



10 Days of Repentance

A Prayer Guide for the Days of Awe

Written by the CMJ
Worldwide Family

BEGINNING:
Rosh HaShana

ENDING:
Yom Kippur



Welcome!

What is this Prayer Guide all about?

Dear CMJ Friends,

The chaos that has engulfed the world these past two years may seem like an unprecedented crisis. For the people of Israel, it is just one more time of crisis like so many others during the past 3,000 years. Through those years, the Days of Awe, the time between Rosh HaShanah and Yom Kippur, continued to be observed. The Lord designed these times of reflection and repentance to correct the sinful breaks between himself and His people. The prayer guide that follows is designed for disciples of Jesus who understand that He alone is the Lord even in the midst of chaos. Disciples of Jesus know from their own experience that sin has only one remedy. It is our prayer that at this time, this guide will lead us to self-examination, repentance, personal renewal, and strategic prayer for the restoration of the Jewish people and the perseverance of those who serve them.

~ Daryl Fenton, Director CMJ Israel

When are The Days of Awe?

Days of Awe 2021	evening Sept. 6 - Sept. 16
Days of Awe 2022	evening Sept. 25 - Oct. 5
Days of Awe 2023	evening Sept. 15 - Sept. 25

What are the Days of Awe?

The ten days starting with Rosh Hashanah and ending with Yom Kippur are commonly known as the Days of Awe (*Yamim Noraim*) or the Days of Repentance. This is a time for serious introspection for the Jewish people, a time to consider the sins of the previous year and repent before Yom Kippur.

One of the ongoing themes of the Days of Awe is the concept that God has "books" that He writes names in, writing down who will live and who will die, who will have a good life and who will have a bad life for the next year. These books are written at Rosh Hashanah, but our actions during the Days of Awe can alter God's decree. The actions that change the decree are *teshuvah*, *tefilah* and *tzedakah*, repentance, prayer, good deeds (usually, charity). These "books" are sealed on Yom Kippur. This concept of writing in books is the source of the common greeting during this time: "May you be inscribed and sealed for a good year."

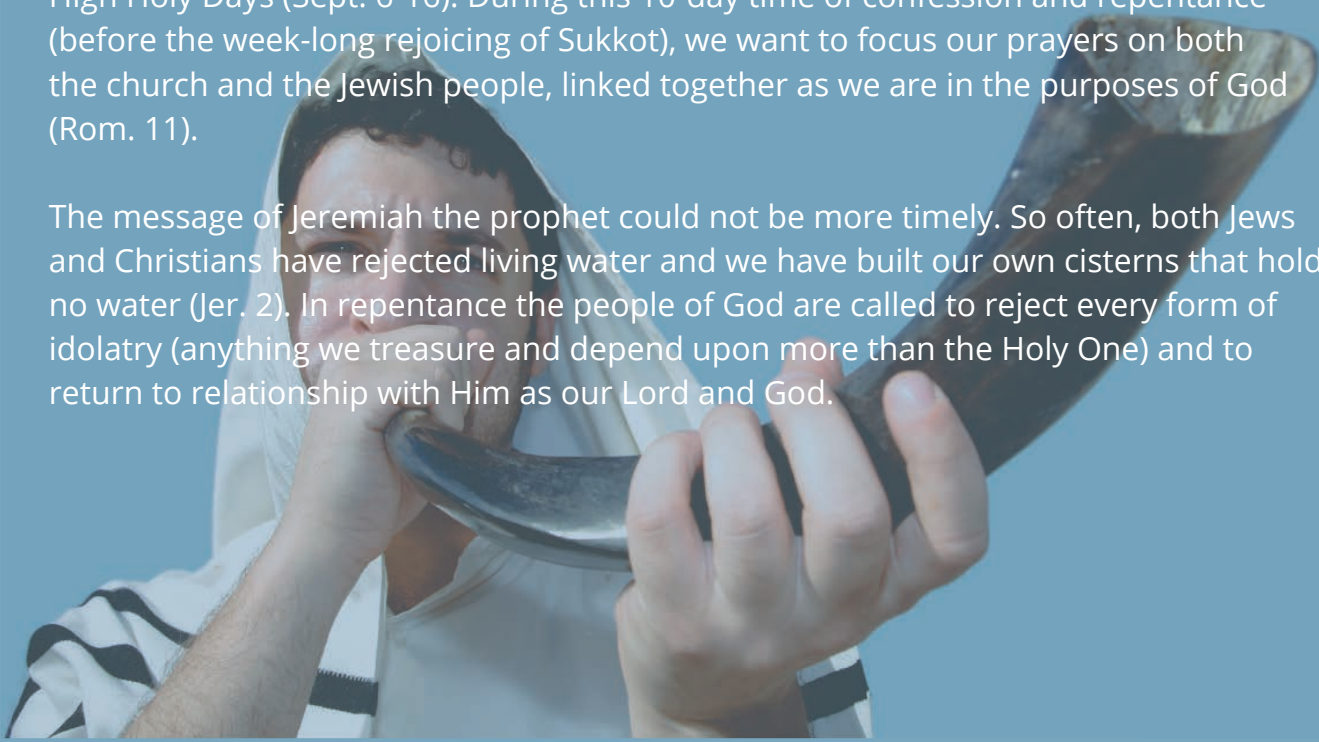
Among the customs of this time, it is common to seek reconciliation with people you may have wronged during the course of the year. To atone for sins against another person, you must first seek reconciliation with that person, righting the wrongs you committed against them if possible.

As believers in Yeshua of Nazareth, there is no better time to pray for the salvation of the Jewish people. In this period of great seeking, where the Jewish people focus on their individual repentance and relationship to the Almighty, let us pray together that He might reveal Himself to His people as their Jewish Messiah.

Why the book of Jeremiah?

This year we are using the book of Jeremiah as our guide for prayer during the Jewish High Holy Days (Sept. 6-16). During this 10-day time of confession and repentance (before the week-long rejoicing of Sukkot), we want to focus our prayers on both the church and the Jewish people, linked together as we are in the purposes of God (Rom. 11).

The message of Jeremiah the prophet could not be more timely. So often, both Jews and Christians have rejected living water and we have built our own cisterns that hold no water (Jer. 2). In repentance the people of God are called to reject every form of idolatry (anything we treasure and depend upon more than the Holy One) and to return to relationship with Him as our Lord and God.



DAY ONE

Written by Rev. Aaron Eime,
CMJ ISRAEL

Reflection on Jeremiah 1:4-9

Jeremiah has often been known as the weeping prophet. He was called by the Lord to suffer with the people of Israel, who were destined for judgment, who consistently rejected the prophetic warnings of Jeremiah and paid no heed to his message. We ourselves may yearn for a calling from the Lord to perform some service or ministry. However, the life of the prophet Jeremiah reminds us that fulfilling the call of God may come with a cost. We might not all be called to a comfortable life.

'I formed you in the womb'. These words to Jeremiah remind us that God is intricately involved in the formation of every human being. The gifts and talents we have been given have been nurtured in us since conception. He knows His heroes intimately. Nothing is random before the Lord.

