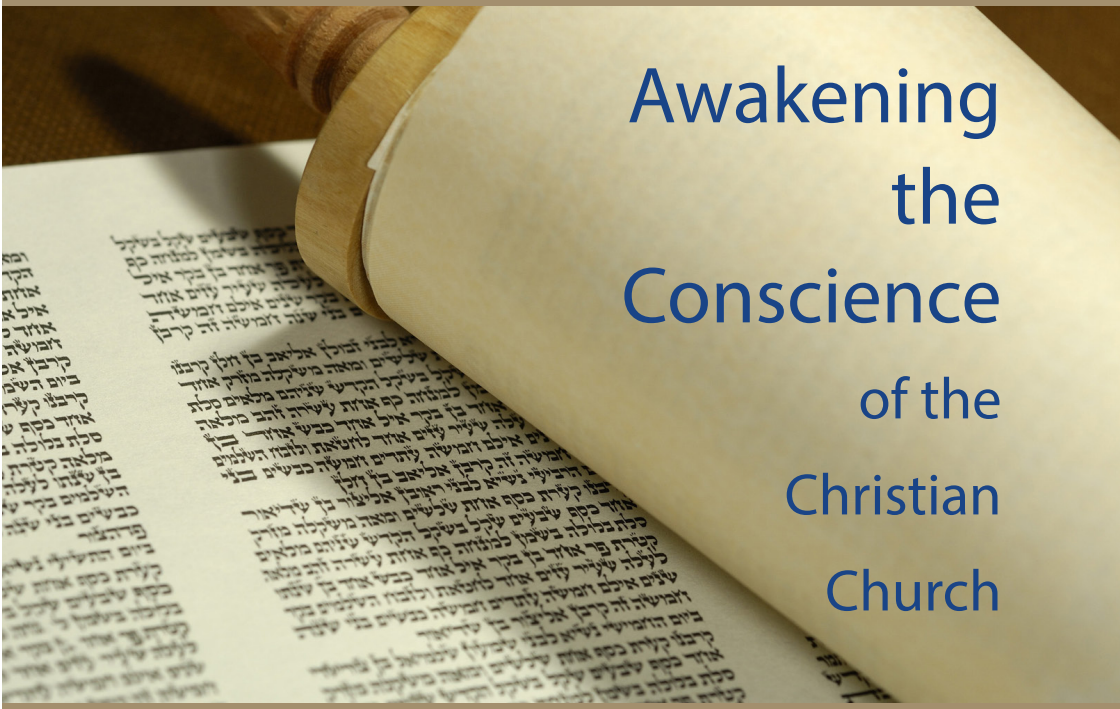


A resource of Christian Witness to Israel (N. America)
to challenge, assist and equip in local Jewish evangelism.

THE AC COURSE



Awakening
the
Conscience
of the
Christian
Church

THE BIBLICAL BURDEN

3. THE MISSIOLOGY

3b The Ministry that is Blessed

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.

Stephen Atkinson: Director of Ministry, CWI (N America)
cwinamerica@gmail.com

THE BIBLICAL BURDEN

THE MISSIOLOGY

3b The Ministry that is Blessed

QUESTIONS for CONSIDERATION:

1. Is your Christian life intentional in direction or do you generally 'let go and let God'?
2. Is there some truth in the statement, 'if you fail to plan, you plan to fail'?
3. What distractions are hindering your ministry / hindering the ministry of your local Church?
4. What is the nature of accountability from missionary societies to your local church? Could / should that be improved? How?
5. What practical aspects to our manner of personal evangelism do we need to change?

3b THE MINISTRY THAT IS BLESSED

(Please read Acts 20-22)

Continuing on the subject of missiology, we will consider a particular example of ministry practice that was owned and blessed of God; namely. that of the Apostle Paul.

Whatever our kingdom work, as pastors, missionaries, or churches, we all have a missiological strategy. It may even be a strategy to have no strategy! We all engage in our work, with plans, projects, strategies and schemes... all with a view to bringing about desired results. It is right and good to have such. We should not wander aimlessly through the day; just waiting for the divine thunderbolt to fall. We don't wander through our ministries waiting for the star to guide us.

