

Land of Revelation Study Guide

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Foreword

1. What are the several levels Wilbert Shenk identifies on which this memoir can be read? What are those struggles that came with living in a dynamic and tense environment? What are the surprising breakthroughs in response to the call of God?
2. In this Land where monotheistic faith originated, both Jews and Christians receive inspiration from reading the same Hebrew Scriptures, while reading and interpreting it from different perspectives. How is Scripture to be read so as to allow it to judge and inform attitudes and actions?
3. Why is the State of Israel so adamantly opposed to any expression of Christian missionary activity in the Land? What were those limited freedoms officially allowed for the Christian churches and mission agencies? Israel declares itself a democracy, a Jewish State that circumscribes the religious activities of other religious groups. How is this contradiction in official positions explained? At what point does an official and national attitude constitute a closed door to missions?
4. Where does vision for the mission of God originate? In representing the God who calls and commissions as “ambassadors in Christ’s stead” (2 Corinthians 5:20) in a ministry of reconciliation, what are those qualities essential for an ambassador to be effectual? How important is the acceptance of an ambassador’s credentials for validation of that representation?
5. How would you interpret the mission directive, “presence in the Spirit of Jesus will be the manner of mission”? Can missions be justified if those sent do not establish local churches? Is it a valid commissioning if those sent out are not provided with a clearly defined job description?
6. What does Wilbert identify to be the grace note running through this memoir?
7. Of the eleven themes gleaned from this writing, “upon which one can draw important insights that are of enduring value for missiological reflection,” which ones appear to be universally relevant, and which are applicable especially to Israel?
8. What are those “other numerous theological and missiological issues raised by this writing”?

Chapter 1, CALLED OUT

1. According to Psalm 110:3, how is “the day of Thy power” recognized? Isaiah over-heard the Lord say, “Whom shall I send and who will go for us?” At once he volunteered, “Here am I, send me.” How is the call of God heard? Is the call of God my discovering what I am fitted for? Or is it hearing what God says? What is the role of the Holy Spirit in bringing me into the zone where I am able to hear the voice of God? Is the call of God for the special few, or is it the privilege of everyone?
2. How do we recognize the signs of divine stirrings when the Lord is doing something new in which he would have us prepare to be involved? How do we avoid the impulsive moving out ahead of God’s guidance? How do we wait on God to bring it round to his timing, so as to avoid heartbreak and disappointment?
3. How do we learn the spiritual culture to see “in everything God at work turning it for the good”? How can I as a follower of Jesus be made ready to face Jesus Christ at every turn which is my greatest need? How did this visit to the synagogue become the Lord’s surprise revelation?
4. In reaching out to people of other faiths, what can we learn from the welcoming hospitality shown by the synagogue to visitors recognized as representing another faith community? Without embarrassing by targeting us, what can we learn from the Rabbi’s spontaneous adaptive refocusing of his message appealing to both his Jewish audience and Christian guests?
5. What is this dynamic of kindred feeling through historic suffering imparting the powerful bond of empathy and understanding as a bridge between peoples of other faiths? What examples can be cited and reflected upon? How important is it to pray to build bridges and develop positive bonds of relation from tragic chapters of common historic experience?
6. How is the Hand of the Divine Potter working in molding and shaping the clay to form a vessel for his own purpose and use? Does this shaping process only begin when the call of God is heard and responded to? Is this process life-long?
7. “You shall be witnesses unto Me!” What does this call mean? Have you heard this call of the Lord?

Chapter 2, PROMISED LAND, CONFLICTED LAND

1. Why was this small geographical region historically designated “The Promised Land”? Can divine promises made to Abraham 3800 years ago be considered valid in this present? On what was the promise based? How has the revelation of Messiah Jesus “in whom all the promises of God have their focus” affected this promise regarding land?
2. Isaiah 11:11 and 12, highlights the theme of the great exodus which is itself the great home-coming, bursting the bounds of nationalities as nations flow to the Messianic king. What insights are conveyed in the resultant peace that springs, not from possession of Land but from righteousness and a resultant hope characterized as “knowledge of the Lord producing transformed character”?
3. Into this seedbed of awakening aspirations and rising hopes within both the Arab and the Jewish peoples, seeds of official promises were sown that have grown into the harvest of mounting conflict over rights to this Land of Palestine. What were the formative historic events that gave rise to the modern Zionist movement? What were the formative events giving strength to a simultaneous Arab national movement? To whom was Great Britain giving assurances that their national movement of independence in Palestine would be recognized and supported?
4. What sequence of events resulted in the shift in British government support for an Arab state in Palestine to support for a Jewish state? What was the significance of the Syke – Picot Treaty? What were the circumstances that created the Balfour Declaration, and why did it take precedence over other proposals for dealing with the Arab-Jewish Palestine question?
5. What role did Dr. Chaim Weizmann perform in influencing direction in decision making? What assurances regarding the Jewish state did Dr. Weizmann give? What was the significance of the “White Paper” issued by Lord Passfield in 1930? What new policy guidelines for Palestine did it set forth? What was its impact upon the Zionists and upon the Arabs? What was the Peel Commission? What were its findings and recommendations? What was the Partition Plan prepared by the League of Nations for Palestine? What was the Zionist response to this Partition Plan? What was the Arab response? How was the destiny of Palestine determined by events in Nazi-dominated Europe? When the British Mandate of occupation of Palestine ended on May 14, 1948, what sequence of events brought irreversible changes for both the Jewish and the Arab populations in the region?
6. Arthur Koestler has called Palestine “The Twice Promised Land,” doubly promised, first from Mount Sinai, then from 10 Downing Street. If this ingathering into Israel does not fulfill the spiritual return to the Lord as envisioned by the Prophets, does it possibly have a relation to what is envisioned by the

Apostle Paul in Romans 9 – 11? Is it divine preservation of the shell for the sake of the kernel, the remnant who embrace Jesus as Messiah by faith? Could it be a preparation for a fresh encounter with grace? Could these events have happened to rouse the Church to prayer?

Chapter 3, COME UP HIGHER

1. To be brought into the atmosphere of the call of God is to be made aware of a higher purpose to live for. What changes in life does the call of God inaugurate? Why did Jesus refer to it as “the light”? What happens if we do not respond? Is it possible to hear and know the call of God in childhood? See 1 Samuel 3:1-14; Jeremiah 1:4-5.
2. Since the Lord directs our steps, is there evidence of a pattern emerging of how he is preparing and shaping direction for our life? When thoughts throb within, “I must get out from this cabined and confining place,” how do we discover whether it is God? What initiative is ours to take that will bring us into the place where the thoughts and plans of God can be made known?
3. How important is an immersion into disciplined study of the Word, and especially saturating our soul and memory with the promises of God as basic preparation for whatever will be direction toward a God-planned future?
4. The Israel Committee was newly formed, and already at first meeting our names were recommended as possible candidates to be considered. Henry Garber was a member of that committee, and a participant in those discussions. Therefore his comments and caution were in fact intended encouragement, all of which was unknown to me. What is to be learned from this misunderstanding of the caution and of conclusions drawn regarding my qualifications for overseas assignment? Could this humbling experience have been the Lord’s necessary work?
5. What are the essentials to be looked for to confirm that God is leading and that we therefore should respond with acceptance of the invitation, despite deficiency of essential information, knowing full well the overwhelming challenge involved, and aware of high risk such assignment entails? In the light of what the MCC Director discovered, and the restrictive caution he communicated, would it have been wiser for us all to conclude that the door into Israel is from all indications closed? If the sending agency is unable to provide adequate guideline, a clearly defined job description, and more satisfying answers to essential questions, is it foolhardy to accept assignment, and to venture forth in faith ill-prepared?
6. What were the priorities outlined as initial steps for us on arrival? Are these appropriate first considerations? Would such limited guidelines be considered adequate for commissioning workers in this present? What is the difference?

7. What is the basis for the confidence that prayer will enable God's rule and over-rule? If on God's side the door is standing open, how can I conclude the door that appears shut is indeed shut?

Chapter 4, CALLED TO BE SENT

1. What significance is discovered in this sequence, first called of God into a deepening relationship with the Lord, then called to be sent?
2. How does the mission of the Servant in Isaiah 49, to bring Israel back to God, compare with the mission of those sent to Israel in this present crisis? Is a restoration that happens only within a remnant of faith in Israel of this present a revelation of fulfillment of the mission of God in that Land today?
3. In what ways was the hand of God upon an apparent fruitless mission? Is the mission of God to Israel part and parcel with the mission of God to the nations, so that it would be discrimination to exclude them from the global mission?
4. How is the example of Joseph sent of God to Egypt a paradigm of the call to be sent—a life that is a presence with integrity, with an uncommon spirit that redeems whatever situation in which it is placed? An alien in a strange land, hearing a language he did not understand (Psalm 81:5), sent without a job description, ready to trust God to open doors and find roles to fill, willing to do the commonest tasks in an uncommon way so that it ceases to be commonplace? Conscientious in practical ways in every situation, because God was with him? An adaptability that was exemplary with the power to adjust to every set of circumstances into which he was “pitch-forked”? How do we learn to be a presence with these rarest assets of life, able to transform whatever he touches? How do we measure our life by self-expenditure?
5. What is revealed in the missiological principle of “calling forth the Israel of the Spirit out from Israel of the flesh”?
6. What spiritual lessons were learned at the outset of our mission venture, the entire oceanic voyage from New York to Southampton sailing through hurricane winds and violent waves?
7. What are those spiritual gyro-stabilizers that can keep us afloat and on course in an uncharted sea of our life and service in an unwelcoming and conflicted Land?
8. How did the festive atmosphere of the Feast of Tabernacles aboard ship minister calm and encouragement of faith in preparation for our arrival in Israel?