'Before you were born I set you apart'. Paul also refers to a pre-birth calling when he says in Galatians 1:15, 'But when He who had set me apart before I was born, and who called me by His grace.' God wanted Jeremiah to know that his calling went back before he even existed. This information isn't given to Jeremiah as a matter of interest or entertainment. But it is given for us to be encouraged, to strengthen us when the going becomes tough and perhaps overwhelming, knowing that God has us well prepared since conception to participate in His work as we walk out our own callings.



DAY ONE CONTINUED...

Prayer Focus Group: The Land Of Israel

On the eve of 2021, Israel's population was estimated at 9,291,000 residents. 6,870,000 are Jews (73.9% of the total population), 1,956,000 - Arabs (21.1%) and 456,000 Others (5.0%). As we proceed throughout these 10 days of praying, keep in mind the difficult year that the entire population of Israel has undergone. This includes economically, politically, and security-wise.

Challenges The Gospel Faces:

The composition of Israeli society is diverse. The Land is full of Secular Jews, Religious, Ashkenazi, Sephardi, Indian, Ladino, Ethiopian, and even non-Jews such as Samaritans, Druze, and Arabs. The nature of the Middle East is that the well-being and prosperity of ethnic and religious groups are interconnected. At the same time, however, the ethnic and religious separation causes turmoil and strife. As a result, many communities are introspective and suspicious of outside messages such as the Gospel. Today, on the first day of our prayer journey, we ask that you raise up in prayer the Land of Israel in its segmented context. Pray for all who reside in its borders regardless of language, ethnicity, or religious inclination.

Pray That:

- In our own callings and walk with the Lord, we can be encouraged to know that God has given us the right talents, gifts, strengths to see His will done, though the path ahead may not always be an easy one. Sometimes it seems people are not receiving our message. Pray that we hold to the truth that God has not made a mistake in our calling.

For All The Land of Israel, Pray:

- That in light of a difficult year, people will seek the face of the God of Jacob
- That all the inhabitants of the Land will look to uphold peace and fellowship with their neighbour.

How to get involved

CMJ Israel is a ministry that strives to serve the people of Israel across the breadth of the country in a multifaceted way. To learn more about CMJ Israel's work and its various initiatives visit our website at www.cmj-israel.org and sign up for our quarterly publication.

DAY TWO

Written by Rev. Aaron Eime,
CMJ ISRAEL

Reflection on Jeremiah 2:1-6

The people of Judah had forsaken God in favour of pagan idols, despite the loving care and protection afforded by the Lord. Interestingly, the Hebrew text oscillates between feminine and masculine forms to contrast the Lord and Israel as if in a broken marriage. In Chapter 2, God as the faithful husband (written in masculine form) has been betrayed, and Jeremiah urges unfaithful Israel (written in feminine form) to return to the Lord before judgment comes.

During these Days of Awe, we should take a look at our own relationship with God. Most of us would readily acknowledge that the Lord is sovereign and that He rules and reigns over our lives and over the world. Despite this acknowledgement, we sometimes look at the world, see its dysfunction, immorality, and inequality and assign blame to the Lord. This is despite the fact that we could all testify to the wonderful things God has done in the past. We say with our lips that God is good but doubt His goodness in our hearts because the world might not seem good at the moment.

If we answer the question of Jeremiah honestly, 'What wrong have we found in God?' the answer must be, well nothing! He is gracious and merciful, slow to anger and abounding in love. In all truth, it is us and the world that have chased shadows and worthless things. And in doing so we have rejected God's love and too often hurt our neighbour. If there is something wrong in the world, we should not choose to blame the Lord but look to see if our actions or inaction are part of the problem.



DAY TWO CONTINUED...

Prayer Focus Group: The Jewish Community in Jerusalem and the Hill Country

Jerusalem, Israel's capital and largest city is located in the central hill country. Other cities include Modi'in, Beit Shemesh, and all of Judea & Samaria. The region is defined by a heavy religious presence, as well as being a place of significant intersection between Jewish and Arab populations.

Challenges The Gospel Faces:

As a result of the Diaspora experience, there exists a significant amount of mistrust amongst the religious communities towards anything that is perceived as Christian. Beyond that, however, many Christians who attempt to reach out to religious Jews do not understand the mindset of Judaism and thus achieve no common ground. Further, many Religious Jews have a more comprehensive understanding of the Hebrew scriptures and messianic prophecies, and thus ask questions that many believers are unequipped to answer.

Pray That:

- We can remain loyal and confident in God, in His goodness and faithfulness to His creation, even though we may not be able to see His hand at work in the world.

For Communities in Jerusalem and its Environs, Pray :

- That communal barriers will start breaking down, and that an openness to the Gospel will begin to grow.
- For the security of the inhabitants of this volatile area.
- For the Church, that there will be a revival in the desire to understand the Jewish Scriptures in the Hebraic context, so as to equip the nations to be a light to the Jewish people

How to get involved

One of the ministries that CMJ operates in Jerusalem is the Anglican International School Jerusalem (AISJ). AISJ is a welcoming place serving from a Christian and Biblical foundation where students of all backgrounds are equipped with one of the best educations the city has to offer. There are not many opportunities to gain a faith-based education in Jerusalem, so please consider sponsoring tuition fees for families who can not afford school costs.

www.cmj-israel.org/donate

DAY THREE

Written by Rev. Aaron Eime,
CMJ ISRAEL

Reflection on Jeremiah 2:11-13

Water was, and remains, the foundation of all natural life. We cannot live without it. Practically all food production in some way requires water. Water remains the major necessity for prosperity in the temporal world. Not only is water truly necessary for life but it is also a metaphor for life itself. Spiritually, God is defined in the Bible as the source of living waters. He is the never-ending supply of all the good, pure, and essential things of life.

In this passage, Israel is accused of two sins. First, they rejected the Lord who had demonstrated only loving-kindness towards them. Then, having forsaken God, they sought to replace Him spiritually with an inferior and false religion. Israel had sought life where there was none. God had offered a relationship with Himself, involving blessing and obedience. However, this was rejected by Israel who then attempted to create a life for themselves apart from God.

Unfortunately, our world and culture have behaved similarly. We have forsaken a relationship with the living God, rejected the moral standards set by the Lord, and embraced a world view that neither provides protection for our families nor hope for the future. The cisterns of today are trusting in economic wealth, hoping the wisdom of the world and flawed human leadership can solve our problems. A worldview without the living God is empty and devoid of meaning. We have a burden and a joy to share with the world: life and hope in God who truly loves His people and desires the best for them.



DAY THREE CONTINUED...

Prayer Focus Group: The Jewish Community in the Coastal Region

While not exclusively so, much of the coastal region is defined by its secular population, with its hub in Tel Aviv. Secular society is by far the biggest sub-segment of the Jewish population in Israel. Israel's secular and religious communities often live in friction with one another due to opposing visions for the desired direction of Israeli society and law.