The Bible gives us not only directions as to how we engage in our kingdom work, (the message we bring, the content matter), but also the manner we bring it. The truth is that if we follow the Maker's instructions, He WILL give the 'increase' in the divinely ordained measure He has planned for us. It will be owned and blessed of God.

What an encouragement to go forward with diligence and optimism. An old saint once said 'God's work, done in God's way, never lacks God's resources'. I might add that it also never lacks God's results! Those results might be revival, or it might be a riot! The Scripture has both! Actually the passages we are going to look at today have both!

So let us consider the Apostle's example of missionary labor by dipping into several texts from Acts 20-22:

- (i) The Missionary Intentionality – Acts 20:16**
- (ii) The Missionary Accountability – Acts 21:17**
- (iii) The Missionary Opportunity – Acts 22:2**

From these three brief apostolic scenes, I want to develop some guiding principles of missiology for us as missionaries, volunteers, and kingdom laborers of all kinds!

The Missionary Intentionality

Acts 20:16 'Paul... was hastening to be at Jerusalem, if possible, on the Day of Pentecost'.

We haven't time to examine all of Paul's travels in the surrounding chapters but what we read of in Acts suggests some extensive intentional planning. There was a certain overland aspect of this journey, some sea travel, some time constraints, and some goals. There was even to some degree a discriminating 'avoidance' and a goal-driven 'hastening'.

Some commentators suggest that his overland journeying was for him to meet folks along the way. Perhaps it was. Some others have said it was for him to have quiet times for meditation and prayer. That too is very possible. Certainly it would be good for such a busy apostle to have such 'alone times' to be undistracted and not diverted.

Notice also that the travels plans were by Paul's 'decision'. That decision also had spiritually driven priorities; in this case, Jerusalem, and the Jewish festival of Pentecost. It would appear that he hadn't been back in Jerusalem in 4-5 years but now he had plans, intentional plans, accountability plans, and we might even say he had some opportunity plans!

But then, all this decisive planning, even with some priority and hastening, was subject to divine providence. As he says in Acts 20:16, *'if possible'*. No doubt, the learned apostle reminded himself of Proverbs 16:9 – *'The heart of man plans his way, but the LORD establishes his steps'*.

We should therefore note in our own missiological practicee that overruling providence does not excuse or negate intentional decisive planning.

I have known churches where there is a simple drift from week to week with no clear goals or strategies. Quite frankly the kingdom ministry is just a 'let go and let God'. I have heard of pastors who are acclaimed as having the gift of disorganization! It may be funny, but its also very serious!

Why is it that one of the qualifications for eldership is to 'rule his household well'? The answer is that an untidy house (in whatever aspect you want to think of that) will become an untidy church and therefore the missiology of the church will be disorganized, unstrategized and haphazard! Brethren, this ought not to be!

All of us, in ministry, volunteer or paid, should note this deliberate, decisive, undistracted, intentionality of ministry life and direction that we find in the example of the Apostle Paul.

Lesson for Application: PLAN YOUR MINISTRY AND PROVIDENCE WILL MAKE IT HAPPEN

There's an old Irish joke about the guy who asked for directions to a certain street in town – *'Well... now if you're looking for that street, I wouldn't start from here.'*

The point is, that in order to get to 'C', you start at A, and proceed to B, to finally achieve the destination, C. We affirm Proverbs 16:9 'The heart of man plans his way but the Lord establishes his steps'. That doesn't excuse the making of plans, in fact it reinforces it! The 'establishment' of your steps, is as you take one step forward after another with godly, prayerful, intentionality.

Scripture's missiological model therefore is:

Choose a direction, avoid any distraction, and reach your destination.

It is often said, that if you fail to plan, you plan to fail. My ministry life is full of necessary planning. I sit down and schedule. I choose which churches I attempt to go to; even which churches to 'avoid'! I endeavor to string them together logistically into fruitful ministry road-trip journeys. I can acquaint with Paul's planning. And he didn't have email & GPS! *'Can I get from here to here, in a certain time and who can I meet along the way? Sorry, I can't see that one this time, as I need to get over there.'*

In addition to that I have strategy concerning particular churches, denominations, seminaries that we are seeking to impact. I have a strategy concerning areas of Jewish population and how to enable intentional witness there. I have specific approaches to our publications, and obtaining endorsements, and seeking out possible major donors... In all our ministry there has to be a discerning, decisive planning and progress.