Chapter 5, ENTERING THE LAND

1. What is required in our faith experience that enables us to lay hold upon those ancient promises spoken of God to people of faith in this Land, and that can still minister encouragement, direction, and refreshing to people of faith today?
2. How can we be assured that when we arrive at our destination, God will be with us, and have his prepared servants willing to advise and assist as needed?
3. Where are those precious promises in Scripture assuring that the Lord goes before and opens the way, making preparations for our arrival?
4. How does this same Land remind equally of devastation and restoration, of judgment, fulfillment, and the unfulfilled? How is God at work in these contrasting realities?
5. In this Land of Revelation so pregnant with reminders of ancient words ever true, the parables Jesus told, and the mighty acts of God accomplished in times past, is it too much to believe that this unchangeable God can repeat them in our time?
6. How had the Lord prepared a better place for us when we were informed of “no room in the Inn”?
7. In what ways did the Jerusalem prayer meeting introduce us to an initial discovery of how ministry in the Land would be accomplished?

Chapter 6, BEGINNING IN JERUSALEM

1. What spiritual insights are to be discovered from Psalm 48:12-14? How do we recognize God present and at work so as to participate in accomplishing his purposes for this place?
2. Living at the entrance to the Valley of Rephaim, site of the “listening post of David,” what from this God-given principle are we to learn about waiting until we hear from above “the sound of marching steps,” confirming that angelic squadrons are now advancing ahead of us inaugurating change? (2 Samuel 5:22-25) Who were the Templars, the builders of this house and founders of the German Colony?
3. Why was it advantageous to enroll together with Jewish immigrants in learning the Hebrew language? How do we respond after listening as they “unpacked their suitcases of pain-filled memories” in the classroom setting?

4. What were the challenges of mingling with survivors of Nazi crimes against Jews? In this close contact with those scarred and broken by history's worst atrocities, was it right to refrain from open identification, praying that my life would be hid with Christ in God so that he could engineer circumstances and witness occasions as he will?
5. How do we explain this surprising "recognition" by the Hungarian bookkeeper the moment I walked into the classroom on that first day? How can the eyes of some be so open and able to perceive with clear insight and recognition, while the eyes of others see nothing that awakens their interest? See Romans 11:25.
6. How does living under life-threatening conditions cause some persons to be spiritually receptive, while others become bitter and hardened to faith response?
7. How do we explain the remarkable illumination happening on the bus-ride home following our evening visit? What was it that was causing this awakening consciousness and discovery of clarifying direction for his life? Does the Holy Spirit speak into the soul of one not yet open and ready to accept personal relationship with the Lord?
8. When the initial recognition was miraculous, followed by a risky reaching out for relationship, how careful must one be in moving the conversation forward to next step in faith response? In actual fact, his life-experiences caused him to be cautiously guarded and fearful of being openly identified with a Christian. Abundant spadework with patient listening and prayers for healing of memories was required. How do we avoid driving away those needing time and deeper help?

Chapter 7, MOUNT ZION FURLONGS

1. Having gone from Galilee into the Gentile region on the Mediterranean coast, why among these needy people does Jesus want to remain hidden and unrecognized? What amazing discernment enables this woman to come to him when he is not drawing or inviting her to come? Why was it not possible to remain hidden?
2. Since we are called and regenerated to be his witnesses, how appropriate is the prayer-desire to remain hidden and unrecognized in a crowd? Is it appropriate to seek a low profile to first learn how others view Christ and the Christian witness?
3. How important is it to first seek to build relationships of trust before entering into sensitive discussion on faith issues?

4. Why was it important to Jacob to take that walk to the Chamber of Horrors with a Christian clergyman? Knowing his apparent motive and purpose to confront with unanswerable questions, why was it a wise decision to agree to go?
5. How would you have responded to Jacob's questions?
6. Knowing that adequate answers could not be given to his questions, why was it important that Jacob could ask them? Why was it considered safe only in Israel for a Jew to ask a Christian these hard and painful questions?
7. Why was Jacob surprised that I had accepted this challenge? Why was this walk so important for him, and for me?
8. How important is it for a Christian to honestly acknowledge the sins committed by the Church against the Jewish people? How can I be instrumental in confession and asking forgiveness if I do not identify with the Church's sins, even though I was not a direct participant in committing those sins? How do the actions of some Christians cause alienation and resistance against all other Christians? What is required to bring these walls of alienation down? If healing change can only come through forgiveness enabling release and reconciliation, who should initiate that forgiving process?
9. How do we answer the critical question regarding the silence of the Christian churches during that terrible chapter? Those brave but isolated voices that did speak out, and those Christian families that hid Jews were noteworthy and exemplary. Does the church that knows its calling to be involved in the ministry of reconciliation need pray to find the way of healing broken relations between the Church and the Jewish people? What concrete steps could begin to pave the way?

Chapter 8, JERUSALEM'S FLOWING STREAMS

1. What is the river of God that flows forth from the city of God that has the power to refresh the nations of the world? Where can we look to find those flowing streams in the Jerusalem of this present time?
2. Worship in the synagogues has strengthened the faith of the Jewish people since the days of the Babylonian exile. Do you believe that the river of God flows through the synagogue as it did in ancient times? Have you ever visited a synagogue service to find out?
3. It has been said that you enter the inner sanctuary of the soul of another when you respectfully listen to what they are saying while in prayer. Why is this true?

4. In Romans 10:2, Paul writes, “I know from experience what a passion for God they have.” But so too are many Muslims passionate for God, and many Christians. Why is fervent zeal for God not enough to confirm that the river of God is flowing through their liturgy and passionate prayers? What are those special privileges that Paul in Romans 9:4-6 enumerates that the Jewish people still have? Why then does this not comprise those streams of divine refreshing flowing through their fervent prayers?
5. What was the essential ingredient that comprised these flowing streams enabled to “refresh the nations of the world” that we were discovering and experiencing when visiting the centers of faith and witness to Jesus as Savior and Lord in Jerusalem’s Christian congregational centers?
6. Visiting Professor Mowinckel from Upsalla University in Sweden, in his lecture series on “The Enthronement Psalms,” identified the purpose and the significant difference when the Lord of Heaven and Earth was confirmed to be enthroned upon the praises of the covenant community of Israel. What are the essentials that enable that revelation of divine enthronement in the midst to happen? How important is it to enable the Lord to be enthroned within our corporate worship life today? When that is enabled to happen, what difference does it inaugurate? In what ways does the reality of this experience aid in experiencing those flowing streams of divine refreshing?

Chapter 9, THE SOWN LAND

1. In what way is this saying of Jesus setting forth a missiological principle? How is it a revelation of the missionary call, sown by the hand of Jesus into this Land of Israel for the sake of the harvest? What does it signify to invest one’s life into this Land, to surrender in such way that new life is released in others on the dimension of harvest?
2. B. What revelational insights are gleaned from reflection upon the root-meaning of wheat-grain? To place our life into the hand of the Sower signifies an absolute surrender to him, to be disposable for his purpose. Reading this chapter, what is discovered that confirms how the Lord is taking responsibility for our need of visa extension enabling us to continue here, as well as our need for more adequate training for fruitful service here?
3. Why were these courses taught by Professor Kosmala considered essential orientation for ministry service in Israel? How significant for Judaism and Christianity was this historic redaction transacted at Yavne that resulted in a changed Judaism? How did the Judaism that emerged after A.D. 72 differ from the Judaism of the days of Jesus and Paul? What are the implications for the Christian church in its approach to Judaism in dialogue and witness? How far does a changed Judaism oblige a changed Christian approach?

4. Why was it important to theological conversations in Israel to be familiar with the writings of the Dead Sea Scrolls? What are the implications for Rabbinical Judaism in this discovery of another Judaism that rejected the corrupt Temple worship and Sanhedrin in Jerusalem, and representing the prophetic revelation centered in Messianic hope? What is the apparent relationship between this communal “voice crying in the wilderness” and the preaching of John the Baptist, a lone “voice crying prepare the way of the Lord”? What are those possible links between Qumran, and with John and Jesus? Was the Epistle to the Hebrews, in its expositions on themes highlighted in the Scrolls, written for the sake of those Qumran “priests” who had been won to faith in Jesus? See Acts 6:7.
5. How were our own lives becoming the field pulverized by plow and harrow to be sown and cultivated by the Lord for fruitfulness? And in what ways were we ourselves the wheat-grain being broadcast by the Sower that by means of prayer we might sink our roots deeper, to be nourished by him in this Land? If the Lord is both the Sower and the Harvester, can we know that in his time he will bring forth his harvest in us, and in this Land?

Chapter 10, IN QUEST OF ZION

1. Why is intimate acquaintance with Judaism and basic Jewish beliefs important? Can one be a credible witness to adherents of other faiths without becoming respectfully acquainted with what they believe?
2. Belief regarding the Holy Book: How was exile from the Land an exile from the Book when “the Prophets of the Exile” were teaching in Babylon? What is the significance in the belief that return to the Land enables a return to the Book?
3. Belief regarding Torah: How can the Pentateuch be regarded as a closed book, the beginning and high peak of revelation that is centered at Mount Sinai, when it speaks not only of promise but also of fulfillment? Does not the Torah end before the entry into the Promised Land begins? Where is the fulfillment of which the Torah promises? What was the primary purpose of the Law? See Galatians 3:4 and 5. Belief that the Kabbalah of Oral Tradition is more binding and authoritative than the Written Law: how does this shed light upon the Pharisees clash with Jesus?
4. How is the Election of Israel defined? See Deuteronomy 14:2. By embracing the principle of direct approach to God, Judaism has by-passed the basic principles upon which the faith of the Old Testament was founded.
5. How do we reconcile beliefs in the Kabbalah of Jewish Mysticism regarding the exercise of magical and occult powers, in light of prohibitions and warnings of dire consequences for invoking those powers? See Deuteronomy 8:10-12.

6. What is the significance of the belief that when Messiah comes, the Land will be his?
7. How do we explain the phenomenal survival of the Jewish nation despite history's efforts to annihilate them, bonded though divided, yet identifiable as a vibrant ethnic people?
8. How has exile become the basis for "The Law of Return"? How does a secure Israel reinforce the security of Jewry living in other lands?
9. In what way is this return of the Jewish people fulfillment of Old Testament predictions? How far do events that transpire on the national level approximating prophetic depictions in the Bible, justify linkage and association?
10. In what ways does the concept of redemption apply to the Land? How in prophetic prediction is Land redeemed? How are people redeemed? What is implied by "the ghetto imprisoned the Book"?
11. What are the implications of the belief that "the present age ends with the appearance of Messiah? What light does this Jewish belief shed upon the New Testament concept that with the appearance of Messiah Jesus the end of the present age has come, and in His ministry and teachings the Kingdom of God is breaking out?