Challenges The Gospel Faces:

Due to this very tension between secular and religious, people in this region tend to be intellectually and academically interested in the outside world and its ideas (e.g. Christianity) but reject any form of biblical-based spirituality. Movements such as new age spirituality have a wide following, and the intense focus on commerce and careers prove to consume the focus of many residents.

Pray That:

- During these Days of Awe, we would examine our own lives, focusing in repentance on times when we sought to create our own life apart from God. When we leave God out of our lives we often invite chaos, regret, and loss. Let us take the opportunity to return to our source of hope and salvation.

For Communities in the Coastal Region, Pray:

- That they will recognize that a life without God as the living waters is a dry and empty life. Pray for the secular world, that they would encounter opportunities to return to a loving relationship with the living Lord.
- For an awakening and a renewal of spiritual hunger. Pray for a desire to grow deeper connections and relationships than those that they have with the material world around them

How to get involved

CMJ's center in Tel Aviv lies at the heart of this secular community. Called 'Beit Immanuel', or 'The House of God With Us', it serves as an example to the community around them that God indeed is alive and that he dwells with us.

Through God's grace, we have recently had the opportunity to put into motion plans to increase the means of outreach at Beit Immanuel. Details have yet to be formally published, but email us at office@cmj-israel.org to learn more on how you can specifically pray and partner with Beit Immanuel!

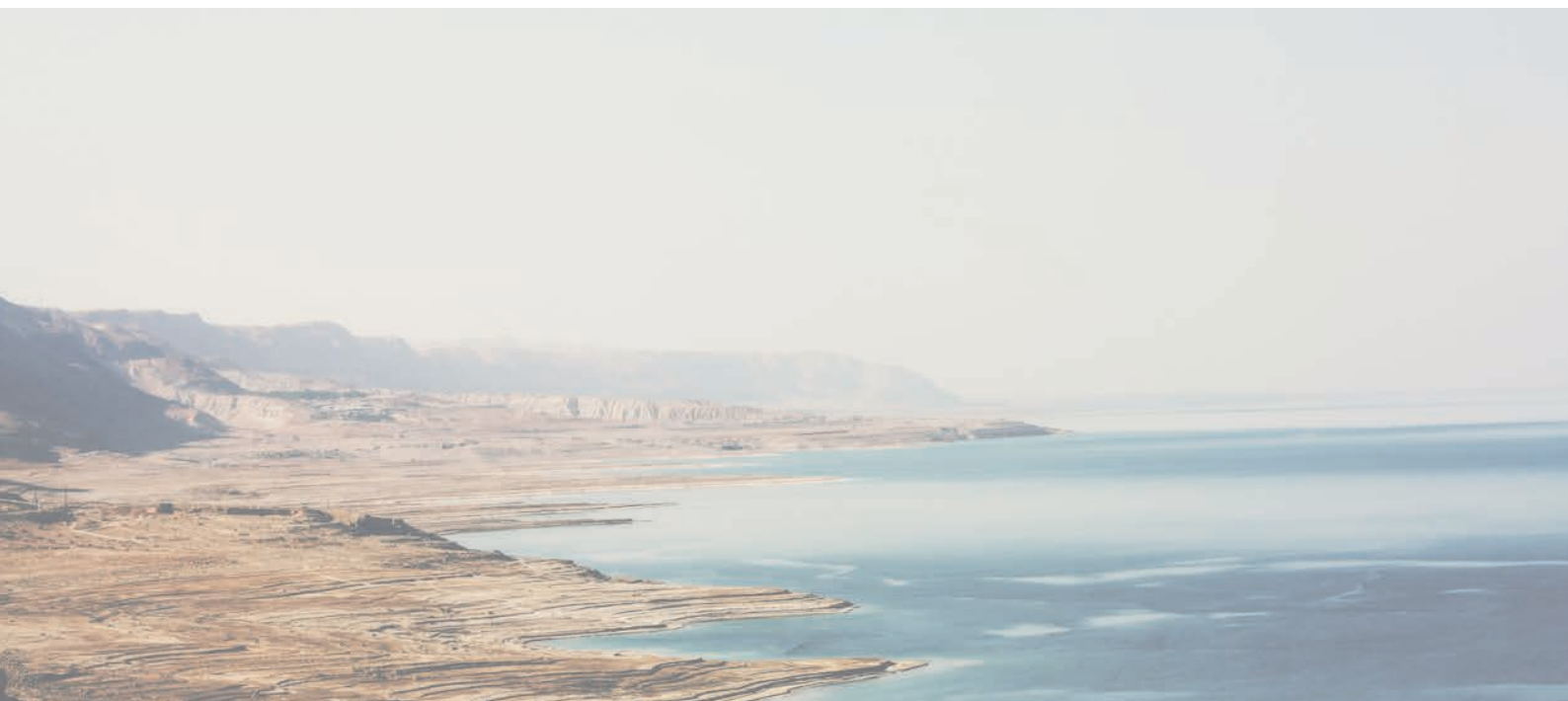
DAY FOUR

Written by Rev. Aaron Eime,
CMJ ISRAEL

Reflection on Jeremiah 3:11-14

God told Jeremiah to invite Israel to return to Him. Israel had been scattered and exiled among the nations due to their disobedience. The key to this return was 'only acknowledge your guilt' in verse 13. It's unfortunately very easy to become self-righteous when looking at other people's sins. We can become passionate about injustice and social immorality, and so we should. But in the process, we can forget our own iniquities and personal need for repentance. Admitting that we have done wrong is often the hardest thing to do. Admitting that fact to God might be even harder. Still, during the Days of Awe, it is helpful to remember that the Lord is full of mercy and compassion and it's good news to hear the Lord say, 'I will not be angry forever'.

The word for return in Hebrew has the same root as repent. Repentance is understood by many to mean 'a turning from sin'. Repentance means more than that and certainly more than simply a change of mind about something. At the root is the meaning of return. When you 'return' you go back to the same place you were before you left. When we return to the Lord we go back to the initial state we were in with Him, that is under His care and protection, safe in His hands. We return to listening to His voice and reading His word. We return to the knowledge that God is not mean and angry. He is kind and loving.



DAY FOUR CONTINUED...

Prayer Focus Group: The Jewish Community in the Desert Region

The area of southern Israel is dominated by the Negev desert. The major city in the region is Beersheva. Often called "the periphery" in Hebrew, the region attracts many new immigrants from the former USSR regions and Ethiopia due to the lower cost of living. As a result, large communities in the area struggle with integrating into Israeli society. Living side by side with these communities is a large Bedouin population, of whom many still lead a semi-nomadic lifestyle.

Challenges The Gospel Faces:

In order to 'fit in', many immigrants feel the pressure to adopt religious traditions and identities and fear the Gospel since faith in Jesus would make them outsiders once again. The Body of Messiah is also much smaller in the south and has fewer opportunities to engage in community outreach.

Pray That:

- Like Jeremiah, we might be able to speak boldly to others, but always in love and with compassion, remembering that we too are vulnerable to sin. Pray that we can be bold enough to call others to return to the Lord and humble enough to do the same ourselves.

