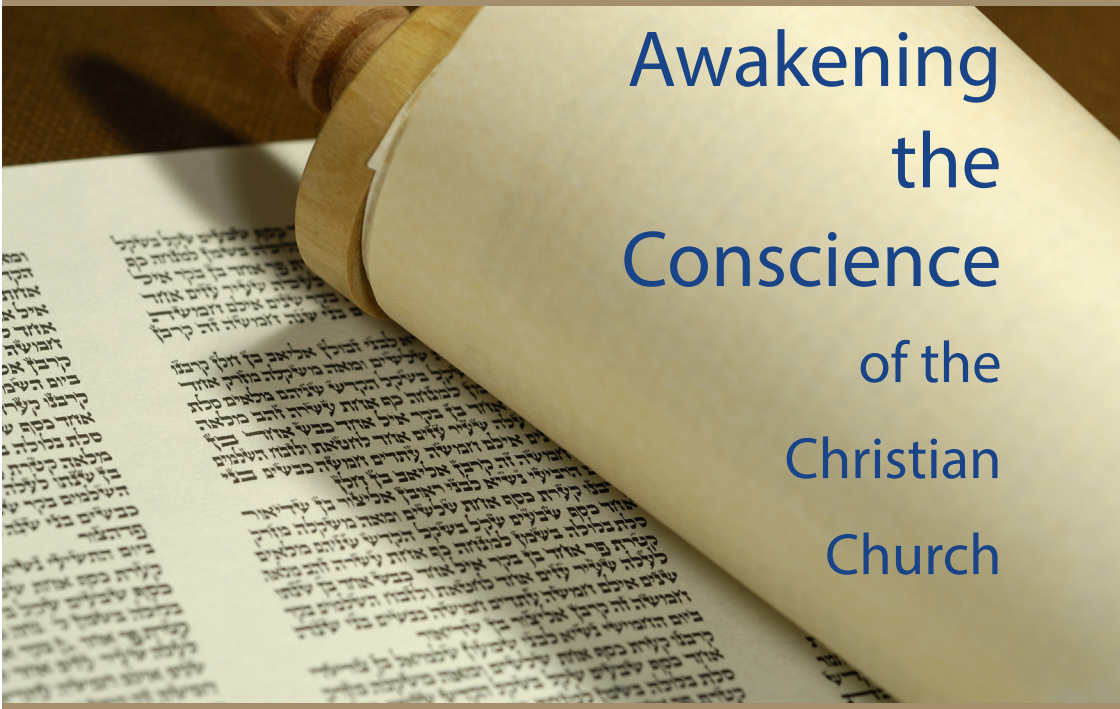


A resource of Christian Witness to Israel (N. America)
to challenge, assist and equip in local Jewish evangelism.

THE AC COURSE



Awakening
the
Conscience
of the
Christian
Church

THE BIBLICAL BURDEN

2. THE METHODOLOGY

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

THE HOPE OF HISTORY

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

CONTEMPORARY CONNECTIONS

<i>The CHALLENGES TO CONNECTING</i>	<i>The separated and the assimilated 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 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

2b The Liberation of The Prophet

QUESTIONS:

1. Have you ever read Pilgrim's Progress? If so, what was the solution to Christian escaping from Giant Despair? (And if you haven't read it, why not?!)
2. Read Luke 4:16-21. Jesus often preached in the synagogues. Why was this a watershed moment?
3. What was then, and what is today, the 'captivity' of the Jewish people?
4. What was the methodology of Jesus towards these 'captives', and what is ours?

Continuing in our study on **Methodology** we want to move from a consideration of the prophet (Isaiah) to that of THE PROPHET, the Lord Jesus Christ. What did He set forth as his Method of ministry? What did He see as his calling? There are many passages we could consider as we seek to draw forth the answer to that question but we shall simply open up one key passage; namely Jesus' preaching in Capernaum.

There are two things in particular I want to focus upon as we examine **Luke chapter 4: (i) What is the context? (ii) What is the content?** In other words, 'To whom?' and 'What'? In addition I want to parallel this Scriptural study with an illustration from the story of Pilgrim's Progress.

The (missiological) Methodology of Christ is bringing in the Liberation of the Prophet. We might simply term it, 'freeing the captives with the key of the king!' Let me illustrate:

John Bunyan's *Pilgrim's Progress* is a classic that is enjoying some resurgence among good churches! (I hope and pray for much more). Spurgeon said of Bunyan, 'Prick Bunyan and he bleeds Bible.' His story of life's journey in all its symbolism, characters and content are just Bible. I want to draw attention to one fascinating incident (that I believe dwarfs Lord of the Rings imagery!) It is Pilgrim's crossing over into By-Path Meadow and getting caught by Giant Despair and his wife Gloom (- what a wonderful name for a wife!). Pilgrim is thus put into the dungeon of Doubting Castle and he languishes there until he realizes that in his pocket, the whole time he has been there, he has a key; a 'Key of Promise'.