Chapter 11, DISCOVERING THE SON OF PEACE

1. In commissioning the seventy Jesus provides them with a missiological principle that when applied enables discovery of firstfruits of potential harvest. What does Jesus say will happen when the blessing of Shalom is spoken on entering a house? What is the meaning and power of Shalom?
2. What revelation is contained in the Hebraism "son of peace"? How is the "son of peace" recognized? What might an initial resistance to discuss faith issues reveal?
3. How does an atmosphere of prayer pervading a premise provide for seekers a shield of protection and safe haven in which to open the heart to share and receive?
4. What hopeful light is shed by Professor Vriesen on the re-gathering of Israel? What does this indicate of direction for prayer? If for the sake of the remnant who are coming to faith God continues to show mercy upon Israel the nation, does this not confer theological significance to the State of Israel? What will happen when the heart turns to the Lord, a second look of faith to Jesus?

- 2 Corinthians 3:17. What light do the words of Acts 14:22 shed, “It is through many afflictions that we must make our way into the Kingdom of God”?
5. What were the indications that the Russian professor of music was a son of peace? When a man talks blasphemously, need I be provoked? Could it be an inner agony because he does not see the way out, struggling with issues I have never met? If I am patient, can I discover how the agony of his afflictions are putting him into the mood to face the fundamental issues of life? What had stirred his interest in examining and testing the validity of the New Testament revelation of Jesus? What was his purpose in cross-examining my testimony of the reality of a faith relationship?
 6. What did his repeated appeal to the logic of rationalistic philosophy reveal? Is it high risk to offer subjective experience in response to one schooled in philosophy and logic? Should I have followed his lead rather than keeping the focus upon faith that God exists as foundational to a personal relationship with God? Hebrews 11:6.
 7. Why did he not demand closure to this conversation? What light did his concluding statement reveal of his overall assessment of the process?
 8. How did his conversation with the Professor of philosophy change his attitude to eagerness to read “Jesus Rediscovered” by Malcom Muggeridge? Why does trying to solve the world’s problems by intellectual, philosophical, or scientific methods lead to agnosticism, nihilism, or denying that the problem exists?
 9. What life-changing discovery resulted from his experiencing a Christophany? What were those convincing evidences that this supernatural presence was Jesus? How did this experience minister to his unanswered questions?

Chapter 12, MARRED BEYOND RECOGNITION

1. Why is it a problem in recognition for Jewish people that the Christ of the historic Christian Church has no resemblance to the Jewish Jesus of the New Testament Gospels? In what ways has the visage of Jesus become marred beyond recognition in the lives of his followers?
2. What does it mean to be the Church in a Jewish neighborhood after centuries of Christian anti-Semitism and the European Holocaust? How can your congregation become the place where Jewish inquirers can discover Jesus as Messiah and Savior?
3. A bridge spans a chasm, provides connection, opens a passageway over an obstacle, and becomes an instrument for peace. In what way is it true that Jesus is a bridge connecting and thereby leading us to them?

4. In the light of tragic events in Hitler's Europe that poisoned relations between Jews and Christians, should the Church refrain from witness conversations with Jewish people because it is difficult?
5. Was Christianity as Jewish historian Josephus interprets part of the Jewish community? "Are you Jewish, or are you not?" In what way could the answer be both yes and no? How do we identify which Christ it is that you represent? Is it the Jewish Jesus of the four Gospels, or the glorified and enthroned Christ of the Acts and epistles? How are we to present the Christ of New Testament revelation in winsome witness to Jewish people as the answer to their longing and hope?
6. How did that encounter on Zion Circle begin to focus and shape direction and energies for our ministry and the future?
7. How was the formation of the United Christian Council an important initiative in overcoming the marred visage of a "divided Christ" with this visible move toward unity and beginning to co-labor together?

Chapter 13, THE MYSTERY OF HIS WILL

1. What are the indicators, those signs along the way confirming that we are being led of God in our mission? What were those confirming signs for Eliezer the servant of Abraham?
2. If the call and plan of God is that we might do his will, why is discovering what his will is so shrouded and veiled in mystery? Are the evidences of divinely arranged opportunities operating an indicator that we are in his will? If that is true, should we have remained in Jerusalem?
3. How can we know that in time, God will in his amazing plan begin to gather a growing body of believers in the greater Tel Aviv region, and that we were to be there praying and preparing the groundwork for it? If we are being led of God in our steps and our stops, can we expect a smooth path as reassurance of it?
4. The officials in the Land Registry Office in the Municipal Building were to a man adamantly opposed to the request we had submitted, determined to block these proceedings. How do we explain what happened in that smoke-filled room when we entered? What can account for their change of attitude? How do we explain the Council's decision to grant official approval for the property to be registered in the name of a Mission organization?
5. What was the significance of the extraordinary invitation extended by Arab Episcopal Pastor Rafiq Farrah to assist in his parish work, including outreach to the Jewish community as ministry extension from the church? Why was this direction not approved? Why would it not have been in line with the call as

ambassadors of reconciliation? How was God seen to be shaping not only the location, but also the pathway we were to walk in carrying out his amazing design and purpose?

6. What is the responsible action to take when events confirm regional all-out war, the U.S. Embassy orders evacuation of American citizens? Was it right to first pray for instructions as to what we are to do? The prayer of the Apostles in Acts 4:29, came to mind: “Behold now their threatenings, and grant to Your servants courage.” And, Isaiah 52:12, “You shall not go out in haste!” Was this the Lord’s answer?
7. In the light of how the Lord was already over-ruling in the mystery of his will, was resolution of the visa issue the ultimate purpose for which all else was to be sacrificed? This mission is his, and its future is in his hands. How was the arrival of the Swarr family confirmation that the Lord was over-ruling in this venture of faith?

Chapter 14, DEDICATED SPOILS

1. Why was the counsel from the Lord received aboard ship surprising? What were the spoils, the precious treasures taken in those spiritual battles? What missiological principle were we discovering regarding prayer? How does prayer create the context for the mighty interventions of God performing miracles of change? How does prevailing prayer form a canopy of protection into which the oppressed can come and feel safe? How does prayer create a pervading atmosphere of peace amidst a hostile environ? How does prayer break the yoke of bondage and set captives free? How does prayer inaugurate a process of change resulting in the revelation of a Christophany that cleanses and transforms a life? Can any spoils taken in battle be richer treasure than these?
2. After his emphatic denial of rights to remain, why did Dr. Colbi send us this letter? What is revealed in his bargain of a way to receive visas to continue in Israel? How final were his previous words of finality? How closed is this closed door? Was the foothold we had gained by owning property limiting his authority to block our becoming established long term? After all those amazing miracles of divine intervention, would it be right to relinquish it all and return to Jerusalem?
3. What was the significance of this well-timed arrival of Paul and Bertha Swarr family prior to our departure, allowing opportunity for debriefing introduction into the Land, to our friends, and their enrolling in language school, providing continuity of presence? What recognizable indications of divine orderliness are evident in these proceedings that can encourage faith despite the apparent setbacks?

4. Is it wrong to create a safe place and relaxed pace in witnessing occasions, allowing ample time for clarification of perplexing questions posed? If genuine heart-change is the supernatural work of the Holy Spirit who brings conviction of sin leading to repentance, what then is my role in the witness encounter?
5. How does it happen, within the spiritually bonded circle of supportive prayer, despite geographical distances and infrequent meeting, what is that formative spiritual influence that causes mutual deepening and maturing together, approximating your own?
6. How would you explain the statement: “To be relevant and alive in missions, you must change”?
7. Ought we respect and accept the official position of the Israel government, and wait in North America until we received word of their changed attitude? Or should we venture forth by faith to test the situation believing that the God of miracles can again open doors if we advance with him, trusting him to do it? Are reassuring words from Scripture sufficient confirmation to launch out? Why is involvement in missions a stretching of faith and an unceasing obligation to grow?

Chapter 15, THE OPEN DOOR

1. What insights can we glean from this startling text in 2 Corinthians 2:12, and the epoch-making directional decision that affected world history? What important missiological principle do we observe here valid for all time and in every land, regarding the role of the Holy Spirit given of God to guide the Church in its mission? What do we discover of the revelation of the will of God by means of vision, and of the Holy Spirit’s guidance through restraint and constraint and sovereignly arranging circumstances that comprise open doors and prepared meetings paving the pathway into the province? What is revealed of the significance of home gatherings that grow to become “the church at your house”? How do these then become a network of house-fellowships as the corporate body of “the church” gathered in the region?
2. What evidences confirm that Jesus was previous to the arrival of Paul and his company, preparing the way for their arrival? How did this text reassure us, that Jesus goes before and prepares the way, and will do so for us in our return to Israel?
3. In this context where the Holy Spirit was over-seeing and directing the mission, what do we observe of the importance of vision, miracles, and the charismatic gifts of the Holy Spirit? What does it signify that these validated the ministry of faith in Jesus as the Messiah? How do these deeds of power performed in his name confirm that Jesus is Messiah, Savior, and Lord?

4. How is it that the Lord over-ruled so that Israel was for us an opened door, yet the door into membership together with churches and church agencies working together to strengthen the local emerging church was closed to us? Why was our application for membership into the United Christian Council denied? What invitations into meaningful involvement in service together did our Baptist friends extend to the Swarrs and to us?
5. What dimensions of ministry and witness happen best in homes and in house-fellowships? Why was this especially true within the context of Israel?
6. Why choose to enroll in a Jewish Orthodox University, taking courses under Rabbis and professors of Talmud and Mishna, Jewish history, and Hebrew Bible? How did this open other doors of significance in God's time?
7. How are we to apply the adaptive patterns employed by the Apostle Paul described in 1 Corinthians 9:19-23? Unless we have an understanding of Judaism and Jewish people, how can we become "as a Jew when in conversation with the Jews," and "as under the Law to those who are under the Law"? "I do this so as to know how to suit my responses" to their presuppositions and fundamental beliefs, "so as to win them to Christ." Am I not responsible in this to follow Paul as he follows Christ?