For Communities in the Desert Region, Pray:

- For courage to find their identity in their Creator and not in the designs of man.
- For their economic situation. Pray that God provides for their needs.
- For an increasing number of Messianic and Christian communities in the region who will bear witness to their faith.

How to get involved

CMJ Israel's Mercy Fund has embarked on a new project called PELES. PELES is a socio-legal assistance center, which operates once a week and guides people to make the most of the existing social services in the State of Israel. In addition, PELES strives to promote awareness and education of sound family financial principles. Through lectures and workshops for the various populations we work with, we also assist in the exercising of civil rights. PELES is staffed by trained lawyers and social workers. For more on how to get involved with the project, visit <https://www.christchurchjerusalem.org/mercy-fund/>

DAY FIVE

Written by Rev. Aaron Eime,
CMJ ISRAEL

Reflection on Jeremiah 17:5-10

'Follow your heart' is not always very good advice. Jeremiah gives us some reasons to be cautious when someone says to us, 'Be true to your heart'. Jeremiah had seen how the heart of Judah had followed Israel in going astray. Despite having northern Israel as an example of what not to do, Judah did it anyway. Instead of being faithful to God, other things had tugged at the heart of Judah, such as idolatry and immorality. This had led Judah to stop following the Lord and abandon the covenant.

Fulfilling the desires of the heart is not the key to happiness. As Jeremiah reminds us, the heart is too often deceitful. Often we desire things that are not actually all that good for us. Many times we discover this too late. What we should be doing with our heart can be summed up in the *Sh'ma*, the biblical oath of loyalty to the Lord. We should love the Lord our God with all our heart. This is the greatest of the commandments and directs our heart towards what matters the most and to what is actually best for us.

In the biblical, Hebraic perspective, the heart is the place of knowledge, understanding and wisdom. As opposed to Greek thinking, the heart is where the mind and will are. And it is the heart that directs our actions. The Lord says in Jeremiah that He searches the heart but gives everyone according to what they actually do. During these Days of Awe, we should be encouraged to search our hearts before the Lord does so. Our hearts and deeds are linked, so it will be helpful to examine our actions as well. We say we love the Lord but does our fruit reveal that to be the case? What deceits of the world have become the desires of our hearts?



DAY FIVE CONTINUED...

Prayer Focus Group: The Jewish Community in the North

Unlike, the region of Jerusalem, or Tel Aviv, the North of Israel is rich and diverse in its different communities. In fact, it could be looked at as an accurate microcosm of Israeli society. Religious and Secular Jews live side by side with Bedouin, Arab Israelis, Circassians, Druze, and immigrants from around the Jewish diaspora. Despite this, today we would like to focus on a different segment of Israeli society. The Body of Messiah is indeed growing rapidly in the north of Israel. While there are no precise statistics, it is estimated that there are now over 30,000 Messianic Jews in the country, and many of them live in areas around Haifa, Tiberias, and the Galilee.

Challenges The Gospel Faces:

Due to the small (yet growing) nature of the Messianic community, especially outside of the major cities, much of Israeli society in places such as the North has rarely, if ever, heard the message of the Gospel. While not an 'unreached' people group as we classically define it, so many myths and falsehoods about faith in Jesus as a Jew have been perpetuated, that many have yet to be exposed to the true message of the Gospel.

Pray That:

- The Holy Spirit will reveal in our lives any slackness in obedience and desire to love and serve the Lord. Pray that the Spirit will rekindle in us the fire of a true heart directed to God, moulding us more and more into the image of Jesus the Messiah.

For Messianic Communities, especially in the Northern Region, Pray:

- For courage to boldly proclaim the Gospel
- For favour with government agencies and bodies as Messianic institutions seek more and more to obtain official recognition.
- For the continued growth of the Body of Messiah, especially in the North of the country.

How to get involved

One of the best ways to support the Messianic network in Israel is by raising awareness in your local churches and communities concerning the Jewish roots of our faith. The CMJ worldwide family produces weekly sermon notes, designed for pastors and teachers based on the Revised Common Lectionary and the ACNA lectionary. These notes explore the Second Temple Period historical background and Hebraic context of the lectionary passages. Please consider signing up for the notes or sending them to your pastor/Bible study leader: <https://www.cmj-usa.org/sign-up-publications>