Perhaps there are some aspects to your own Christian life that need some intentional planning? Maybe there a little too much disorganization, or too much letting things just happen? Maybe you need to be challenged to deliberate, decisive, undistracted intentionality? So, start walking from A... and with one foot in front of another... well, you know the rest!

Let's get back to the Apostle Paul. He gets to Miletus, and basically says, get those Ephesian elders over here. I can't stop at Ephesus but I want to meet the Ephesian pastors.

As some of you know my ministry travels, I do something similar, when, if I can't get a meeting in a church, I'll endeavor

to meet the pastor for coffee or lunch. Your personal ministry labors or simple Christian testimony and life may be greatly different from mine but whatever your ministry – it must have a gospel, kingdom, biblical, intentionality. Do you have a missionary strategy - personal, or in your Church? Is it clear, decisive, deliberate? What is your direction? I'm tempted even to ask – have you a priority? Paul had, and it was Jerusalem! Well there's a point I can press with regard to Jewish mission!

I've interacted with churches that have said to me. 'Sorry Stephen, we've decided to concentrate on Muslim mission'. Really? You've made that your priority? - to the loss of Jewish mission? I never thought Romans 1:16 said, *'to the Muslim first, and also to the Greek, and maybe an afterthought to the Jew, or maybe don't bother.'* The priority I see in Scripture is Jewish mission! Because it is divinely promised to yield blessing to the Gentile church (Romans 11:12,15)! So, be intentional, and if you're going to set a priority, check out Roman 1:16 first!

I remember some years ago sitting in CWI Head Office in London, talking with the Office Manager. We were letting our minds wander; maybe too much. He said, 'If someone gave us a million pounds, I'm not sure we would know what to do with it.' (Should I say that to you, our supporters and volunteers? Confession is good for the soul!)

Well, that was then, and this is now. I don't believe the UK staff or us here in the USA, would have that problem today. If any of you want to enter into that conversation with me about what I might do with your million dollar donation, well you have my email! No give me your address... I'll get in the car right away!

Yes, we have an intentionality and a strategy, and short term, and long term plans. But we are always reminded

that Providence will make His plan (God's plan), happen. Furthermore, His plan... will actually be greater than ours. Paul decided... 'if possible', to be at Jerusalem, for Pentecost. What happened? Well, let's find out.

The Missionary Accountability

Acts 21:17 'When we had come to Jerusalem, the brothers received us gladly.'

Condensing the story from Acts, Paul said his farewell to the Ephesian elders and pastors, then sailed on. He made several stops, met some of the brothers along the way, where he is urged not to go to Jerusalem, because of the plots on his life. But he will not flinch and finally he reaches Jerusalem and is warmly welcomed.

We haven't time to go into the details of the visit (read the following verses in chapter 21), but notice that he is accountable to the Jerusalem apostles and the oversight from the 'mother church'. He gives them an account of his traveling ministry and speaks of the things God has done among the Gentiles. This is a mission report from the front!

It is not recorded in this portion, but he also brought the gifts the Gentile churches had raised for the Jerusalem brethren. (2Cor 8:1-4, Rom 15:25-28 and there he spoke of the Gentile churches 'owing it' to the Jewish believers; and the 'privilege' of the Gentiles in sharing in this service to the saints in Jerusalem). That too is something today Gentile churches should take note in their support for Jewish mission! However this traveling missionary was bringing 'support', rather than receiving support!

It is a joy to note that there is a clear unity in ministry

represented in the interaction in the following verses. They were thrilled at Paul's divinely given 'success', and would Paul not also be thrilled (as per Romans 10:1), to hear (Acts 21:20), of the thousands of Jews who believed! The home church was being blessed abundantly!