Chapter 16, ESSENTIAL VISION

1. Why is vision so essential? What kind of vision is intended by "hazon"? What are those dire consequences if hazon is lacking? What was the important missiological principle discovered in this text from Proverbs?
2. How do we differentiate between vision that is God-given, and vision that has its source in the soul, the consensus reached by a group process? How can the God-given vision be sought and received? How does the prophet Ezekiel designate vision that has its source in the soul? See Ezekiel 13:2-7.
3. A "dugith" is a sail boat designed for group-fishing expeditions. How did this name and the defining vision for this center express the dynamic meaning signifying hazon?
4. Why was the choice of the title "Hayahad" so appropriate for a conjoint publication centered upon the life and ministries of the local assemblies emerging in the Land?
5. In what ways did the visit of the Christian editors as guests of the Israel government, led by Dr. Carl F. Henry, utilize the occasion to play a helpful role in confronting the advisor to the government on our behalf? What glimmer of hope was revealed in the response of the official on whether our struggle to continue on

in the Land might eventually be successful? What was that “art of effectual warfare” that we would have to learn?

6. What can be discerned regarding the contributing factors that resource tenacity to press on in this purpose-driven struggle to continue in this difficult Land?

Chapter 17, CHRISTIAN WITNESS TO JUDAISM

1. In what ways were the mission and the method of Jesus in this Land a model in ministry for us? What does it mean, and what are the implications that the barrier between Jews and Gentiles has been removed? Since in Jesus “walls between are down,” how do we explain the existence of so many attitudinal walls of prejudice and animosity and ill-will that have been erected and are allowed to stand?
2. What does it mean that the central message proclaimed in mission is of “the one new man” made possible through Christ’s reconciling death on the cross? Since this teaching was given in relation to the wall removed between Jews and Gentiles, is the message of “the one new man” a universal message applicable for all alienated people-groups?
3. In what way does the Christian approach to the Jewish people differ from an approach to people of other non-biblical belief systems? What does John 4:22 mean? Could the promised Messiah Jesus have come into the world through any other people-group? How is our salvation history rooted in the history of Israel and the Jewish people? Is the early history of Israel an essential and foundational part of the gospel message?
4. What does this break signify, that Judaism did not accept Jesus as the fulfillment of the messianic promise, so that Christianity exists in a broken relationship to its origins? How do we answer this list of troubling questions? How is it that the people most schooled and best suited to accept him did not accept him? How deeply have you thought about it, and how intently have you prayed? Is this Jewish refusal a disquieting reality upon your consciousness? How far is your church urged toward an authentic witness to Jewry in the hope of overcoming this rejection of Jesus, and of removing the dividing wall of hostility?
5. How did the formation of the rabbinical school at Yavne profoundly affect Judaism? How has it affected Christianity? What was the faith orientation and focus of pre-Yavne Judaism? How was it changed, and what was the changed focus after Yavne? What new element was introduced into synagogue readings and prayers? Why is it that Christianity stands as Judaism’s only serious challenge to its existence?
6. In what way was Christianity changed? How has its witness needed to change in its approach to a changed Judaism? Why does the Church need this encounter

with Jewry and Judaism? Why does Jewry need a dialogic relation with the Church?

Chapter 18, ENSIGN TO THE PEOPLES

1. Why does the pathway on which God is leading bring us into exceeding narrowing straits? How do difficulties aid in discovering new doors opening? What were those new doors beginning to open for us in the Land?
2. How was the creation of a Christian travel agency in Israel a contribution to the Church at large, to the church in the Land, a special benefit to Israel, and consistent with our basic purpose in being there? How was this a bold experiment, and a radical new approach and method, given the limited range of freedoms available for us?
3. From where does the title “ensign to the nations” originate? In Isaiah 11:10, to whom does this title refer, and what does it signify? Where did the original vision for an agricultural settlement of believers have its beginning? Why was Orie Miller keenly interested in relating to this vision and its unfolding? Why was it so important to him that we get involved?
4. What was the dynamic in the vision for Nes Ammim that was gradually unfolding that ignited interest and commitment for the formation of an international and inter-church organization and executive committee? What were those countries invited to participate in the administration of the project in Israel? What was the missing element that weakened the enterprise from the beginning? What were those early cautions we felt about getting involved in this project?
5. In the light of preparations for a major transition within MBM soon to be made known, what was the apparent reason that our missions administrator and wife on this first visit to Israel were requesting this visit to be relaxing time to become better acquainted with us within our sphere of service, rather than discussing complex administrative issues?
6. Why was it important for us to be meaningfully involved also within the Arabic-speaking community in the Land? Why was the invitation from the E. M. M. S. Hospital in Nazareth a welcomed direction? How did this comprise an opening door, and a truly significant expression of the vision of “ensign to the nations”?

Chapter 19, THE GATEWAY TO DESTINY IS CHOICE

1. How can the secret plans and purposes known only to the Lord be learned? If the mission of God can only be accomplished when these plans are learned, how can

- they be discovered? Who were those examples in the Bible that model the rewards of an intimate relationship with God?
2. How are the choices we make the gateway to life's direction illustrated in the personal experience of the manager of the bookstore? How many of the choices we make are imposed upon us, and how many are the result of the lack of spiritual foundations that shape the direction we choose? How do we assure that the wiser choices can be made in situations of extreme test?
 3. What was the life-changing choice that we faced during the sabbatical year in seminary in Elkhart, Indiana? Since we were serving under the mission board whose executive was reassigned into administration at board level, why was this a difficult decision? Is there a missionary gifting for service and administration on the complex frontier of Israel, and a different kind of missionary gifting for service in administration in the Overseas Office at headquarters with responsibility for many countries? In this once in a lifetime opportunity to serve at this level, why did the peace of God not come?
 4. Here was an opportunity presented to help shape not only the vision and response within one nation, but to the nations of the world. Was it not obvious that this invitation was God-given for us? How crucial is it to know precisely the frontier the Lord has chosen to be our sphere of service? How do we align our choices with the choice that the Lord has made for us?
 5. Having laid down this golden opportunity in preference for service on the Israel frontier, can we now expect that the Lord will smooth out the path in Israel for us?

Chapter 20, EVERY COMMON BUSH AGLOW

1. How did confirmation from the Lord that was definitive and directional come to us of what our return and further ministry in Israel was to be? How did the revelation of the bush aglow impact and alter the life of Moses? In what ways was it a revelation and a paradigm, an illustrative example for our projects and centers, our congregations and ministries, our homes and our relationships in the Land?
2. How did the appointment of Dr. Robert and Nancy Martin to medical service at EMMS Hospital in Nazareth become a visible expression of our purpose as reconciling ministry in the Land?
3. What encouraging signs of hope were emerging at international and national levels regarding the project Nes Ammim? What reports from Israel were raising serious concerns as to Nes Ammim internal policies? What proposals from the Israeli government were opening the way for significant investment initiatives?

4. Why did Ori Miller conclude that I should begin relating more directly to the Nes Ammim project? What did my meeting with Dr. Pilon discover of a basic division and intention within the international committee as to Nes Ammim purpose? Though comprised of four National Committees committed to work together on vision, policies, and purpose, what was beginning to emerge as to how open Dr. Pilon and the German Committee was to discussing a broader basic purpose to which all could agree?
5. What crisis within the project obliged our immediate involvement in management? What was discovered of a larger set of issues threatening the project requiring immediate attention? How did the Customs Chief respond on first visit that revealed amazing grace in seeing the crisis resolved? How do we account for the series of gracious responses on the part of Israelis to the legal binds the project was enmeshed in?
6. Why were the neighboring Arab villages and Jewish agricultural settlements eager to develop relationships with the community at Nes Ammim? Why were the industrial projects to be initiated stalled from proceeding? Why could the Executive Committee at the international level not resolve the differences and disagreements? Why was the proposal for withdrawal from the international committee recommended, and why was it agreed to?
7. How was the Lord seen engineering outward hardship, to bring forth inward graces of the Holy Spirit being developed in us? What was the secret learned in mastery in difficult circumstances? How did this fiery furnace, there by God's direct permission, reveal the Son of God walking with us?

Chapter 21, HEAVEN'S PERSPECTIVE

1. If the Holy Spirit indwelling our human spirit pervades mind and soul, including the subconscious mind, does the Lord speak to us through dreams and visions? Since not all dreams are from the Lord, how can we be certain that through this dream we experienced the elevated state of communion with the Lord? How should we test and discern those given for encouragement and counsel? How do we recognize the illuminative elements in a remembered dream that are given of God for edification and blessing? See Numbers 12:6-8.
2. In what ways did the focus of this dream centered upon the Throne of heaven, and especially upon Jesus, who is seated there, confirm the realities of the unseen, and fit the descriptions revealed from Scripture? What was the purpose for which the dream was given?
3. What was revealed as confirmation for us in Israel of the manifest protection of God over home, family, and ministries of the Lord's servants in the Land?

4. What encouragement to our faith in the reassuring word of divine approval, and spiritual authority for setting captives free through witness and prayer was imparted? What spiritual fruitage resulted from this revelational dream?

Chapter 22, INTERCESSORY INTERMEDIATORS

1. According to this Isaiah text, where there is outright injustice to be addressed, what is the first and most important response the Lord looks for? What is it that this text identifies that angers the Lord most? What kind of intercessor, and what kind of intercession was the Lord searching for?
2. How is the Jewish claim to this Land defined? What was the promise given by God to Abraham? What was the territorial extent of the Land and its borders as marked out in the Old Testament? What was required by the Lord to be able to claim divine right to the Land? After the Babylonian exile, why was the possession of the Land never fully regained? Why is the issue of possession of the Land not mentioned in the New Testament? What is the inheritance of the believer in Jesus? Does the refocus of inheritance in the New Testament have any bearing upon Jewish claim to the Land?
3. How is the Arab claim to Palestine defined? Did the Muslim conquest confirm their right of ownership of Palestine? How did the promise by the British to assist in the formation of an Arab state in Palestine rekindle their hope?
4. In what ways was it discovered how God uses the shaken times to make real those things that cannot be shaken? What is the role of intercessory prayer in experiencing divine intervention amidst stressful circumstances?
5. What could account for the directional sense that Ed experienced, feeling assured that he could find help and healing in the Land where the Christian faith had its origins? Why was forgiveness of those who had wounded him essential to his release from spiritual blockages?
6. What was the role of prayer and pastoral care in setting these captives free?