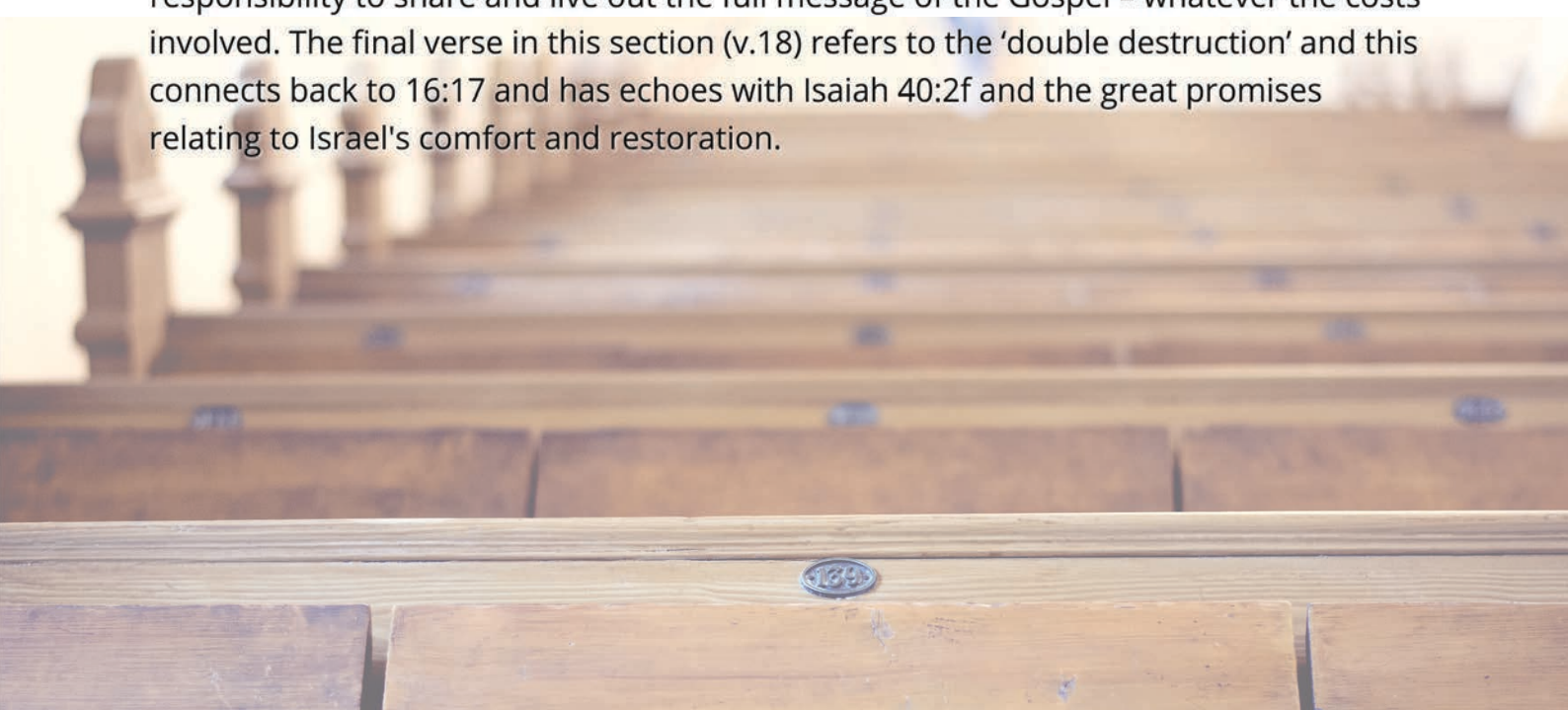
DAY SIX

Written by Rev. Alex Jacob,
CEO CMJ UK

Reflection on Jeremiah 17:14-18

William Kelly in his commentary describes Jeremiah as 'the tender-hearted prophet to the nations', yet in this reading, we are faced with the ongoing consequences of Judah's violations of the covenantal relationship. These verses are part of what many scholars identify as Jeremiah's confessions (see 11:18-23, 12:1-4, 15:10-21, 17:12-18, 18:18-23, and 20:7-18). In these passages, Jeremiah shares his deepest feelings towards God and towards his enemies (17:18). There is a profound honesty and transparency wrapped within a deep trust in God and His redemptive purposes. In all this Jeremiah reminds us that even in the darkest times, in the bleakest moments, in the 'days of disaster', there remains hope. A hope rooted in the glories of a coming kingdom.

Jeremiah's enemies declare that he is a false prophet (see Deut 18:21-22), and this opposition is fuelled by the delay in the fulfilment of his words. These words of judgement relating to the 'day of disaster' are not easy to proclaim. In fact, it causes great grief, yet proclaim he must, and proclaim he does. Verse 16 for example clearly shows that Jeremiah will not abandon his calling as a prophet. The term shepherd here is symbolic of leadership. In some translations the word pastor or leader is used for shepherd – the literal meaning is perhaps best stated as, 'I have not run away from following (or feeding) after You'. In all of this, we are all reminded of the awesome responsibility to share and live out the full message of the Gospel – whatever the costs involved. The final verse in this section (v.18) refers to the 'double destruction' and this connects back to 16:17 and has echoes with Isaiah 40:2f and the great promises relating to Israel's comfort and restoration.



DAY SIX CONTINUED...

Prayer Focus Group: The Jewish Community in the UK

The Jewish community in the UK is about 300,000 people with major population groups in North London and Manchester. The Jewish community in the UK reflects the wide spectrum of Jewish life from secular to ultra-Orthodox.

Challenges The Gospel Faces:

Sadly, and alarmingly, we can see a rise of anti-Semitism in some aspects of UK society, and this often results in undermining aspects of 'building bridges' with Jewish communities. Also, the wider UK Church sometimes gives a very mixed message about the importance and appropriateness of sharing the Gospel among Jewish people. In addition, we see that parts of the Jewish community (especially the ultra-Orthodox communities) suffered disproportionately during the ongoing covid pandemic. This has resulted in some communities becoming even more 'closed' and 'isolated'.

Pray That:

- Those who use the evil that they see in the world as an excuse to reject the Lord will be confronted with their beliefs.

For the Jewish Community and the work of CMJ, Pray That:

- The relevant authorities and the Church will take a stand against the rising tide of anti-Semitism.
- Continue to pray for our two Community-Based Evangelists. Also at the time of this writing, we are in the process of interviewing for a potential third Community-Based Evangelist.
- Continue to pray for the witness of CMJ UK via new social media channels, much of which has been developed and enlarged during the covid lockdowns.
- Pray for the new advocacy project which seeks to affirm and celebrate Jewish Believers in Jesus within the Church. CMJ has designed and is promoting a new service/liturgy within this project.

How to get involved

Become a CMJ UK Member!

Membership costs just £30 per year. You will receive:

- Our quarterly magazine called News & Views
- Prayer Focus booklet with prayer requests and prayer diary
- Olive Press Research Paper – a quarterly publication written by one of our staff members or a friend of CMJ.

www.cmj.org.uk/membership

DAY SEVEN

Written by Rev. Philip Bottomley,
CMJ USA

Reflection on Jeremiah 30:17-22

The judgement that the Prophet had predicted with the destruction of Jerusalem and the Temple and the exile of the people was now inevitable. But in this passage, the LORD is reassuring his terrified people that this did not mean the end of the Covenant He had made with their forefathers. He promises: 'I will restore the fortunes of Jacob's tents and have compassion on his dwellings; the city will be rebuilt on her ruins, and the palace will stand in its proper place' (30:18). However, He makes it clear that this would not happen because of the people's righteousness, for their wound was 'incurable' (30:12-15). No, it would happen because of the LORD's own reputation. He would not have the nations saying of Zion that 'no one cares' about her (30:17).

In verse 21 the LORD directs the people's attention much further forward than the return from Babylon with 'one of the boldest but least-known messianic prophecies (for this ruler is clearly the 'David' of v. 9; Derek Kidner, *The Message of Jeremiah*, IVP1987 p.105). This leader would be the promised Priest-King which no other ruler in Israel had been allowed to be. We know that this promise is fulfilled in Jesus! (See Heb 5:7-10; Melchizedek was the priest-king of Salem, see Gen 14:18-20.)

The final assurance of the continuance of the Covenant is in verse 22, a promise that was first given to Abraham, then to the Israelites in captivity, in the Torah given to Moses, and in the promised New Covenant (Jer 31:33). It will reach its ultimate fulfilment for all the people of God 'from every nation, tribe, people and language' in the new heaven and the new earth (Rev 21:3), and every believer in Jesus.



Jeremiah

Then the LORD reached his hand and touched my mouth, and said to me, "Now, I have put my words in your mouth."

DAY SEVEN CONTINUED...

Prayer Focus Group: The Jewish Community in the USA

Of the 5,700,000 Jewish people in the USA, some 90% live in eight larger cities such as New York. But some 560,000 live in the next 40 smaller cities where the Jewish population is under 200,000, like Pittsburgh, Pennsylvania, which has about 40,000 Jewish people. These cities have little if any outreach to their Jewish communities. CMJ USA seeks to form 'co-laboring partnerships' with churches in these cities which have a burden for reaching the surrounding Jewish communities.

Challenges The Gospel Faces:

- The rise in anti-Semitism and 'anti-Israelism' infects many churches and makes the Jewish community suspicious of Christian approaches.
- False theology blinds many Christians and churches to the Biblical mandate to share the Gospel with Jewish people.
- The secularization of many Jewish people makes them careless of their spiritual needs, while among some orthodox there is a spiritual stronghold that is resistant.

