

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**

**1: THE MOTIVE**

**1b THE PRAYING APOSTLE - ROMANS 9-11**

# 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>Psalm 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&amp;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>Psalm 150</i>	<i>The Holy hallelujahs</i>
	<i>Rev 4&amp;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.

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

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## **THE BIBLICAL BURDEN**

### **1: THE MOTIVE**

#### **1b THE PRAYING APOSTLE - ROMANS 9-11**

### **QUESTIONS:**

1. Is this passage just a strange interruption to the amazing gospel theology of Paul's letter or does it portray a climactic finale of the days of grace? In short, is Romans 9-11 a pinnacle or parenthesis?
2. What is the tough love message we must bring to Jewish people concerning waste of privilege? (Romans 9)
3. What is our primary goal if we wish to 'bless Israel'? (Romans 10)
4. What do we believe is God's design for the Jewish people today? (Romans 11)

## **1B THE PRAYING APOSTLE - ROMANS 9-11**

### **(Please read Romans chapters 9, 10, 11)**

If you were standing in the middle of the Amazon Rain Forest, the view would be somewhat more restricted than that from the top of Mount Everest. In other words, you can see more from a mountain than from within a clump of trees. To change the imagery, my one year old grandson who lives in Spain, has spent ¼ of his life in lockdown due to COVID-19 restrictions. He loves his toys and the living room and being able to go out on the apartment balcony to hear the 8pm applause from all the neighbors in support of Health Care workers. But in truth his world has been small. Suddenly with the lifting of some restrictions, he now can go to the beach... and a whole new world is opening up for him!

In our reformed expository preaching we sometimes examine the detail (half verse by half verse) and miss out on the larger picture. We can understand every kind of shrub on the Amazon floor of our text and yet miss the view from the top of Everest (mixed metaphors used for emphasis)!

Romans 9-11 is quite a climb coming at the end of several other steep hikes in Romans. Romans 1 speaks of the dynamic of the gospel; God's saving power to all who believe. This is absolutely necessary for all have sinned as declared in Romans 3. Moving swiftly on Romans 5 walks us on a slow incline of the wonder of peace with God. Yet we are still wretches and soberly reminded of such as we overlook the cliff edges of Romans 7. But we climb on and come to a 'Plain of Ease' in Romans 8, that teaches us that there is no condemnation and no separation. Have we reached the pinnacle yet? Well, no. Permit me some exegetical license here. I believe the apostle put down his pen at this point, as his questions soared heavenward.

'But, but my people; my disobedient people – what has

happened? My kinsmen have rebelled and turned away in unbelief. Is that it, God? Are you finished with them? Is their sin unforgivable?’

Paul does not make light of their sin, nor does he portray their present unbelief as total or final. As he does so, whilst climbing yet further to a greater view from the top, he gains insight and perspective on the mysterious and glorious saving purposes of God for Jewish people and for the Gentile world. In short, by the time he (and thus we) reaches the climax at the end of Romans 11, he sees the panorama from the pinnacle. And what a view of grace and glory!

So walk with me through chapters 9-11 to see the panorama.

### **PAUL’S DEEP DISTRESS FOR THE JEWISH PEOPLE (Romans 9)**

Family break-ups are one of the most heart wrenching situations in life. Throughout my life I have only experienced short-term ‘break-ups’ as some of my family studied and lived on opposite sides of the Atlantic. We have had too many good-byes at airports always accompanied by tears. But what Paul writes of is quite different. Here Paul’s Jewish ‘family’ was literally breaking up on matters of eternal significance and he was in anguish.

#### **Willing to Perish (v1-3)**

His pain was so great that he was willing to perish; even to lose his salvation. This was not simply a literary turn of phrase. His kindred had abandoned the fulfillment of the faith of the fathers and so deeply did he feel this, that he wished himself cut off; wished himself anathematized; wished his own eternal perishing.

Of course, this could not happen and he knew it, due to what he had just said in Romans 8! But his anguish was so deep, he ‘could wish’ himself accursed.

*'Paul's sorrow is the reflection of the gravity pertaining to Israel's unbelief'. (John Murray)*

### **Waste of Privilege (v4-5)**

As Paul reflected upon the whole diorama of redemptive history and had painted his theological hill climb so wondrously in previous chapters, I believe I have legitimate reason to think he must have paused and put down his pen. He wept over his Jewish family's conscious abandonment and waste of the privilege of their chosen-ness and Divine Enlightenment, unknown by any other nation on the planet.

Theocratic election was 'theirs', and also the Shekinah glory, which was God's visible presence with His people. The cut and sworn promises were not given randomly to other nations. The privileges of Torah and approach to the One True God, and all that which foreshadowed the divine method of redemption; namely the Divine Man – all this was given to the Jewish people.