Chapter 23, THE 1967 WATERSHED EVENT

1. This text is a revelation of the over-ruling power of God commanding a reluctant prophet to release blessing rather than cursing. Why did the Lord so move to bring forth this striking word picture in his oracle?
2. What was the persistent dilemma of the Palestinian refugees, the result of the 1948 war that continued to foment a deepening bitterness? Why did the Arab

- governments in the region refuse to support any solution other than a “return-home” formula?
3. What sequence of high level blunders marked the deepening crisis in the region as prelude to the 1967 war? What were those miscalculations and misleading reports that accelerated the military escalation toward full-scale war?
 4. How did this war that no one intended to happen change the region? How was the nation of Israel changed? What significant changes transpired within the Palestinian community? How did these changes set the Israelis and Palestinians, Egypt and Syria on a course that would lead to another round of aggression?
 5. Why is this 1967 war designated a “watershed event”? Why was the Israeli victory seen to be only a temporary phase that would lead to another round of military conflict? Could this brief respite possibly provide a calmer climate in which to explore together ways to achieve peace?

Chapter 24, TURNING POINT

1. Why had the major changes unleashed by this war lead some to view it as the Lord intervening to inaugurate a new order? How is the unshakable kingdom revealed in crisis? How were the nations shaken, Israel, Egypt, Syria, and the Palestinians?
2. How can we know whether regional upheavals and the chaotic confusion within neighboring nations are indeed the Lord’s supernatural rule? Does God use the unstable time to shake up the old order to make way for the new? Does this prophetic metaphor portray political change, or is the focus upon things spiritual?
3. What is the special significance of the revelational vision received by Pastor Jim Wright in Australia at the precise moment of outbreak of the 1967 war? Why were his thoughts focused immediately upon what spiritual changes God was releasing that would cause both Jewish and Muslim people to turn their hearts to the Lord?
4. What is the primary role in the ministry of angels? See Hebrews 1:14. Of the many questions raised in Jerusalem, which ones best explained the vision of the angelic host commissioned for intervention? What was that initial stage of a divine turning point?
5. With the border between Israel and the West Bank now opened, what was the first initiative undertaken requiring official permission and authorization to fulfill? How important was it for our Church serving on both sides of this deep-seated issue to discover the welfare of our workers in East Jerusalem, Beit-Jala, and Hebron? How important was it for those who had just experienced a traumatic

- upheaval and unbelievable change in their situation, to be contacted as soon as possible by us from Israel? How important was it for Israel that we moved to inquire and to reassure, and to help normalize the services these workers had been providing to Palestinians?
6. What significance was revealed in the immediate bonding into close-knit relationship of one team serving amid two alienated people-groups? What was being confirmed regarding Jesus as Prince of Peace who made us ministers of reconciliation to those alienated from one another?
 7. What did we discover was changing in official attitude toward us following the war, confirmed by opening doors, invitations to involvement, and requests for help? Was this also a part of the change revealed in Pastor Wright's vision? How do we explain the invitation into the Jerusalem Rainbow Dialogue Group, the Israel Interfaith Organization, the Ecumenical Theological Research Fraternity, and to serve as editorial assistant for the international edition of Christian News from Israel, and which finally enabled confirmation of visa tenure?

Chapter 25, THE CAPTIVITY IN TEL AVIV

1. In what ways do happenings in Israel the nation provide an alert and a revelation of what is about to happen on a spiritual level amid Israel of the Spirit? In what ways did this call us to be more aware of what was taking shape within the church, and in the hearts and minds of those not yet won to faith?
2. Who was the captivity in Tel Aviv in the days of the prophet Ezekiel? With prophets such as Jeremiah, Ezekiel, Daniel, and Zechariah, and national leaders such as Nehemiah and Ezra, were these captives spiritually destitute? What help did they need that Ezekiel was to bring?
3. Who was the captivity in Tel Aviv in Israel needing an encouraging word from the Lord in this chapter? From where had that prophetic direction initially been spoken? Who was commissioned to minister those reassuring and directional words from the Lord? What were they looking for on arrival? What did they find, and how did they respond? How do we recognize the Lord's prepared setting for Spirit-directed ministry?
4. How do we find the spiritual resources needed to respond to a national crisis while struggling with a personal crisis of disappointment and exhaustion? How did the war constitute a shock treatment that discovered untapped inner resources and the strength needed to serve them?
5. When hope is being disappointed it means that it is being purified. In what way is disappointment the threshold to new revelation? How is it a spiritual

- breakthrough in personal experience where we see Jesus face to face? How did this happen for us?
6. How did the Childers come especially prepared of God, and now preparing for a Spirit-led prayer ministry with us? How did this ministry time become for us a life-changing releasing, healing, and renewal in the Holy Spirit? In what ways was the Lord himself in charge of this process, and how did he confirm that this direction in ministry was of him?
 7. What did the revelation of the great hall of an art gallery with life-sized paintings signify? In the presence of Jesus, how was the post-traumatic stress syndrome portrayed? Why was repentance important to enable healing? What happened when “the Hand of Jesus touched me,” and made me whole? How did the word of Jesus comprise a renewing of my mind as to the actual purpose for his placing me in that project?
 8. How did this ministry of the Childers, commissioned “to the captivity in Tel Aviv,” result in our own releasing into a ministry of setting captives free in the Tel Aviv region? How were we able to help the Childers after their trial by fire behind the Iron Curtain?

Chapter 26, PREPARING THE GROUNDWORK FOR REFRESHING

1. How can we learn, as the prophet Elisha had learned, to be there in the place of greatest need, at the divinely appointed moment of desperation and preparedness to receive? If channels are to be opened up before the Lord will respond with needed refreshing, what is that “abundant spadework” required to enable refreshing and deliverance to happen?
2. What was Mary telling us and indirectly revealing regarding her inner assurance from the Lord, “I will be healed when the body is ready”? Was it her physical body, or the congregation that needed be made ready for miracles from God to be released? Can the spiritual condition of “the Body” stall the releasing of God in performing miracles among us? How did the miracle of Mary’s amazing healing happen—even before the prayer was prayed? What did this miracle of God inaugurate?
3. What was the higher purpose of God in granting these miracles of healing? What new initiatives in faith and ministry were we being prepared for? When God begins to do something new among us, is it possible to misinterpret what he is doing, even in the midst of high-points of blessing?
4. How should we respond when we are being moved beyond our depth? What happens when the wineskins to which we have been accustomed are being stretched and strained beyond capacity to contain what God is doing among us?

What is our part in enabling the Lord to reshape our ministries and our life together?

5. In what ways did the Lord who had initiated the miracle, initiate also the necessary training and equipping for Spirit-led ministries? How was the Lord preparing us for the seekers who would be drawn, and soon to become new believers needing to be led into the deeper things of God?

Chapter 27, THE KINGDOM BREAKING OUT

1. How does this word-picture of the sheepfold illustrate what was beginning to happen in the Land? How does this picture of the shepherd rising, and thrusting an opening through the wall, then stepping out over the fallen stones, and the flock bounding out after him, represent “the kingdom of heaven breaking out”?
2. The phrasing in Hebrew in this Micah passage is equivalent to the Hebrew translation of the words of Jesus in Matthew 11:12, signifying that Jesus was quoting this Micah text. How had Jesus arisen, and how had he broken down the wall? How was the little flock bounding out, following in his steps? How did this illustrate the kingdom breaking out with him? How was the Lord who was present in our midst causing in and through us a kingdom break through? What comprised that breaking out with him? How do we learn the meaning of Jesus’s words, “Those breaking out with him, lay hold of kingdom power”?
3. What were the signs of a spiritual change evident within the UCCI? What was the surprising challenge presented to the Christian leaders by Prime Minister David Ben-Gurion? What initiatives for peace was he challenging us to take? Why did he conclude that the churches in the Land were in prime position to help prepare the way for peace in the region?
4. What important insights did the Interfaith Peace Symposium in the Haifa area reveal? Is there a tried and tested structure for resolving inter-communal strife and offenses as Joseph Aibileah and Judge Wajdi Tabari confirmed, a process that could be implemented, locally led for resolving conflict and peace making? Since it is declared to be possible, when there is the will for it, and “not too difficult,” why has it not been recognized and implemented?

Chapter 28, SEARCH FOR SHALOM, SALAAM, PEACE

1. What is the reassuring word of wisdom of a higher order of which James writes in 3:18? Why is Shalom expressed as the action of a flowing stream? What are those deeds of action which “peace-doers” are to be exercising? In practical terms, how are we to lie in wait for the opportunity to ambush so as to sieze shalom?

2. What commendable initiatives had the West Bank Palestinian notables taken to meet with Israeli governing authorities? What were the positive potentials in their invitation and request that could have changed the ingrained hostility toward openness, cooperation and goodwill affecting Arab attitudes throughout the entire region? What initiative did the UCCI take in appealing to persuade the government to be magnanimous in its response? Why was this urgent proposal not accepted? What were the regrettable consequences of delaying, and in effect declining to give a positive response?
3. What was the significant high level initiative taken by the Quaker delegation in 1970? What was their commission and purpose? After meeting this delegation within the framework of the UCCI executive committee, why was it felt essential that I also come to the meeting by the Quaker delegation with a broad representation of Jewish scholars?
4. In the final document that was published, what was the hopeful conclusion and conviction confirmed by their findings? What was discovered to be silencing the voices of moderation? In what ways were the findings and reporting in the document prophetic?
5. What words of wisdom, recommendation, and appeal are contained in the conclusions to the document that are still important to pursue?
6. What evidences can be cited that the challenging recommendations of this document reverberated in official halls of government in Jerusalem, Washington, and the United Nations?
7. What positive initiatives did Mennonite Central Committee take in appointment designed to strengthen peace dialogue and peacemaking in Jerusalem and West Bank?

Chapter 29, THE ENCIRCLING ENCAMPMENT

1. Can we confidently lay claim to fulfillment of the promises of God in our daily life? What are the prerequisites to experiencing the fruit of that claim?
2. What is the claim of God upon my life discovered through the biblical promises? What does it mean that my life belongs to God, and that my body is the temple of the Holy Spirit?
3. What does it mean to embrace the promise that the life of the Son of God is formed in me through the indwelling Holy Spirit, and by means of sanctification?