Pray That:

- God will guard our hearts against the lies and schemes of the Enemy. Pray that we will demonstrate our love for God in actions that will give glory to God and reveal Him to the world.

For the Jewish Community and the work of CMJ in the US,

Pray That:

- There would be a shift in the degree of openness to the Gospel message.
- That God's Holy Spirit would move in the churches, especially Anglican churches, and give them a burden to reach out to the Jewish communities around them, some of the most unreached people in the USA.
- For the opening up of in-person contact with the Jewish community churches and individuals after the COVID pandemic.

How to get involved

Listen to the *Glory & Light* podcast by CMJ USA. Start with The Five Books of the Psalms study as Aaron Gann shows us why the sages compared the five books of the Psalms to the five books of the Torah and Martin Luther said the Psalms is the whole of the Bible in miniature. Then join us in late 2021 for a short series on the Confessing Church in Nazi Germany and what we can learn from their successes and failures.

<https://www.cmj-usa.org/glory-light-podcast>

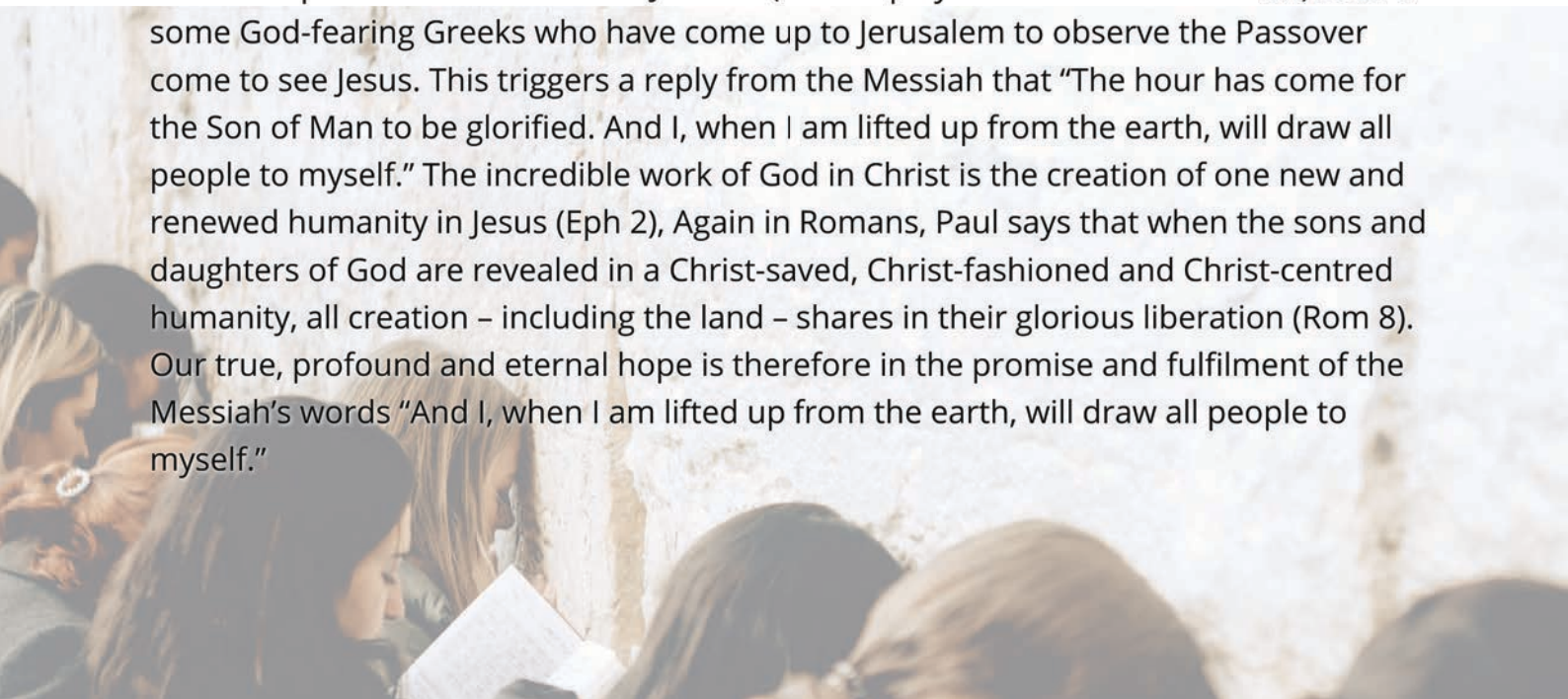
DAY EIGHT

Written by Peter Frank,
CMJ SOUTH AFRICA

Reflection on Jeremiah 31:10-17

Making things right for the next generation is the hope of many parents. Where people have been displaced from their land, nothing is as powerful as seeing your children return the land that your ancestors once had. This is one of many great promises uttered by Jeremiah and the other prophets regarding the eventual return of diaspora Jews to the land of their ancestors. But simply gaining land back is a flimsy hope and does not bring about lasting peace. The blood of Abel cries out to God against his brother Cain. The land demands that the sin of the world be taken away, crying out for the restoration of our common humanity, but land restitution alone has little efficacy in this respect. The Apostle John, from his opening chapter, portrays the cosmic implications of Jesus. Genesis 1 starts with God creating the world: "In the beginning, God created." In Jesus, God is re-creating the world. John makes this direct link with the opening to his Gospel. Jesus is life and that life is the light of humanity (John 1:4). He is the light that shines in the darkness of our broken humanity, but we struggle to comprehend the light (John 1:5). Jesus mysteriously and magnificently takes on our humanity, he becomes flesh, and dwells, he tabernacles, he sets up camp, with us (John 1:14). John the Baptist, when seeing Jesus for the first time, proclaims "Behold, the Lamb of God, who takes away the sin of the world!" (John 1: 29). Note, not 'sins', although that too, but sin, the very root and essence of the world's brokenness.

There is a profound interaction in John 12 (that displays this cosmic dimension) where some God-fearing Greeks who have come up to Jerusalem to observe the Passover come to see Jesus. This triggers a reply from the Messiah that "The hour has come for the Son of Man to be glorified. And I, when I am lifted up from the earth, will draw all people to myself." The incredible work of God in Christ is the creation of one new and renewed humanity in Jesus (Eph 2), Again in Romans, Paul says that when the sons and daughters of God are revealed in a Christ-saved, Christ-fashioned and Christ-centred humanity, all creation – including the land – shares in their glorious liberation (Rom 8). Our true, profound and eternal hope is therefore in the promise and fulfilment of the Messiah's words "And I, when I am lifted up from the earth, will draw all people to myself."



DAY EIGHT CONTINUED...

Prayer Focus Group: The Jewish Community in the South Africa

South Africa's Jewish population was estimated in 2020 to stand at 52,300, down 25% from 2001. A further 15% of Jews surveyed say they are likely to leave the country within the next five years, with most wanting to leave for Israel but also the UK, USA, Australia, and Canada. However, in the face of the covid-19 pandemic, the South African Jewish community has proved to be remarkably vibrant and resilient, showing exceptional care for one another.