I don't believe it is stretching the imagery to suggest that our Jewish friends are languishing in a castle of despair, all the while having in their possession a Key of Promise (their Hebrew Scriptures), - a covenanted promised key that is the 'message of Messiah'. In short then, Jesus' methodology was to preach to captives and show them the key... Himself. This, we will consider, learn from, and seek to go and do likewise.

THE LIBERATION OF THE PROPHET

(Please read Luke 4:16-30. We will look primarily at v18,19.)

In Luke 4:18-19, we find Jesus reading from the scroll of Isaiah (at chapter 61) and declaring this Scripture as being fulfilled that very day in their hearing:

'The Spirit of the Lord is upon me, because he has anointed me to proclaim good news to the poor. He has sent me to proclaim liberty to the captives and recovering of sight to the blind, to set at liberty those who are oppressed, to proclaim the year of the Lord's favor.'

Jesus is the Messiah

He is saying clearly, the Spirit of the Triune God was upon Him. The word 'anointed' has a root meaning of Messiah or Christ. When He reads the scroll from Isaiah and announces that this prophecy is fulfilled in their hearing, He is as much as saying: I am the Messiah! That's why it created such a stir (v28,29). Initially they marveled. Then when He continued to speak and develop the message to include Gentiles, they were furious. (Wasn't this the original mission that we considered in Psalm 67!)

In passing we do need to recognize that Jesus' ministry did meet with both responses. Sometimes we believe the narrative that all the Jews rejected him. (If so, where did the first missionaries come from? And who were the disciples? Weren't they called Matiyahu and Johanan and didn't Jacob have a book?) The Pharisees even said the *'the whole world is going after him'* (John 12:19). That's a pretty devastating statement of their own lack of popularity and an insight into the Jewish remnant of believers that were present throughout Jesus' ministry.

In Luke 4 we find a known local guy, Jesus of Nazareth reading and preaching from Isaiah. (Some scholars say that

Nazareth was no backwater village but rather a bustling town of about 20,000.) This local man had been preaching in and attending the several synagogues regularly (Luke 4:15,16).

But now this incident is a watershed; and Luke, our very orderly gospel writer, would have this synagogue sermon identified as the Message of Messiah. It bears similarities to the Sermon on the Mount and is significant as a deliberate messianic prophetic sermon. It therefore has specific significance for us as we consider 'Methodology'. What was the Messiah's message to the Jewish people; and how shall we copy his example?

Matthew Henry says, (in reference to Jesus expounding Isaiah 61), *'He, that is the best expositor of Scripture, has given us the best exposition of these verses.'* He is the anointed and appointed one. We would do well to follow after.

The Jewish people (and by extension, the whole world) are Captives

To whom is the message of Messiah addressed, according to Isaiah and also according to Jesus? It is good news to the poor, liberty to the captives, sight to the blind, freedom to the oppressed. These are four conditions that summarize one condition; namely spiritual slavery.

The Jewish people had known enslavement and they constantly reminded themselves of this at Passover. *'Our forefathers were slaves in Egypt.'* The prophets would regularly speak of their spiritual blindness. Their sin would often bring them under nations who oppressed them, as God judicially sent them to exile. Yet He would later permit their return, and in wrath remember mercy.

Isaiah's prophecy, (now Messiah's Message) was a message for all Jewish history; spiritualized. He will cry out to them: (indeed, his forerunner John the Baptist, also cried out to them). You are captive to your sins and you have been and

will be led captive by oppressors, until you have the Key of your release and that Key is Me.

It is as if Jesus is saying, 'The LORD has Messiah'd me, to message you, the people of promise, to tell of the key of promise,' - the proclamation of Good News / Gospel!

The Gospel is the Key.

Jesus (with Isaiah) spoke of it as is the year of the Lord's favor. When the fullness of time had come (Gal 4:4) God sent forth his Son. Paul also tells the Corinthians (2Cor. 6:2) '*now is the favorable time, now is the day of salvation.*' It's the Key-time! It's Gospel time. It's Jubilee year, says Jesus. It's Jubilee Day!

Sometimes as part of our ministry we teach on the symbolism of Jewish festivals; particularly Passover. It is very illuminating for those of us who are Gentiles to learn what goes on in a Jewish household at Passover. It is also helpful to learn a little of what quite likely went on in the Upper Room on the night Jesus was betrayed.