4. Is the spirit of my mind in agreement with the life of the Son of God being formed in me, or is my intellect governing my life? Am I forming the mind of Christ who was always in submission to the will of his Father?
5. Is God having his way in my life, and are other people beginning to see God in my life more and more?
6. Do we truly believe that our capacity in spiritual things is to be measured by the promises of God rather than by our education or intellect? Do I really believe that the Lord is furnishing me with all that is essential to do his will in this overwhelming situation?
7. Do I believe that God is able to fulfill his promises for me? Why are these promises essential to experiencing the over-ruling protection of the Presence and power of the Lord in dangerous situations?
8. What does it mean to firmly believe that in this chaotic world, despite all the disorder and violence, “the government is upon his shoulder”?
9. If I would confidently be assured that my life, my family, all for which I am responsible is within the encircling angelic encampment of divine protection, I must take firm hold daily upon those faith sustaining precious promises of God. How do I do that?

Chapter 30, LEARNING TO STAND IN THE NIGHT SEASON

1. Is anything worthwhile ever accomplished without risk, risk of failure, risk that more will be unleashed by our initiative than we realized was involved, risk of misunderstanding, accusation, judgment, abandonment of friends? What did Joseph of Arimathea risk as member of a zealously religious Sanhedrin, by openly identifying with a condemned criminal, who was dead? What was the faith, the high devotion and courage that moved Joseph and Nicodemus, in the darkness of that awful night, to do the most honorable thing, that which none other had the faith and courage, coupled with the authority to do, risking everything to do it?
2. In the meeting in the lobby at King David hotel with the President of the Orthodox Synagogues of America, and his entire presidium, what were the issues of concern? Why had they come as a large delegation to Jerusalem? What had they determined to accomplish while in Israel? What were the specific charges and complaints for which they intended to demand restrictive legislation by the Knesset? Against whom would that legislation be directed? What were the serious implications of that action?
3. How had the information contained in the document been obtained from these Messianic congregations identified? Since the informer had gained membership

- into these congregations by false pretense, how credible was the report submitted? What did this dishonest method of obtaining information through a hired infiltrator reveal?
4. How did it help mollify their agitated and angry mood that I could affirm my own membership in the Israel Interfaith Organization and Jerusalem Rainbow Dialogue Group? Why was the query crucial regarding the actual date the document was prepared and submitted to the president? What was it that changed the attitude of the president and the presidium, leading them to cancel the scheduled meeting with the Prime Minister and the Knesset, and to dismiss the hired informant?
 5. In answer to prayer, by laying hold of his precious promises, how did the Lord intervene? How did he over-rule the determined will of the presidium, and overturn the darkness of an encroaching night season for Messianic believers in the Land? How did the Lord turn a darkening night into daylight as bright as are the promises of God?

Chapter 31, THE MINISTRY OF THE POLLINATOR

1. What was the special inspiration and attraction that held our fascination with the prophetic style and the background of the prophet Amos? Where was his home town located, and what did he do for a living? At home in Judah, why was he preaching in Samaria, the capital city of Israel?
2. Why did the Minister for Religious Affairs in Samaria declare him unwelcome, wanting him deported, and sent back home? How does Amos answer him? What do we learn about Amos from his answer?
3. What illuminating insight emerges from the phrase “a preparer of sycamore fruit”? What is the process called “caprification,” and how did the process illumine the ministry, manner, and message of Amos in Israel? How did the pollinator role of the capri wasp illustrate the ministry role of Amos? What in the ministry of Amos was the enhanced spiritual fruitfulness for God that was a model for us?
4. Where is the prophetic nucleus today to whom the Lord is making known his counsel and direction in Israel of this present?
5. If the Christian monks to whom Mohammad turned seeking spiritual help, had been able to lead him to Jesus as Savior and Lord, what ways would that have changed this entire Middle East region? Had the Christian population of North Africa been taught and strengthened in their faith, and with pastoral leaders who disciplined them in their own local language, would the entire region have converted to Islam?

Chapter 32, FAITH IN THE FACE OF THE UNFULFILLED

1. How can reflection upon the mighty works of God we have experienced in our past, strengthen and sustain our faith “when the fig tree will not blossom”? What is the testimony of faith that Habakkuk presents, when the very things most feared do happen? How can our faith be kept as bright as are the promises of God?
2. What were the lessons of spiritual survival we needed to learn from those painful losses of seekers and new believers before their roots were enabled to sink deep? What is that discipline discovered amidst disappointment, failure, and loss? What were those foundational steps and stages in the growth process leading on from new birth into a deepening experience of intimacy in relationship with the Lord by which they become his witnesses in the world?
3. How did this text from Habakkuk lead on from Old Testament purview, to shine with clear light into New Testament revelation regarding the concept of death? How is the Jewish conception of death informed? How has the revelation of Jesus transformed the understanding of what happens after death? How does the New Testament describe the quality of eternal consciousness after death?
4. What was the difference witnessed by Jewish and Muslim friends as they experienced the faith outlook of confident hope, the atmosphere of love, joyful serenity, and peace on Gwen Allison’s countenance in hospital room in the days preceding her home-going?

Chapter 33, YOM KIPPUR WAR

1. Why was Israel taken by surprise in the sudden invasion of Egypt into the Sinai Peninsula? Why was President Anwar Sadat determined to regain control of the Sinai? What was the reason Israel was determined to hold on to the Sinai? Why was the Syrian President Hafez el-Assad wanting to regain control of the Golan Heights? Why was Israel unwilling to hand it back to Syria?
2. What was the dangerous disadvantage the Israeli army faced with the entire Egyptian army having swept into the Sinai, and the Syrian army sweeping through the Golan Heights unimpeded? How had this dreadful news impacted the citizens of Israel? What were we discovering regarding how profoundly deep was the psychological wounding, and how thin was the veneer of security of these survivors of the Holocaust in Europe, and of their extreme need for an impregnable defense system? Why was it difficult for the Israelis to mount an effective counter-attack?
3. How did the turning point come that turned the tide in the battle, leading to the surrender of Egypt?

4. How did the Yom Kippur war launch significant new initiatives on the international front? What was contributing to the shifting military balance on the international level? How was it that the United States was now entering the arena in a central negotiating position? What were the several stages through which the peace process passed?
5. How has the Yom Kippur war become a turning point for the region? How were each of the individual nations changed by it? How was Israel's self-image, hopes, and aspirations for the future affected? What were the significant changes that resulted?
6. What was revealed in the anguished questions of the Jewish Orthodox lady, and her desperate need for answers and reassurance? What was the counsel and spiritual direction from the Lord as specific focus for our ministry in the aftermath of this trauma?
7. Why was the meeting of the members of the Dialogue Circle in the midst of this national crisis discovered to be of extraordinary importance? Was a published letter of comfort written to a shocked and grieving nation, an appropriate response, sponsored by the Israel Interfaith Committee?

Chapter 34, FAITH'S FOCUS FOR FULFILLMENT

1. What was the dilemma that the prophet Habakkuk was facing, and for which he needed answers from the Lord? How relevant are these questions to situations we encounter today? What is the timeless significance revealed in the answer the prophet received from the Lord?
2. When faith is exercised, divine energy is released: what is the harvest that this energy produces? If the righteous man maintains integrity in the face of the evil that surrounds him, what is the promised result assured?
3. How is the paradox of modern Israel defined? What were those winds of change that scholars and observers reported as beginning to blow across the Land? What were the evidences signifying that a psychological barrier was dissolving?
4. What are those themes of primary interest that directs the focus of their spiritual quest? What are the noteworthy characteristics of these small groups, gathered in self-study and honest questioning that intensified curiosity? How was this reporting confirmed in the conversation with the friendly barber?
5. Group study of the Old Testament, that deliberately by-passes the Rabbinic commentary interpretation, discovering answers directly from the biblical text, why is this significant?

6. What are those spiritual high-points of revelation and discovery that the story of Isaac reveals? How did the miracle touch from the Lord happen in the visit with Jacob and Rachel? What was the purpose of the simultaneous vision, and its meaning?

Chapter 35, INNER RADIANCE

1. On the Mount of Transfiguration, what was the significance of Moses and Elijah appearing together? What is the importance of their appearing together with Jesus? How did the exodus under Moses parallel the soon to be accomplished exodus of Jesus? How did Jesus fulfill the roles of both Moses and Elijah?
2. Why was the transfiguration an event of great significance in the life of Jesus? In what ways was the event of the transfiguration of great importance in the lives of the three disciples who experienced it? In what way did this event have great meaning also for the early church? How did this become a point of reference for the apostle Paul in describing the inner radiance that is to characterize Christ's followers?
3. What happened when the cloud descended upon this event? What did the words spoken by God the Father signify of the higher and greater importance of the words spoken by Jesus, transcending those spoken previously by Moses and Elijah? What is the relationship of Jesus's words to this event, "While you have the light, walk on in it, lest darkness come"? John 12:35, 36.
4. What spiritual contribution did the international conference on the Holy Spirit provide in encouraging and promoting a deepening dimension of revival among congregations in the Land? What did the testimony of Corrie ten-Boom contribute with its focus upon the power of unilateral forgiveness as the way of experiencing God's healing grace?
5. What could constitute an acceptable and effectual way of healing for the Jewish and Arab peoples in Israel? How were some individuals in the Land experiencing the power of God that is able to heal from the power of the past, and transfigure their memory? What was discovered to be the bedrock of reconciliation?
6. How did the couple from Australia who had traveled to Jerusalem for the purpose of a healing miracle, eventually experience the healing they sought? What deeper lessons can be learned from their experience? How can our homes and our family life become a center for healing and help to persons in need?
7. What were the special releases experienced through the ministry in prayer by the two seminar speakers hosted in our home?

8. What was the helpful discovery received in conversation with Yaakov Willebrand, of a copy of the formal prayer of repentance and cleansing, prerequisite to baptism already in the second century? What spiritual benefits resulted when we followed similar pre-baptismal discipling with the ministry of cleansing releasing prayer?