Challenges The Gospel Faces:

The church has such a varied witness to Jewish people even in contemporary times. Nowhere are the Christian fault lines more pronounced than around Israel. Some mainline church denominations are seeking to make support of BDS a principal marker of Christian social justice. The Church's general indifference to Jews has taken on a far more hostile narrative in some parts with Revd Frank Chikane epitomizing the approach, saying: "We need to begin to say to those who support Israel. . . that the blood of the people of Palestine will be sought from them, because they collaborate by allowing this system to continue." This attitude raises walls of suspicion towards the general Christian community and causes interaction between Jews and Christians to be scarce. Opportunities to dialogue become fewer and fewer as these tensions over Israel rise.

Pray That:

- We the Church may be able to focus on the hope that the Gospel gives us despite living in an ever-increasingly hopeless society.

For the Jewish Community and the work of CMJ in South Africa,

Pray That:

- CMJ finds unexpected favour among South African Jewry and growing support among churches from all denominations.
- God provisions the CMJ ministry to do more than we can even ask for or imagine.
- God raises up numerous bridge-builders between the Christian and Jewish communities at a time when other bridges are being burnt.

How to get involved

Support CMJ SA by signing up for their exegetical study on Galatians, led by John Atkinson. The teaching considers a 'new perspective' on the Apostle Paul, who grasped the complexity of observant Jewish followers of Jesus relating to Gentile converts in the emerging Jesus movement.

Join the in-depth study: <https://bit.ly/CMJgalatians>

DAY NINE

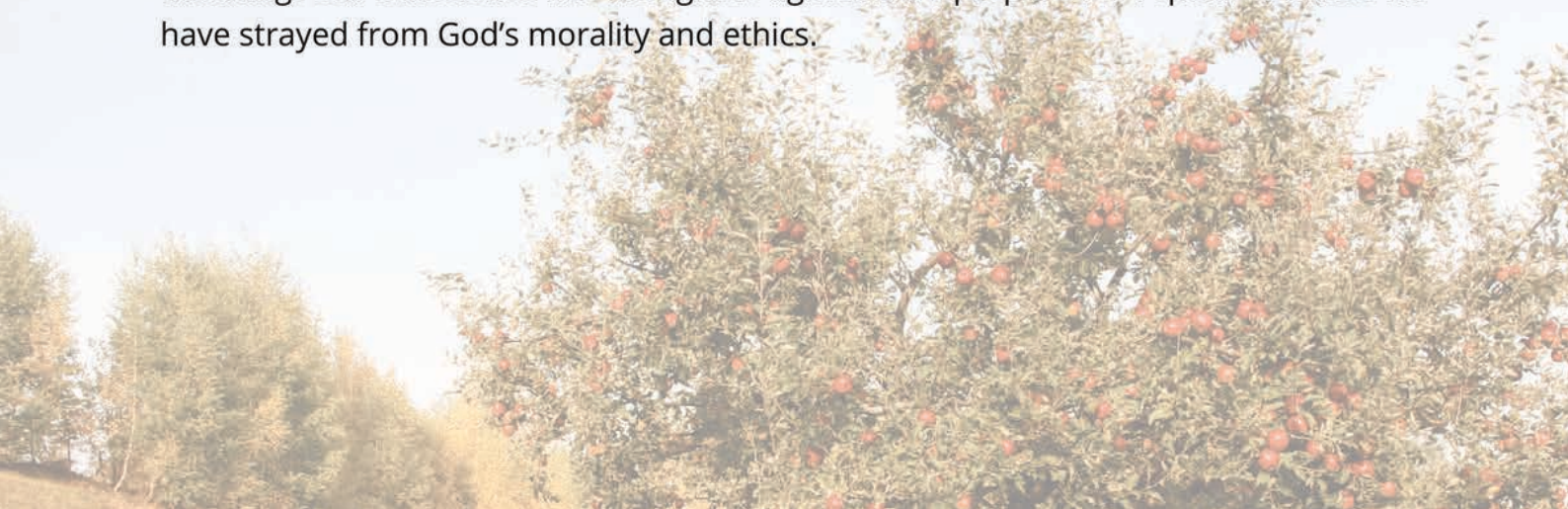
Written by Martin Weatherstone,
CEO CMJ AUSTRALIA

Reflection on Jeremiah 31:31-34

It has always been about the heart! A Bible on the bookshelf or an app on the smartphone is not enough for honest and healthy discipleship with the Lord. The Word of God has to be written on our hearts. An important aspect of the New Covenant is that the Torah, the Law of God, does not vanish, nor is it abolished, rather it remains exactly where it was always meant to be: within the people of God.

The greatest Commandment, known in Hebrew as the *Sh'ma*, is found in Deuteronomy 6:4 where Moses instructs us to love God with all our heart, with all our soul and with all our strength. The very next verse reminds us where this command should be. It should be written on our hearts! The prophets declare that God will remove our heart of stone and give us a heart of flesh. And a penitent King David beseeches the Lord to create in him clean hands and a pure heart. God has a great gift to give to the world through the New Covenant. The heart of the Law will be in the hearts of His people.

What does it mean to have the Law written on our hearts? Paul gives us a glimpse in Romans 2:15 when he writes, 'They show the work of the law written in their hearts, their conscience also bearing witness'. God is at work amongst the people of God, implanting His morality and ethics within each of us as we embrace the New Covenant. Essentially the work of the Law is the moral code that God has imprinted in our hearts, born out in our moral conscience. Having the Law on our hearts should change the way we behave not only before the Lord but also towards each other. Our consciences will inform us if we are truly following the Lord. During these Days of Awe let us reflect on the things our conscience has brought to light and be prepared to repent of where we have strayed from God's morality and ethics.



DAY NINE CONTINUED...

Some reflections on the Jewish Community in Australia

Forged in the furnace of two world wars, the links between the peoples of Australia and Israel have been deep and friendly covering many aspects of cultural, national and religious life. There are significant Jewish population centres in Melbourne, Sydney, Brisbane, Gold Coast, Perth and Adelaide. Most Australian Jews can best be described as 'non-practising orthodox'. There are a number of Zionist organizations such as the Zionist Federation of Australia which are very supportive of the modern State of Israel.

Challenges The Gospel Faces:

The Jewish community finds itself caught between many opinions, many of which support the modern expression of the Jewish State, while some do not. There exists a huge focus in Australia on the Jewish community. They are constantly under examination both by Christian and secular groups who try and use them for political and religious ends. There is however good news in the fact that there are manifestations of the Body of Messiah such as Jews for Jesus with their bookshop in Bondi Beach (Sydney), Celebrate Messiah with its Messianic congregation in the heart of a Jewish suburb (Melbourne) and Friends of Israel WA which has built strong relations between the Jewish and Christian communities in Perth.

Pray For:

- The manifestation of the biblical 'one new man' both in Australia and your home communities

For the Jewish Community in Australia, Pray:

- That the Jewish community will be able to discern which of these groups are true friends.
- For the manifestation of the 'one new man' in each of the main centres to be increasingly attractive to the Jewish people of Australia.
- For leaders of these communities to say '*Baruch haba b'Shem Adonai*' of their Messianic counterparts just as the LORD promised they would (Matt 23:39).