Then they had to work out the details of a complicated ministry situation. Paul was seen a licentious assimilated betrayer going into Gentile territory. While the Jerusalem elders knew the theological reason for his gospel liberty, they requested his submission to Jewish purity laws, to retain credibility for his ministry in Jerusalem. This was situational wisdom, not compromise. This even might be understood as Paul submitting in the Lord to the courts of the church, to display a unity of Jew/Gentile ministry.

Well, what can we learn from this as to our missiological practice?

Lesson for Application: PERSONALISE YOUR MINISTRY – IT WILL OVERCOME MANY PROBLEMS

I regularly endeavor to be as personable as possible in my peripatetic ministry. In my accountability towards churches I will bring a report from the front. I will speak of our varied CWI team and their own interactions with Jewish people on a personal level. We send out regular newsletters with stories of what God is doing among the Jewish people around the world. And we will display a unity of kingdom work with local churches. The Jerusalem church rejoiced at the Gentile ingathering and vice versa.

CWI (N America) is of necessity, a para-church organization. But we don't really want to be! We are accountable to the local church and we see ourselves really as 'an arm' of the

local church. We are not maverick independents, going and doing our own thing, while you pay for it! We must give an account to you and display our theological credentials!

Even this course is a small attempt to unite the forces, and link arms in kingdom work! I sometimes use the example of how the situation of war in Europe demanded a 'Home Guard' in Britain. There were front line soldiers (and my grandfather was one of them.) But the Home Guard was a 'home-trained' group of volunteers - maybe not fighting fit, but still somewhat battle ready. In training and resourcing the Church through preaching, teaching, and courses like these we are hoping to make you ready to give a reason for the hope within - to Jew and Gentile, as the Lord brings them across your path. Missionary society and church - we are in this together.

Additionally, when it comes to our accountability, Missionary societies and missionaries must recognise the importance of 'mother church'. We need to be clear theologically, or the Church should call us to account. So it was with the Apostle, as the Jerusalem brothers thought Paul had gone off the wall! Even if the optics of a certain situation means that we may need to make concessions, then so be it! That's what Paul and the Jerusalem elders did here with the optics of being in Gentile territory! Problems can be overcome by transparency of personality and purity of motive.

Time forbids but under this point I could speak further of purity of motive, purity of manner and purity of message. All of this was present in the discussions here in Acts 21. All of it should be present in discussions between missionaries and supporting churches. It should be present also between local churches, oversight, and intentional evangelists and Jewish mission volunteers! Be personable, and personally accountable to your local oversight.

Allow me to stand on my soapbox a moment. If I've seen disorganized churches I've also seen the ugliness of arrogant missionary independence. 'We are the experts; you just need to give us the money!' Brethren, this ought not to be. Mutual accountability is the apostolic missiological method, and it must be so for us all!

I can do no better than quote Patrick Johnstone (author of Operation World), as he writes in his book – 'The Church is Bigger than you think'.

'Mission Agencies need humbly to put right the unwitting independence of action and plundering of local church resources of the past and see the need for a new way of working together with churches with a vision for involvement in obeying the Great Commission.'

What we do, is your Christian Witness to Israel. This is church-based mission. CWI believes in it, and we are accountable to you. It is the apostolic missiology.

One further point I need to comment on under this heading of Missionary Accountability, and it concerns the thorny question of funding.

Well, with Paul it's the other way around isn't it? I don't visit churches with a large gift in my back pocket! But the principle is the same. As we understand our missionary labors as being conjoined, then the strong helps the weak. The Gentile churches were actually poor, but saw their debt, their obligation, even their privilege, of giving their money to Jewish mission.

It is right for a love offering to be taken up when a CWI missionary visits a local church. When you appreciate the mutuality of our kingdom labors, it is right to fund this 'arm' of your own Christian witness to Israel.

Furthermore, every Christian church (and every Christian)

owes something to the Jewish people. Jesus said, Salvation is of the Jews. Indeed it is. The Jewish people gave us the Man, the Message, and first century Missionaries! Is it a time to pay them back? Yes, with the same man, and the same message, now with both Gentile and Jewish missionaries!

When you go forth on your conversations and connections with a gospel personality and godly purity, not only will Jewish people recognise something different, so also will your church brethren, to whom you should return with an account!