As a Gentile I can honestly say I cannot truly enter into the Apostle's heart. Perhaps those who have had children who have abandoned the faith, despite so many privileges of godly upbringing, they might be able to appreciate a little of the Apostle's distress, at the waste of the privileged graces of the covenant.

Paul's climb in Romans 9 is now becoming challenging. The wonderful vistas of Romans 8 have been taken over by altitude clouds of Romans 9. 'How can this be Lord? Why Lord?' Keep climbing Paul - you will see more clearly as the Spirit drives your pen across the papyrus.

So from 'Deep Distress' we move on to...

### **PAUL'S DYNAMIC DESIRE FOR THE JEWISH PEOPLE (Romans 10:1-4)**

In a word, his desire was for their salvation. (Yes, that same

‘Salvation’ which the patriarchs had prayed for in Psalm 67!)

### **Paul’s desire? – Jewish salvation.**

How warm is his heart towards this people? Many of them wanted him dead. Many of them despised him as a traitor. But his heart still loved them and wanted them to know the salvation of God that comes through the Messiah Jesus. He sees them zealously engaged in producing their own righteousness. He sees their zeal for ceremonies, but it is a false method of justification. They think that by so engaged in doing these things they can be right with God. They may be sincere – but they are sincerely wrong. Paul was concerned about the Jewish people’s mistaken view of how to be right with God.

We too must be concerned about people being mistaken about how to be right with God. A belief that our works make us right before God is not just a Jewish mistake – it is the mistake of the whole world. So we must comment here in passing. It must always be the desire of every believer - To see people saved. Are you concerned about your own people? Is it your desire to see them saved? A dear brother once said, ‘the one thing that matters in life is getting safely out of it. Do you believe this? Above all else; above all other activities in which we use our energy, time, and talents, this is the one thing that matters – getting safely out of this life into the next. The only way that is possible, is by the saving merit of Jesus Christ – by believing upon him and being saved.

I want to press the issue with you reader. In all our church life, is this primary? We must have a strong hearted desire for the gospel to be made known and for people to respond to it; that men and women, and boys and girls around us, may be saved. Further, does your deep distress, like Paul, bring you to have a dynamic desire for this privileged people, the Jewish people? – a desire that will seek to bring the dynamic of the gospel to them?

Paul's desire is not just wishful thinking or a vain hope. It is a desire that he wants dynamically met. He wants the desire to powerfully come about – but first he sees a problem.

**Paul's problem: They need to call on Jesus.**

But Jews just don't believe in Jesus! This is the problem, and thus they need to hear the true message of the mercy of God in Jesus the Christ. Bring our Jewish friends to Isaiah 53. Bring them to Psalm 2. Bring them to Jeremiah 31, to Ezekiel 36 & 37. Speak of a New Covenant with the House of Israel. Speak of a Messiah, a Davidic King, and a Suffering Servant in one – yes, One who was prophesied by Isaiah 700 years before a certain Yeshua walked the earth.

They need to hear about Jesus from their Tenach / Scriptures and it will only happen by someone telling them. Remember the Ethiopian eunuch when he was reading Isaiah 53? He asked who is the prophet speaking of? – and Philip 'told' him. It is about Jesus! They, says Paul... need to be told!

In our philo-semitic, support for Israel, America, we must not find ourselves in the clouds on this. The word of the Jewish apostle is clear: we need to be telling Jewish people about Jesus. We need to grow our gifted and able missionary staff. We need to grow our volunteers. We need to infect all Christians with a heart and passion to tell those who prayed and then told us goyim about Israel's God and his salvation (Psalm 67). We need to tell this blessed, beloved, but lost, people that they need to call on Jesus.

**GOD'S DETERMINED DESIGN FOR THE JEWISH PEOPLE – (ROMANS 11:1-2a)**

In today's world, many people like "designer-made" clothes; clothing with a certain "name" on it. The wonderful thing about God's world is that it is designer made by God. History is indeed His story. Of course, there are many things we do not understand, or fully grasp. There are many things that



would confuse us about this world and its history, but the Lord has given us His wisdom concerning the big thing. It is Designer Made.

Upon the Fall of man (Genesis 3) the design did not fail. The gospel, the 'proto-evangelion', was also there in Genesis 3. God's crafted design was that He would send One who would crush the serpent's head. Running through this design was a golden thread - the calling of a chosen people, the Jewish people. This too was designer made. Even though this chosen people rebelled again and again, God's design did not, would not, could not, fail.

### **By their rebellion, has come our reconciliation**

(Romans 11:11-12,15)

God has his reasons for the temporary rejection of the Jewish people. Chief among that is that reconciliation has come to the (Gentile) world. Her (Israel's) fall meant riches for the rest of the cosmos.