Jesus sang certain psalms as part of the Passover Haggadah (the Jewish Passover 'Story'). It is fascinating and heart-warming to reflect upon the Hallel Psalms that are used today and think on the words that quite likely were on Jesus' lips just before he went to the cross. (Read Psalms 113-118). One such verse within those Psalms is no doubt very familiar to you: '*This is the day the Lord has made we will rejoice and be glad in it.*' (Psalm 116:24)

Picture the scene. In the Upper Room they were finishing off the Passover remembrance. (Let us remember that the Jewish Day begins at sundown.) They sang, 'this is the day', and what happened that 'Day'? In 24 hours, they would see Jesus betrayed, arrested, falsely accused, tried, crucified, dead and buried! THIS IS THE DAY! – the day to rejoice in, when captivity will be led captive! And Jesus led the singing! Here in Luke 4, quoting Isaiah 61, He says, 'This is the Year of the

Lord's gracious favor!

Now let us take these points and make application particularly in the world of Jewish mission; and also apply more widely in the world of gospel mission. I have 3 things I want us to note:

THE CONDITION OF THE CAPTIVES

It is important to realize that our Jewish neighbors do not have a pass into heaven. There are some tele-evangelists who peddle that message and suggest that the Chosen People are all fine and should not be evangelized. Not so...

I was taking an early morning prayer meeting in Arkansas when I was asked this question by a Christian brother: *'Just to be clear... Jews who don't believe in Jesus go to hell?'*

'Yes!' I said, and I backed it up with a parable from Jesus own teaching. Remember the Rich Man & Lazarus? Remember the rich man cried from the pit of hell to Father Abraham! Was a son of Abraham in hell? Yes, and Jesus was teaching so!

Our Jewish neighbors are captives in Doubting Castle. They have no assurance. They are kept captive by Giant Despair, and will remain there until they find, the Key.

How much of Jewish life is a lament? Can't we see examples of this in (Jewish) Hollywood? How many movies are searching for a hero; a superhero? Can't we see this in (Jewish) Broadway and Jewish music? How much of it begins in a minor key and is searching for the major! (Remember our 4th study on the Pirates of Providence, and how one of our headings was, 'Searching for a Secret?') How much of Jewish existence is for Life, liberty and the pursuit of Jewishness? It is perhaps not PC to say so, but it is the reality. Many Jewish people are materially wealthy but are spiritually bankrupt. Many of our Jewish neighbors have an abundance of wisdom and a strong work ethic. They are truly a remarkable people

group with great gifts and skills but they still haven't found what they're looking for! They are in 'Doubting Castle' with the old husband and wife team of two giants called Despair and Gloom.

We are forced to ask the question, why is this so? Well, Scripture has the answer, in Romans 11:25. *'a partial hardening has come upon Israel'*. In our next 'Biblical Burden' study we will look into 2Cor 3:14 which speaks of them being *'hardened... when they read the old covenant that veil remains unlifted'*. This truth of their 'captivity' needs to be declared clearly in philo-semitic America. Jewish people do not have a pass to heaven. Far from it. So says the Master. It is His method we follow. The captive nature is a corrupt nature; it is a fallen nature. Our Jewish friends are blind, hardened, dead in trespasses and sins. But so are you without Christ!

There is a saying that the Jewish people are like everyone else, only moreso! Well, if you today have not repented of sin and bowed the knee to Christ in all His liberating and saving glory, then you too are in that Castle, captive... You are a bankrupt sinner, blind, burdened, in bondage. The Message of Messiah, the Key for the releasing of the captives, is also for you, Gentile! Praise God it is!

In their history, the Jewish people may have endured exile from Israel but of course all mankind is in exile from Eden! From our first parents' sin, we all are enslaved to sin. The condition of all us captive sinners (Jew and Gentile) is hell-bound slavery. Thus the message of the Master is: *Come unto me all you who labor and are heavy laden and I will give you rest. If the Son sets you free, you shall be free indeed.* So let me tell you of the Key of the King!

But before we do, let me interject with a second point of application, that is more by way of inference from the text than direct – but permit me this.

THE CHARACTER OF CONNECTION

Our ministry is bringing the message of messiah to the people of promise, so I want us to briefly consider the character that brings that message: what I've termed the character of connection - in order to help us connect with our Jewish 'captives'. (There will be more on this topic later in our several papers on 'Contemporary Connections.')

Ministering like the Master to all captives can be expressed as 'empathetic benevolence'. We need to enter their world, sympathize and bring grace. This is true of all kinds of ministry: youth ministry, elderly ministry, cross cultural ministry. It demands that we empathetically enter their world and bring the benevolent grace of the gospel. This is exactly what Jesus did. This was His methodology. He entered our world, incarnate, and brought grace. This is what Paul did: *'To the Jews I became as a Jew.'* (Paul you are a Jew!) *'And to the Gentiles, I became as a Gentile.'* Wow? That too??