Chapter 36, THE PRIME MOVER

1. In what ways is this Isaiah 9:6 text a revelation of the exalted nature of the Messiah? How was this governing rule being exercised over the peoples? How was the revelation of the sovereign power of God evident among his people in Old Testament times? How was the rule of God experienced since New Testament times?
2. How does the Lord move through intercessory prayer that is Spirit-led to intervene and change prevailing conditions in our world today? What amazing illustration transpired in the summer of 1977, of prayer prayed beyond realms of human arrangement that resulted in a surprising initiative inaugurating historic change? When do events that transpire on the human level transcend the coincidental and confirm a miracle answer to prayer with supernatural intervention and the inauguration of change?
3. What was specifically prayed, and how did the answer reveal “exceeding abundantly above all” that was asked or imagined? What were the remarkable “firsts” for which this initiative of President Sadat must be credited? Can the universal rule of God be discerned in the initiative of a Muslim President? Is the Lord discerned to be over-ruling only when what happens is going the way I feel it should go?
4. How did President Sadat in his address to the Israel Knesset in Jerusalem move to the high ground transcending the divisive issues in religion and politics that ignited hope in Israel, and among many in the region? Since this initiative was launched from within the region, by an Arab leader of vision and statesmanship, moving with diplomacy and great wisdom toward leaders as well as the entire nation of Israel, what does this reveal as to the way peace can and must be pursued toward resolution?
5. Why was the momentum toward peace in this courageous initiative begun by President Sadat not continued? What was the Palestinian complaint regarding these negotiations?
6. What surprising discoveries were made while visiting Cyprus, meeting with Christian youth from Egypt and Lebanon? What hopeful prospects did their openness and outlook hold?

Chapter 37, FAITH UNDER FIRE

1. What revelation is in the name given to Ishmael that has inspired the prayers of those ministering amid Arab peoples? What specifically was Abraham asking of God? How is Jesus the ultimate answer to Abraham's prayer request? How does this become the vision and motive for missions to the Arab peoples?
2. What common origin do both the Arab and Jewish people share? What happened to the descendants of the earliest Church which was Jewish, but was excommunicated from the synagogues? How does this lead some in the region to regard many of the Palestinian people, and the Jewish inhabitants of Israel as "blood brothers"?
3. What happened when Muhammad, in his spiritual search for help went firstly to the Jewish rabbis? Why did they deliberately garble their teaching of Old Testament revelation, so that Muhammad obtained a distorted perception? Why were the Nestorian Christian monks unable to guide him into the pathway to salvation through faith in Jesus as Savior and Lord? What has been the consequence of these failures?
4. Why does the Christian minority throughout the Middle East have little or no motivation to witness or even to dialogue with members of other faiths? Where are those churches that are clarifying and refining the Christian approach in witness to Muslims? What has awakened renewed commitment and dedication to prayer and outreach among these churches?
5. What was the testimony and faith story told by the Muslim bedouin which led to his passing through an ordeal of fire? What did he discover through this ordeal regarding the spiritual origins of his tribal community that comprised an invocation of blessing of which he was the inheritor? How did this discovery motivate him in prayer and witness to others within the larger tribal family?
6. In what ways did witness reach the heart of another young Muslim, directing his spiritual quest for truth? What was the marked contrast he was noticing that prompted his questions and search for satisfying answers? What was his word of wisdom and counsel to us?
7. What were the life-impacting discoveries the Muslim tour-guide was finding as he related to groups of evangelical Christians he was privileged to guide through the Holy Land? What was he especially listening for, and what was he too beginning to experience? What does this reveal as the most effectual way in witness to Muslims?
8. What was it that attracted and impacted the young Muslim laborer living and working at Immanuel House? What extraordinary revelation room one night?

What was the message he received from the special visitation of the Lord? What was the important principle learned from this experience?

Chapter 38, THE POWER OF SPIRIT-INSPIRED WORDS

1. What is the power-filled promise revealed in this awe-inspiring vision given to Ezekiel of the valley of dry bones? What was it that caused miracles to happen, releasing the power of God into these lifeless bones, clothing them with flesh and infusing them with resurrection life?
2. What was the primary lesson learned from this passage for our ministry in Israel? How could we experience more of the resurrection life of Jesus in our life and ministry? Why must the cross, both the message of the cross and our experience of it remain central in our faith focus? Where does experience of resurrection life begin? How is our experience of the resurrection life of Jesus a New Testament realization of the Old Testament faith experience “all our fresh springs are in Thee”? Psalm 87:7
3. For the young lady who came to our home, having been led to the Lord in the past, how was it that the love of God had not reached into her pained soul? How was Jesus enabled to enter her pain-filled memories? What transpired while seeing Jesus there with her in the memory experience? How did she experience the resurrection life of the Son of God permeating her mind and heart and soul?
4. How did the Lord transform her impoverished spirit? What spiritual gifts did she receive for effectual ministry?
5. Why is it that those who know they are paupers in great need, and openly confess their spiritual impoverishment as they come to Jesus by faith, receive transforming life-change? How is it that they are able to recognize and eagerly grasp the treasures of the kingdom of heaven, laying hold with tenacity, and are readily disciplined into it?
6. Why is it that those with great natural talent and gifting are the more difficult to win, and are often poor examples as disciples? Enamored by their own gifting, why is it they are slow in advancing in their life with God?
7. Since the revelation of the cross is both a mystery and major stumbling-block to the Jews, why must it remain central to our message?
8. Since the revelation of the cross is a rational contradiction to the Muslim, why is it nevertheless essential to our witness and message?

Chapter 39, GETTING READY FOR THINGS TO GET WORSE

1. What is the secret for a successful running of the marathon marked out for us? Where is the faith to be found that fuels stamina and imparts strength to endure hardships and difficulties?
2. What had we learned thus far regarding the importance of asking for the Lord to confirm that returning to Israel was his continuing will for us? Why was the vision that Florence received a reaffirmation and reassuring word for us? What is the kind of leader whose leadership brings honor and praise to the Lord in times of peril and crisis?
3. What was the meaning for the persistent sense of impending peril followed by the vision of the larger-than-life rhinoceros on the rampage, attacking and demolishing?
4. What detrimental and destructive occult power was discovered to be associated with the shamanistic fetish from West Africa? Commissioned as representatives of “the kingdom of light,” why was this object that had been dedicated to “the kingdom of darkness” immediately activated, and with destructive power, when brought into our home? How was this hostile spiritualistic force removed?
5. What was the alarming information brought by David Yeager that alerted the UCCI executive to a perilous crisis developing? What was the accusation, totally without foundation, being made against the churches in Israel? If the published pretext was not even true, what was the actual intent that motivated a small religious minority in Knesset, determined to have these bills passed into laws? If these bills were to become laws, what of the limited freedoms the churches had would be jeopardized?
6. What was the Liaison Committee appointed to do? Why did the Attorney General request that we prepare a Memorandum for submission to be officially studied? Why did the Liaison Committee recommend to the UCCI executive the dispatching of a delegation to Europe and the United Kingdom? What was the result of this mission? Why was the American Ambassador to Israel consulted? What was the significance of the invitation to Professor Hugh Kerrigan of Edinburg to come to Israel? How did the letter to be sent to the Prime Minister become a jointly signed document with signatures of Christian leadership all across the broadest denominational spectrum?
7. What was the spiritual power encounter experienced in the prayer meeting on Mount Carmel? What changes transpired in Jerusalem? What series of doors were opened in Knesset and government? What was the importance of the statement read into the Knesset Record by the Minister of Justice? What surprising invitation was extended by the Attorney General to the UCCI for assistance that had positive implications for affecting change at the national level?

What insights were gleaned as to the way troubling issues and serious concerns could be addressed in the future? What was the role of prayer in enabling the interventions of the Lord to be revealed?

Chapter 40, CRY THE BELOVED VINEYARD

1. What important discoveries emerge in the explanation by Jesus of Isaiah's parable of the vineyard? What does Jesus declare to be the consequences of rejecting the Son who is the true heir of the vineyard? To whom does Jesus say the kingdom has been given? On what basis is that gift of the kingdom received? What is the evidence of true inheritors of the kingdom?
2. What is the Ephesians concept of "the one new man"? How was this reality made possible? How could this revelation be made visible reality amid a people still clinging to former conceptions and historic faith perspectives? If the primary purpose of the mission of Jesus was reconciliation, then what ought our primary mission be that would make that reconciliation real in this un-reconciled part of the world? What did it mean that our life in relationships had to transcend the ordinary? How did this begin to shape our identity, involvement, and manner of mission?
3. Why did we feel it more important to resist the easier route of creating denominational centers, choosing rather the more costly co-laboring together as ecumenical teams committed to model the reconciling revelation of "the one new man"? How was the Lord confirming his blessing upon this method of modeling, mentoring, and maturing in mission and witness together?
4. What does the phrasing of Paul in Colossians 4:5 signify, "Let your witness be with all winsomeness to those who are without"? How can our words be seasoned with grace? How can our life together have a winsome quality that reveals Jesus? How was this helped to happen in Tel Aviv, through our home and the mid-week gathering, and their relating to our neighbors, and the growing network of house-fellowships?
5. What was discovered in the way the Lord formed the team of ministering persons serving in both the Jewish and the Arabic context?

Chapter 41, UNDER THE OVERSHADOWING WINGS OF SHEKINAH

1. What is the revelation designated as Shekinah? How is the reality of Shekinah presence recognized? Where is the first mention of the divine glory dwelling in a person? What does Paul teach us in 2 Corinthians 3:18, regarding the way believers reflect his glory?

2. What was the spiritual significance and message received in the dramatic portrayal across the panorama of the heavens? What was especially noteworthy in this specific sequence of scenes? How did this prove to be a message from the Lord for us for our return to Israel? Why had the Lord chosen this way of preparation?
3. What was uniquely special about Immanuel House as chosen site for the new beginnings about to be initiated? Discovering all this amazing volunteering of time and talent and initiative, what did it signify, as noted from Psalm 110:3, “Your people willingly volunteer in the day of Your power”? What powerful initiative of God was this volunteering demonstrating? How was the process of dismantling, and renovations permeated with prayer, all imbued with the presence and Spirit of the Lord?
4. What new ministries were birthed for the purpose of building up the Body of Christ in the Land? How was the ministering family of God formed first? What was the secret of “the drawing of the Heavenly Father” now bringing seekers in increasing numbers, soon to become believers in Jesus, and a vibrant part of this growing family of faith?
5. What surprising discovery was experienced at the wedding in the courtyard, of the glory presence that awakened recognition and overwhelming sense of need for spiritual help? What life-changing experiences were transpiring among the growing family of God?

