corporately sinning Israel. It comes from faithful believing hearts but it is within the context of a rebellious corporate covenant people.

Place: v11,12 '*Where our fathers praised you have been burned with fire and all our pleasant places have become ruins. Will you restrain yourself at these things...*'

Note again there is no presumption. Will you restrain and keep silent? This is not how it should be Lord! This is not how it ends. You have purposes for us, Lord. You have unfulfilled promises; promises which are irrevocable. Doesn't the Apostle Paul appeal to these irrevocable and unfulfilled promises in Romans 11:28,29!

It is really an appeal for Eden. It is an appeal for the restoration of Adam and the Adamah; the Garden walk with God. It is an appeal for Israel and Promised Land covenantally bound before God in a vital worshipful walk. But of course from our New Testament perspective we know that it

gloriously transcends Land, for the time is coming when not on this mountain or that, but by the indwelt Spirit of God, He comes down and tabernacles in our very hearts, fulfilling Jeremiah 31 and Ezekiel 36&37.

Our Methodology? Let us cry through the revealed purposes of God for Israel.

As the remnant, then and now may say, You are our Father, so let the Gentile children of Abraham by faith, join the chorus.

The unregenerate covenant breakers of the house of Israel are still included in that Romans 11:28, '*loved on account of the patriarchs*.' They are still your beloved people, Lord. Even when turning in rebellion and calling Crucify, we were instructed that the Lord wept.

Without getting into controversy over the Land, the Scripture continues to speak of '*those pleasant places*.' Isaiah would rightly say then that Zion has become a wilderness and Jerusalem a desolation. The 'house' had been burned in Isaiah's day and repeatedly since! Jeremiah would join the lament with Lamentations following the Babylonian destruction in 587BC. And Jesus would prophesy its destruction, brick by brick, which occurred in AD70. But was that the end? What about 1948?

What shall be our prayer; what method of longing shall we use in the matter of Land?

Regarding the Land of Israel, CWI has always taken a position, of not taking a position! Indeed when this missionary society began the Holy Land was called Palestine and under British rule. The motivation and methodology of our missionary forebears was unto a people. When people ask me about the Land, I often remark that you cannot save a piece of real estate, and Paul's desire for Israel is simply that they may be saved (Romans 10:1).

However, that said, that piece of real estate is a real place on God's earth with a rich, biblical, even divine and incarnate history. It is not insignificant. It is not to be completely ignored. In many respects today it is an unholy Land, liberal and gaily proud! Yet, as our interest is in the divine hand of mercy upon a divinely covenanted people we must consider the modern day State of Israel, where 45% of the world's Jewish population lives. They live and walk within daily sight of biblical realities! Just as we read in Romans 1 about creation leaving mankind without excuse, so there is a sense in which the 5th Gospel (the Land) is yet today preaching to this ancient people. God is! God has preserved! God has come down! God demands of you repentance and faith in the Messiah Jesus!

But when one of the largest gay pride marches in the world takes place in the 'Holy' Land we cry out with Isaiah, '*Zion has become a wilderness. Will you restrain yourself at these things, O Lord?*' (Isaiah 64: 12) Well, let us just consider a few things within the Land of Israel. In 1948, there were just 12 Jewish believers in the Land. That grew to 50, by 1968; then to 5,000, by 1998. Today the number of Israeli Jewish believers in Jesus is around 20,000-30,000, with around 120 congregations, and an increasingly 'reformed' witness. (In the 1970s there was one theologically 'reformed' church and now we believe there are at least 9.)

Yes! – spiritually, the wilderness is becoming fertile. And once again in divine mercy, from the summoning prayers of the prophet and the pleas of the present, many Jewish people are coming believe in God's atoning grace through the Messiah Jesus. There are approximately 30,000 Jewish believers, worshipping the Lord in Spirit and in truth in the Land of Israel, where their fathers praised Him. Praise God! God in grace and mercy is softening their hardened hearts. God in grace and mercy is taking the veil away.

Continue the methodology of the prophet. Continue these mighty prayers: *'Will you restrain yourself? Will you keep silent and afflict us so terribly?'* No, He will pour out a spirit of supplication. He will cleanse, give a new heart, and move them to follow his laws. For these are the irrevocable purposes of God for this ancient people. And those of us who are Gentile believers are privileged to join in this cry for the purposes of God among his ancient people to be carried out. Graft them in again Lord!

CONCLUSION

We all know and love the story of Joseph. Sold and forgotten by his brothers, he was raised to power in Egypt. Upon their broken and starving visit to Egypt, he was hidden from them. Using Isaiah's words here, they came to him 'faded like a leaf'. They came to him 'a long time in their sins'. And after a time of testing he could hold himself back no longer. With weeping, Joseph revealed himself to them. 'It's me, Joseph, your brother. You meant it for evil. God meant it for good, for the saving of many lives'.

Joseph is a 'type' of Jesus. He was sold and forgotten by and large by the Jewish community. He remains among the Orthodox today as one accursed. They would say his name and spit on the ground: 'may his name and memory be erased forever'. With rabbinic denials and deep-fake stories about who Yeshua is, so today, Jesus' Jewish brothers, don't know him. They are a long time in their sins.

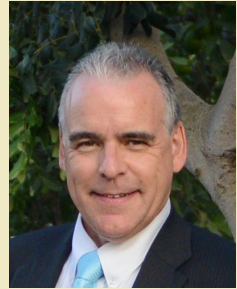
Shall we then pray to the Lord – 'Will you restrain yourself... will you keep silent?' Shall we pray that Jesus restrain himself no longer and reveal himself to His brothers?

'It's me, Jesus, your Jewish brother. You meant it for evil, but God meant it for good, for the salvation of many.'

WHO ARE WE? WHAT DO WE DO?

DIRECTOR: STEPHEN ATKINSON

As **Director of Ministry** and 35 years of preaching experience, Stephen has been engaging with churches on behalf of CWI since 2004. With a Biblical mandate, historical reasoning, and present day missionary urgency, Stephen makes the case that every Church must have Jewish mission on its agenda!



MISSIONARY: MITCH TEPPER

As a **Jewish believer** Mitch has the apostle's burden for his own 'kindred after the flesh'. A graduate of Reformed Presbyterian Theological Seminary, his Scriptural knowledge and personal passion drive him in his street evangelism, one on one relationships, and household bible studies, with the singular purpose of 'Telling Jewish people about Jesus'.



International Mission to Jewish People

CWI (N America)'s parent body, 'International Mission to Jewish People' has been sharing Jesus with Jewish people for almost 180 years. Today we have missionaries in the USA, UK, Israel, France, Holland, Hungary, Australia, all faithfully witnessing to Jewish communities across the world.



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