The character of connection is just that: a kindly compassion for lost sinners, for lost Jewish sinners. Jesus came to bind up the broken-hearted, to open the prison cell; to release the captives. We must get to know the captivity of our Jewish neighbors. Learn their history; their present; their hopes and fears, their goals, their trivial pursuits. Enter their world. They get old, they get sick, they need answers to life's ultimate questions! Lead them to the Liberation of the Prophet!

I remember hearing the story of an old rabbi whose life turned bad. He wandered into By-Path Meadow. He became an alcoholic. His life was a mess. His Jewish friends disowned him. But he was befriended by a Christian. She started to clean his home and later began to clean him! Yes, she cleaned up vomit and worse. His medical condition then deteriorated. He was dying and in selfless Christian love she brought him home and she and her husband cared for him in his final days. By that witness he came to know the Lord. She cared

for the captive with the character of Christ!

When people ask me how to connect, I simply tell them to just act naturally and wait on the supernatural. God gives us these amazing connections... friendships over decades; wider Jewish family connections, or a Jewish doctor, or dentist, or lawyer. They are in our lives by divine providence. And you are here for such a time as this! Minister to them like the Master! - the One who wouldn't break a bruised reed; who met the weary, the needy, the broken, the blind. It is your character that will attract! The character of connection is one that provokes to jealousy! (Romans 11:14) *'What have you got that I haven't?'* *'Well, let me tell you... you know, in your Jewish Bible there is a key, can I explain it to you?'*

THE KEY OF THE KING

Bunyan tells the story well. Old Giant Despair didn't get to keep his captives because Pilgrim had a key in his pocket all along. Do you know the Jewish people have the Key already in their pockets? Doesn't Paul write in Romans 10:8 – *'the word is near you'*. It sure is! The word is near the Jewish people. They have it all around them; on their wrists, on their doorposts; on their foreheads. Jesus spoke to the Pharisees and said, *'Search the Scriptures... they speak of me'*; and He was referring to the Hebrew Jewish Scriptures. They've got the key; it's in their pockets!

Returning to our passage in Luke 4, this maverick rabbi speaks in the Nazareth synagogue of the promises and the prophecies. Then He says – its me! The Lord has anointed me. I am here to proclaim the message of Messiah. I am here to take captivity captive! Listen! It's the year of Jubilee!

We should speak similarly to captive Jewish friends. 'Did you know Jeremiah (in chapter 31) prophesied there would be Part 2? Did the rabbis ever tell you about a 'new covenant' with the house of Israel? Did you ever read of how the

Lord would put the law into your heart? It would be an internal thing; a new birth. Do you know that Ezekiel spoke about that? (Ezekiel 36:26). Isn't that why Jesus challenged Nicodemus: 'What, you're Israel's teacher, and you don't know about a new birth?' Go read Ezekiel, Nic!

Part 2 is the gospel, good news about the Key of the King; the Son who would be the Suffering Servant; the Priest who would be Propitiatory Sacrifice; the Sinless One who would be made sin, for us captives; to free us from sin's dungeon!

I wear the ring of my grandfather, Tommy Born. He died when I was 12. In his earlier life he was a Scottish soldier. (Yes I am truly Scots-Irish!) He served with the British Expeditionary Force with his regiment, *The Gordon Highlanders*. Very early in the war he was captured and remained a prisoner of war in a Stalag camp in Poland for 5 years. My mother was 7 when her dad was captured. For 5 years she never saw her dad. But he was liberated! He came home and she, aged 12, ran into his arms. What is it like to be liberated?

For a more graphic image, think of those emaciated Jews in the Auschwitz camp. For those who survived, what was that like to be liberated from Auschwitz? What was it like to be the liberator? – to see and proclaim liberty to those captives!

Without minimizing the horrors of the Holocaust, the Captive Castle with Despair and Gloom in this life are nothing compared to the Hell of eternal gloom and endless despair! We who have the Key of the King, must tell others, and specifically Jewish captives.

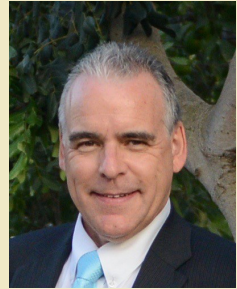
The methodology of Jesus was to tell them of his own Messiahship. Let us do the same. He's in your pocket all along. He's in your Bible; go read Isaiah 53, Jeremiah 31, Ezekiel 36...

Connect with the Captives, and bring the Key of the King!

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'.



CWI International

Christian Witness to Israel 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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