Chapter 42, SUPERNATURAL SUPERPOWERS

1. What is the spiritual significance of the Heights in Gilead in biblical times? What does it mean to be spiritually prepared by prayer to dethrone supernatural superpowers dominating and controlling a regional territory? What did it require for Elijah to be able to take a stand on Mount Carmel, and in the court of King Ahab and Queen Jezebel?
2. How did the transfer happen at Dugith Gallery Bookstore to become a magnet for believers and ministry center in Tel Aviv? How was the courageous initiative in outreach from Dugith begun? What was the strategy for providing a prayer covering of protection that prepared the way for meeting persons open to receive the witness and testimony of those who went out?
3. Why is it important to pray to discern and discover the spiritual strongholds troubling a region? What important insight do we discover from Daniel 10? What do we learn about the importance of persistence in intercession, and the difference it can make in dethroning the principalities and powers?

4. How did the prayer group gathered at Dugith know when the timing was right to go out onto the streets? What changes did they notice, confirming their steps were approved of God, and assured of blessing?
5. What was discovered in the ministry session with Tamar, of the deadly and injurious effects of targeted curses religiously invoked upon her, her parents, and siblings? How is it possible to reverse those curses, to cleanse the apartment and premise, and bring release from this fiery affliction that was plaguing her life? How was Tamar set free, and her apartment cleansed and filled with the presence and peace of Jesus?
6. What was the clear indication that the “words from the Lord” received were from a demonic spirit, dictating “automatic writing,” and therefore were not from the Lord? When confronted, what confession confirmed the “gift” had originally come through a sorcerer?

Chapter 43, Reconciling Presence

1. What did an absence of shalom in the heart reveal as to why there is no shalom in the Land? Here where bitter memories were kept alive, was shalom / salaam possible? If hope for Messiah, as the one who will bring shalom, has died, how can hope for shalom in the Land be achieved? If it requires a Messiah to cause shalom to happen, while belief in Messiah has largely been abandoned, is a genuine shalom that everyone craves for, not an unrealistic ideal?
2. Since according to the New Testament, in Jesus, the Messiah has come, the messianic age has dawned, and “He is our Shalom!” Is this the real reason that the witness of the alive and growing local church is anointed by the Holy Spirit with a winsome appeal, and a convincing testimony that resonates as truth in receptive hearts?
3. How does the peace that Jesus has brought move beyond Shalom? What does it mean that the new humanity born by the Holy Spirit is likened to the Holy Place in the Temple? How will the Presence of the Lord be revealed in and through this new humanity? If that revelation can only come through reconciled relationships, where former enmity is gone, and the dividing wall of hostility is broken down, then is not the clearest revelation of this seen when Arab Christians and Messianic Jews are worshipping and communing together as “the one new man” united?
4. Even though the bitter root has been killed, in what ways can the historic memories live on in the carnal mind? What does this reveal as essential priorities in discipling and prayer-counseling ministry to those coming to faith? Can this become part of the pastoral ministry if basic prejudices still are present in the heart of those who teach and mentor? Why is it the snare of our calling to take on

- the one-sided prejudices of those we serve? In what ways does this make us ineffectual as “ambassadors of reconciliation”?
5. In what ways was the team appointed to service in Israel expressing a common vision and commitment, to seek to be a presence in the Land in a reconciling mission and ministries of service?
 6. If the revelation of reconciliation can only be partially evident in the motley mixture of ethnic nationalities gathering as one body in worship, then where is the miracle of reconciliation most clearly revealed? If reconciliation is the heart of the gospel, in what ways can the message proclaimed in our centers of worship become visible and relevant there where we live as families?

Chapter 44, WRESTLING TO RELEASE READY WRESTLERS

1. Why did Paul select the word picture from the Olympic athletic contests to illustrate the intense agony exerted to impart the message into every realm of their life? What was that central objective for which he wrestled in his teaching, preaching, and prayer? Why was Paul wrestling so intently? Why is it so important to truly grasp and fully lay hold of the incomprehensible secret of God revealed in Christ?
2. Are we also wrestling for that prime objective and with such intensity? Is the fact that we do not, the reason our churches are not as fervent and as deeply taught, and able to withstand the onslaughts of the world, the flesh, and the Devil?
3. What does this word Paul uses (agon) signify? How does Christ become fully formed in our character? How does this enable us to grow into spiritual and moral adulthood, living in fruitfulness in the kingdom of God? How did Paul spur the believers on to emulate this quality of devotion and exertion to bring others forth?
4. What was the notable change that occurred in Israel in the 1980s? How were the ministries at Immanuel House designed to meet the challenge of the growing numbers of seekers and new believers? What was the preparation that enabled young believers to strenuously contend with all that threatens to undermine their spiritual development and maturing as over-comers?
5. The most intensely exhausting kind of wrestling was the vicarious suffering together with Palestinian Christians, struggling under a repressive occupation, loss of identity and livelihood. Equally agonizing was listening to the anguish of insecurity as target of relentless hostility experienced by Jewish believers. How do we express genuine empathy, how do we absorb the pain of both? How do we avoid becoming captive to one side only?

6. What was learned from Archbishop George Appleton, committed to be a true shepherd to both the Arab and the Messianic communities, refusing to take sides, absorbing the pain of both in order to wrestle it all out in the agony of intercession before the Lord, until the burden lifted? Is this the role, the calling, and the inevitable burden of the true shepherd, intercessor, and reconciler? Why is it that so few are willing to show empathy to both, are willing to learn so as to embrace the pain of “the other side,” and equally to intercede for the suffering and irreconcilable condition of both?
7. If as we were frequently reminded, since we were neither Arab or Jewish, we could bring a reconciling vision, word of direction, and wisdom into the conflicted condition, how do we refrain from judging while speaking helpfully so as to shed light, and not compound the darkness?

Chapter 45, THE VISION THAT WILL UNITE THE NATIONS

1. What is the relationship between vision that has its origin in God, and learning to know what the will of God is? What was it that confirmed that the vision given will be fulfilled in its appointed time? Since God has confirmed his vision that all the nations of the world are to come to know him, to love and worship him, how is the unfulfilled dimension of this vision to be carried forth into fulfillment?
2. It has been said, “Israel is still in the shadow of God’s hand,” in what ways is this statement true? How is the unfulfilled dimension of God’s vision for Israel, to know and love and worship him, being advanced through those bringing a reconciling witness in the Land? What was the vision and purpose in the call of God to Israel in relation to the nations? Why was Jonah who was called and sent on a mission to Ninevah, unwilling to remain there as a missionary discipling that repentant nation into fulfillment of God’s vision for the nations? How was Jonah a revelation of disobedient Israel? In what ways is Jonah a revelation of a non-missionary Church?
3. In the vision of Isaiah 19, what events transpiring in Egypt cause the awaited outcry to the Lord for his intervention, that inaugurates a spiritual change? How does this vision reveal the ultimate purpose of God? What is this totally new event in revelation that Isaiah declares? How does this event that transforms Egypt reach out to embrace Assyria? What in all this will bring spiritual awakening to Israel?
4. Since the passage of two and a half millenia has wrought historic changes, with the nations of the Middle East predominantly Muslim, has this rendered the Isaiah 19 vision irrelevant because it is impossible of fulfillment? Is Habakkuk 2:3 a promise we can cling to in this present? How does our answer to these questions affect our intercessory prayers?

5. What in Isaiah 19:23 is the key to the realization of this vision? What does the “highway” indicate? What conditions does Isaiah describe that enable the theophany to happen? What are the powerful affects upon unbelief? What does the phenomenon of multiple Christophanies reported within Israel, Egypt, and the Middle East signify?
6. How did the event of a tragic accident become the opening of a higher way into reconciled relationship by means of “Sulha” and a Christ-like response of reaching out?

Chapter 46, THE PRESSURED PATHWAY OF HIS PURPOSE

1. What were those faith strengthening, character refining events that surfaced new discoveries because of constricted circumstances? How did the pressures force our witness out into the open? In what ways did pressure contribute in bringing to light its true reality and power? What is different about the missiological principles learned on the pressured pathway of his purpose? When faith is exercised amid trial and preserved under pressure, what are the refining fruits of steadfastness?
2. How did personal experience reveal that our faith-life is refined and purified amid fiery trial, bringing to light its reality and power? How does reflection make clear that faith strengthened amid pressure leads to victory and fruitfulness?
3. Why is this so essential to the witness in the pressure-cooker of this conflicted region? In what ways has it been confirmed that true shalom emanates solely from the reconciled community where the Prince of Shalom is worshipped? Despite the multitudes in this region who would challenge this assertion, why is it true?
4. What is it that reveals and refines the gift of discernment? Why amid chaotic circumstances and pressured times is this spiritual gift of knowing what the Body of God’s people ought to do, so essential? What light does 1 Chronicles 12:32 shed regarding discernment that “understands the temper of the times,” knowing the best course of action God’s people should take?
5. How did the pressured pathway lead on to a healing purpose for Elsbeth, and a peaceful home going for Ellie? How did the pressured pathway of his purpose confirm the timing of God for termination of our ministry in Israel, and preparation for departure? Even though the timing seemed premature, why was the rightness unmistakably clear? What was the vision given of where we were being led of God?
6. How has it been true for us, “when the purposes of God ripen, and the people of God are ready, vision comes forth with an energy that only God imparts”? In what ways does the vision live on, even exceeding all dimensions of what had previously been envisioned? What assurance does this give, that we can ask

largely and specifically for vastly more than is recorded in this book, confident that with ever increasing volumes of intercessory prayer, God will do exceeding abundantly above all we can ask or imagine?

7. In what ways are the great benedictions of the New Testament epistles being experienced within the reconciled Body of Christ in Israel today? What further dimensions of releasing await the partnering in intercession for Israel by the Body of Christ worldwide? How is the Lord calling you to be involved?