But the questions must be asked - is that it? Paul continues his climb, having wept, having prayed to switch places. He now comes through the clouds into glorious sunshine with his eyes blinking. Is God finished with Israel? Are they replaced? All too often the largely Gentile church has added to her misery by claiming this 'replacement'. But that is not the apostolic image of Romans 11.

If her fall meant riches for the Gentiles, then should the Gentile church say: 'Tough luck, Israel, you had your chance - we've now got it, and we'll do a much more wonderful job of doing God's will than you...!' You think? Try reading a little of (Gentile) church history and see that 'wonderful job'.

In Matthew Henry's Commentary he gives an excellent illustration of a candle. One candle is put to another to light a multitude of candles, but in so doing that first candle goes out. He then poses the obvious question: 'Shall not the

multitude of candles be put to the lighting again of the first?' Ah, therein lies the great question. If a beggar shows another beggar the way to get food, shall not the one go back to feed the other? In some parts of Church History unfortunately, that didn't happen.

However, if it did happen according to the 'design' presented to us in Romans 11, then we have some work to do and wonder of wonders, the Gentile Church will have blessings in abundance.

### **By our grace will come their in-grafting**

On a ministry trip to the north of Scotland some years ago, I was privileged to be shown and even handle a 'reformed relic'! It was a Bible belonging to Robert Murray M'Cheyne dated 1843. (R M M'Cheyne prayed the opening prayer at the first ever meeting of our missionary society in November 1843!)

The Bible had scribblings, notes, and underlining. I quickly turned to Romans 11 and saw in his own hand a verse underlined: *'He is able to graff them in again.'* (Romans 11:23) / felt I was touching history and I recognized the underlining of a man who saw the design.

So what is this 'in-grafting'? Well we may not all be horticulturally skilled but the Scriptures clearly speak the simple truth. The broken off branches (the people, Israel), are able to be grafted in again. No, God is not finished with the Jewish people. This divine design of ingrafting so burdened M'Cheyne and many other Scottish Presbyterians that the Church of Scotland sent 4 of its finest pastors on a Mission of Inquiry to the Holy Land in 1842. Upon their return they continued to call the church to its duty; a duty we have largely forgotten. (And we'll take this up at another time!) But one particular aspect of our duty is provoking grace.

Though I am an only child, I have ten grandchildren. (Am I

blessed?!) Within their families there are many combinations of relationships, and many challenges! But generally speaking, it is commonly known that little girls love to have a 'big brother', to stand up for them, to fight their battles. However sometimes big brothers also like to tease little sisters! They will provoke them.

The illustration is actually reversed in Romans 11 as the Gentile Christian is in fact the younger sister who is called upon to provoke the older brother. We are to provoke our Jewish neighbors to jealousy. This is the 'design'. This is our calling according to the panoramic vista of Romans 11. This is what Paul is calling us to do, 2,000 years on!

But what has often been the attitude of the church towards Israel? Church History is not pleasant reading. It is a story of Jewish persecution, presenting them with the sword rather than proclaiming the Savior. (And again, we have more to say on this point later!)

GB Wilson: '*... the love and compassion which the great apostle exercised towards the unbelieving Jews is an example which should be followed by all Gentile leaders. The shameful failure of the church to heed the plain teaching of Paul on this matter is without doubt one of the greatest blots upon its history.*'

Instead of the sword we want to speak much of the Savior. So our provocation is the provocation of love. Our evangelism in CWI is intentional, pressing and yes, provocative. At times it may even be, tough love. But it is all love. It is 'our heart's desire and prayer for them, that they may be saved.' (Romans 10:1) That is why much of our missionary labors and our instruction in Jewish mission is all about friendship evangelism.

### **By their recovery will come glorious revival**

What shall result from their recovery, their restoration, their redemption? Scripture's answer, and Paul's glorious sun-

shining declaration is - 'life from the dead'. (Romans 11:15)

During our children's early years we had many pets. We had a few cats and a dog, but the favorite (and most simple to handle) was the humble hamster! Very little care was needed to look after a hamster. Just throw in some food, keep the water bottle filled, and occasionally engage in an overdue cleaning of the whole cage. In fact, sometimes we must admit that care was lacking! Here is one confession.

We went to the cage. The hamster was motionless. But a mother's touch? Yes, Wendy took the hamster in her hand. It was cold. But she put a little bit of bread soaked in water beside it. Was it really gone? Was there no hope? Just then we noticed a twitch from one whisker. Further warm handed stroking, and the smell of nearby food, brought the twitching to increase. Without prolonging the story, one hour later the hamster was running on the hamster wheel – and we proudly declared a 'resurrection'! Well, in actual fact, living in the climate of Northern Ireland, or living with a measure of neglect(?), what had happened was that our hamster had gone into hibernation. But it was a resurrection, of a sort!