How to get involved

Learn about the ministry of CMJ Australia online:

<https://cmj.org.au>

DAY TEN

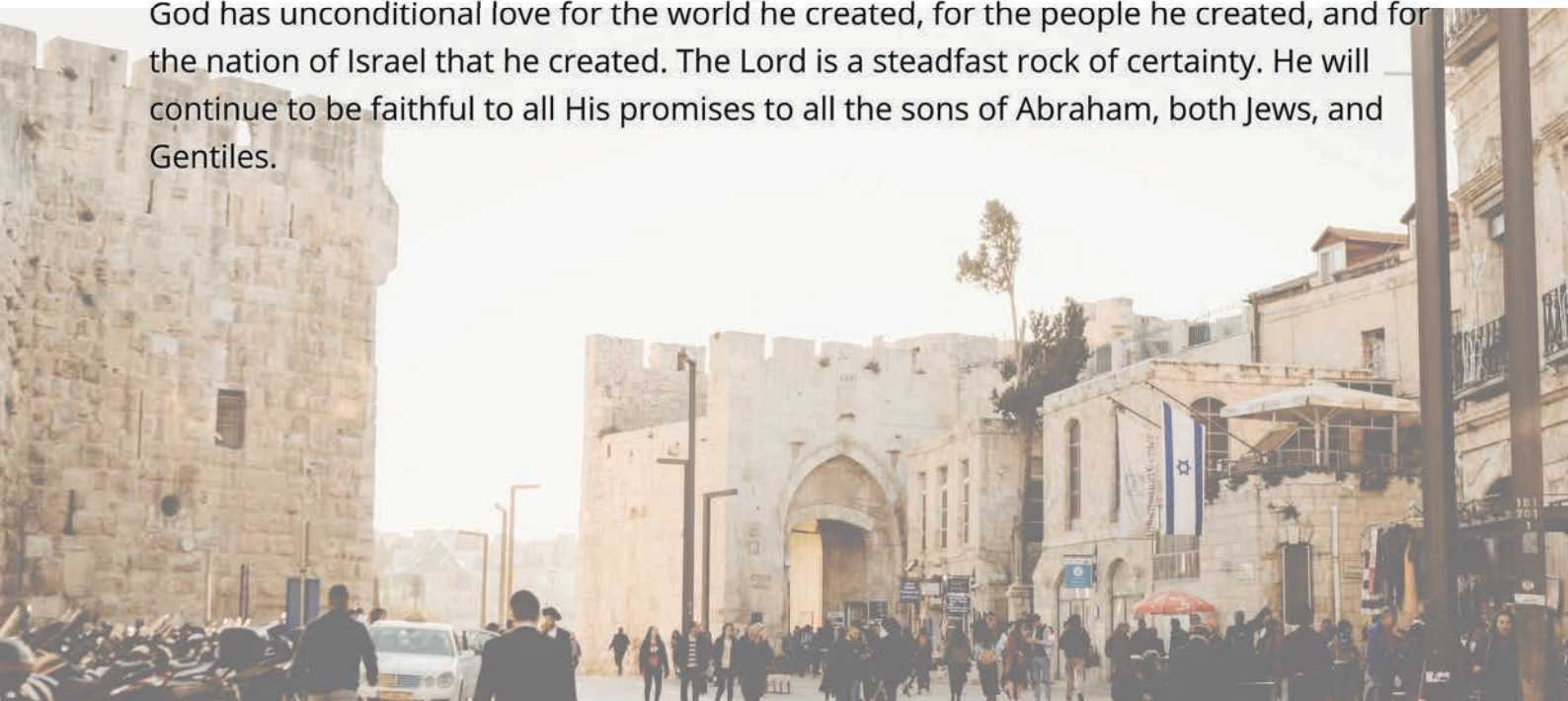
Written by Rev. Aaron Eime,
CMJ ISRAEL

Reflection on Jeremiah 31:35-37

God had declared through Jeremiah that a New Covenant would be made with the people of Israel. This New Covenant would not be like the former Mosaic Covenant which had been broken even before Moses had descended from Mount Sinai. God has always been faithful to His covenants but Israel had proven unfaithful time and again. How would the Lord react to unfaithful Israel? Would He cast them aside and allow the Jewish people to disappear into the annals of history? Certainly not says the Lord! It is here that Jeremiah reveals God's everlasting love for Israel.

God speaks through Jeremiah describing Himself in terms of insurmountable power. The ordinances of the universe, the sun, the moon, and the stars are maintained by the might of the Lord. God also describes Himself as the 'Commander of heavenly armies' the Lord of Hosts. None of this should be taken lightly. 'Thus says the Lord', the message from God is both powerful and simple. The Lord will stop dealing with Israel as a nation only when the sun stops giving its light and all the stars have collapsed. God will regard Israel as a nation forever.

Paul does introduce the theological concept of 'spiritual Israel' in his epistle to the Romans, but Jeremiah is not thinking of spiritual Israel here. Jeremiah is distinctly referring to the unique nation of Israel and this is a remarkable thought for all of us. God has unconditional love for the world he created, for the people he created, and for the nation of Israel that he created. The Lord is a steadfast rock of certainty. He will continue to be faithful to all His promises to all the sons of Abraham, both Jews, and Gentiles.



DAY TEN CONTINUED...

Prayer Focus Group: CMJ Worldwide

Over the course of CMJ's rich history, it has built ministry centres from Morocco to Iran and all across Europe, in a commitment to establish a presence in every nation with a Jewish population. Currently, there are 9 international branches of CMJ. Over the course of these 10 days, we have heard some of their insights into the dynamics of Jewish outreach. These past two years ridden with the pandemic have been hard on the global family of CMJ. Ministry centres and outreach programs have had to close or be suspended, and many sources of income for projects were put on hold. On the final day of our prayer journey, please keep in mind the men and women who serve at CMJ, as each branch faces the challenge of restarting many facets of its ministry.

Pray For:

- Encouragement for all CMJ workers during this busy ministry period
- The work of CMJ during the Days of Awe as we seek to connect with our Jewish neighbours, friends and co-workers.
- During these trying times of a pandemic, please pray for providence from the Lord, that the work of CMJ may continue unhindered despite any economic, political or spiritual difficulties.
- The CMJ staff and volunteers in our centres around the world, that we may each find Jesus to be that source of living water, and that we will indeed be able to pour out His abundant life to all who seek Him.

How to get involved

As we finish our ten-day prayer journey, please consider making the global family of CMJ a long-term prayer partner. The work of our various branches stretches throughout the year, and our ministry would benefit from having faithful prayer supporters. Please consider holding the men and women of CMJ in your habitual prayer life, especially during this period where the consequences of the global pandemic are still surfacing. Continue to pray for financial provision, as well as both physical and spiritual protection.



CMJ USA

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Thank you for your
prayerful and
financial support!

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