Missionary Opportunity

Acts 22:1,2 'Brothers and fathers, hear the defence I now make before you. And when they heard that he was addressing them in the Hebrew language they became even more quiet...'

Paul wanted to get back to Jerusalem in time for Pentecost. Why was this? To be at the Jewish festival? Yes. To show his Jewishness? Yes, at least to retain his 'to the Jews' ministry. But it was more than that. He wanted an opportunity... just like in Acts 2. Peter had used the Pentecost festival to preach Christ. Now Paul wanted the same platform.

So what happened? Well Paul didn't get his Pentecost, but he did get a platform! He got arrested, got permission to speak to the people, and in subsequent chapters, he got to speak to the priests, Then later he got to speak to Governor Felix and then to King Agrippa. Well now there's a platform!

Following a biblical missiology, he also found that in one location he might encounter revival and in another a riot!

Notice however even in the riotous surroundings, each time he speaks to them as 'brothers' (yes, even those nasty

priests!) He speaks to them in their own language... Aramaic / Hebrew. In so doing he shrinks not back, from testifying to the truth., though it has consequences that ultimately lead to his death.

There are simple yet extremely important lessons for us all in following this missiological example. Be personable and pure in motive. Be sensitive and sensible. Be productive, and maybe even provocative!

Lesson for Application: LOOK FOR A PENTECOST – HE’LL GIVE YOU A PLATFORM

His communication begins, ‘Brothers...’

The lesson is a simple one, but most important. Whatever is the point of connection in your ministry, find it and connect. Sensitivity, understanding, and sensible understandable conversation counts for more than we appreciate. It is worth far more than fine sounding words and theological precision. As you well know me and my desires for substantial theological precision, but our precise linguistics may be totally incomprehensible! Paul spoke to brothers, in a brotherly tongue. Go and do likewise!

A year or so ago my CWI colleague and Jewish believer Mitch was in conversation with a group of Orthodox Jewish students on the streets of Paris. When they learned he was Jewish they asked him if he had put on the tefillim today? (- the small boxes on the head and wrists worn by the Orthodox) No? Well, unless he would do so they would not speak with him. What did he do? He put them on and then proceeded to share his testimony and tell them about Jesus!

Notice also that the apostle ‘spoke their language’. An important word to note is that our gospel language MUST be

the 'common tongue'. Ecclesiastical high-brow terminology is not generally speaking 'people's language'. Paul spoke in the common tongue and they became quiet, and listened! One of the young orthodox guys that Mitch met in Paris was from Brooklyn – just a few blocks from where Mitch grew up! They both spoke Brooklynese!

Without dumbing down the gospel truth, there needs to be a connective form of the conversation, lest we simply go off on a 'Christianese' rant, totally incomprehensible to the one we are seeking to speak with. (More on this in another paper on 'The Wisdom of Words')

Without seeking a disturbance, remember also that should the conversation turn nasty, you just might find a greater audience, after you create a riot! Note well - we should not seek riots!! A quieter reaction would be preferable, but if a disagreement finds voices raised (not yours, of course!), then maybe the Lord has other people He would want to listen in!

Paul gave his testimony and there was a riot. From desiring a Pentecost, he got a Platform in front of King Agrippa and the rest is as they say... history.

May your personal missionary activity and our corporate church ministries be consistent with the apostolic missiological model.

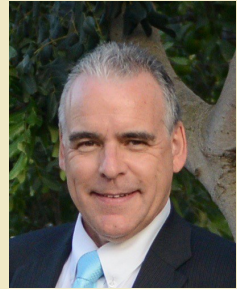
'to Him who is able to do far more abundantly than all that we ask or think, according to the power at work within us...'
(Ephesians 3:20)

'Delight yourself in the Lord and he will give you the desires of your heart. Commit your way to the Lord, trust in him, and he will act.' (Psalm 37:4-5)

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.



CHRISTIAN WITNESS TO ISRAEL (N America)

6401 S. 50th St, Rogers AR 72758 USA

www.cwina.org www.facebook.com/cwina cwinamerica@gmail.com

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