The reviving, and resurrection of Israel will be of such a magnitude that this display of the saving mercy of God will cause the world to wonder! The hibernation of Israel is over. She is running on the wheel of gospel realities and displaying 'life from the dead'. Yet not only within her, also within the church at large. The 'puritan hope' was a biblical optimism concerning a revival that would affect the whole world as a result of revival amongst the Jewish people.

Gospel growth and world evangelization is indeed a glorious miracle of miracles. That this godless, darkened, sin-loving world has been exposed to the glorious light of the gospel of God, through the evangelization of a few Jewish Jesus-folk of the 1st century; this is a miracle of grace. If Gentile ingrafting has occurred and wonder of wonders, salvation has come to

the Gentiles; if this has occurred, how much more likely the natural branches?

**The mystery in God's mercy** (Romans 11:33,34)

Paul is coming to the close of his doctrinal portion of the letter (Romans 1-11). Practical matters will follow in Romans 12-16. Romans 12:1 'In view of God's mercy, (the view from the peak) walk worthily!'

This summer we fulfilled a long-time desire to visit Montana. From Arkansas we drove around 30 hours, over several days, to stay for a week at a lodge near Glacier National Park. My energetic daughter pushed her parents to hike almost every day. One memorable day had us drive to an altitude of 5,500 feet, to hike several more miles, and arrive at an altitude of 7,500 ft. The 360 degree view was truly worth it – and the sure-footed mountain goats at the top were a delight to see!

Paul is climbing theological Everest. He is considering the panorama of grace-filled providence and the view is stunning. Like a mountaineer at the summit the final verses of Romans 11 are looking down the path and the land below, and thus he exclaims, (Romans 11:33) 'Oh, the depth of the riches and wisdom and knowledge of God! How unsearchable are his judgments and how inscrutable his ways!'

There's a little story in the Jewish Talmud. A Rabbi met a little boy carrying a covered dish. '*What do you have in the dish?*' The boy simply answered: '*My mother would not have covered it if she wanted the contents to be known*' – and he walked on leaving the rabbi unusually speechless.

There is a certain covering of the contents by God and we must bow to sovereign wisdom and design. His ways are past finding out. Even though we cannot fully take it in, we may see the Design, and bow in wonder and worship!

It was God's design to have an elect people. It was included in God's permissive will and over-arching design that Israel would rebel. But then their crucial rebellion concerning the Crucified One would not be total. Instead, the people who walk in darkness, those unclean goyim, would yet receive, through Israel's evangelization, words of gospel mercy, fulfilling the prayer of the patriarchs of Psalm 67. So there would be Gentile inclusion (those far off would be brought near). There would also be Israel's restoration (their partial hardening removed) and the resulting kingdom blessing would be resurrecting world revival, under One Shepherd. This is awesome!

GB Wilson comments: *'When finite understanding encounters infinite wisdom the only proper response is one of unqualified wonder and worship.'*

John Murray comments: *'When our faith and understanding peer to the horizons of revelation, it is then our hearts and minds are overwhelmed with the incomprehensible mystery of God's works and ways.'*

God's chief end – is to glorify Him. And so we read in the culminating verses of Romans 11 (the summit of Paul's Everest climb):

**All things are of him – the Cosmos is the Creator's Masterful Production.**

**All things are through Him – the Providence of History is His Designed Story.**

**All things are to Him – the Purpose and End of Everything is His Glory.**

**Conclusion:**

Is not the Scriptural conclusion of all of world history the image of the Bride (Jew & Gentile in all glorious fullness and holy adornment) being handed over to her Husband, the Lord Jesus Christ?

And if so, allow me to pose a question to the reader. Shall such a glorious future be evidence by the diminishing of the Church's light akin to a snuffed-out candle? – in other words, is it all downhill from here? - church decline, moral anarchy, and a godless mess of humanity until God says, 'Enough!'

Or is it not rather the design of God to amaze humanity with grace – Jew & Gentile? Surely the big picture of Romans 9-11 sets forth this stunning provocation, proclamation, and penitent restoration of Israel, with accompanying global revival, as the mysterious and glorious climax of God's saving purposes? Why else should we pray, *'Thy kingdom come, thy will be done on earth as it is in heaven.'*?

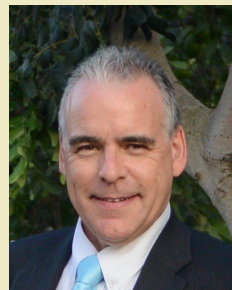
When by grace we are given to understand this panoramic view of the determined design of God; when by grace we are drawn to have a deep distress, such things will feed that dynamic desire. We shall then give ourselves to spend and be spent in the gospel work for the salvation of Israel, which shall also bring 'life from the dead' to the world of the goyim Gentile and in the divinely appointed time, usher in the glorious Eternal Day.

**AMEN, COME LORD JESUS!**

# 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

Internationally we have 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**

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