

REPORT ON JEWS FOR JESUS SUMMER WITNESSING CAMPAIGNS
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I. The Origin and Inspiration for Campaigns

The history of Jews for Jesus is the history of Campaigns. In many ways, Jews for Jesus became an organization in the Fall of 1973 to prepare for our first Campaign in 1974. Moishe, and perhaps a number of you sitting in this room, were challenged in 1969 at the annual meeting of the Fellowship of Christian Testimonies to the Jews when Sid Lawrence, a Jewish community worker from Kansas City, used two yiddish words to describe the work of Jewish missions. He said, first of all, that mission efforts were narishkeit, which means foolishness. And secondly, that missionaries had chutzpah, in other words, affrontery. His topic was "The Image of Jewish Missions in the Jewish Community", and he made it clear that missions to the Jews had absolutely no image in the Jewish community. It became obvious to Moishe and others that Jewish missions had not yet penetrated into the hearts and minds of the Jewish community.

During the next few years, as you will remember, many young Jewish people found the Savior -- including me. The whole idea of Jews believing in Jesus spearheaded by full-page ads like "Why Are These Jews Smiling?" sponsored by the American Board of Missions to the Jews as well as media coverage of the fledgling Jews for Jesus began giving our small movement some prominence.

But, it was at the Fellowship of Christian Testimonies to the Jews meeting in 1973 the idea for a Jews for Jesus Witnessing Campaign was born. At that year's F.C.T.J. meeting, Moishe and Vince Morgan, a missionary to the Jews in Queens, prayed that the next F.C.T.J. meeting would include cooperative

evangelistic outreach in New York City, and not just a fellowship meeting for missionaries. They laid a fleece before the Lord. Praying by themselves they asked God to send twelve people to join them in prayer before the hour was up. By five minutes to the hour, the total had reached eleven, and then two more joined them to make a baker's dozen! The die was cast, and the vision for Campaign '74 was born.

We spent all of 1973 preparing for our Witnessing Campaign in New York City. This involved everything from printing the broadsides to experimenting with new evangelistic techniques. Quite frankly, most of us felt that such a great revival would result from the Campaign that we would never even return to San Francisco. Or at least we thought it was a possibility. But Campaign did become a reality and, as I mentioned before, our ministry and the history of Campaigns have been inextricably linked from that point on.

II. The Strategy and Goals of Campaigns

I recently met an elderly Jewish believer by the name of Sam. Sam and his wife, Elaine, have been followers of the Messiah for almost two years now. I discovered that Sam had begun a search for God in Florida. Upon moving to Houston, his search intensified. One day he was doing business downtown when he encountered one of our staff wearing a blue and white Jews for Jesus t-shirt and distributing broadsides. Sam took a gospel tract and brought it home to Elaine. They both read and enjoyed the literature but decided, at least at that point, not to pursue the issue any further. But, as Sam recounted the story to me, he realized at that moment that there were indeed other Jews who believed in Jesus. Whereas this didn't convince Sam and Elaine of the

Messiahship of Jesus, it encouraged them to continue seeking the Lord, and eventually they did come to faith.

This is just one of many illustrations of how important it is for Jewish people to know that there are fellow Jews who believe in Christ. As I said, the original inspiration for the first Campaign were the accusations of Sid Lawrence at the 1969 meeting of the Fellowship of Christian Testimonies to the Jews. It was at that time that Moishe and others decided to make Jesus an unavoidable issue within the Jewish community. The strategy and goals of Campaigns are dynamic, experimental, ever growing and constantly developing. But, there was one thing that we always knew -- that we needed to make a loud statement. We also knew that we needed to create a climate for faith which would only be achieved by lifting up the name of Jesus. We knew that an increased number of Jewish people would show an interest in the gospel if they were aware of the fact that there were other Jews who believe in Jesus. So, the first aspect of our Campaign strategy has always been to raise a high profile. And the profile that we raise is not that of Jews for Jesus the organization, but the profile of Jesus the Jewish Messiah who loves His people.

There does exist some misunderstanding as to what we mean by high profile. There are three words which characterize our high profile approach. The first word is COMMAND. We are hoping to command the attention of the Jewish community for Christ. This is not an easy task as it takes dramatic effort and bold steps to command the attention of a Jewish community which is not only disinterested in the gospel, but actively avoiding any confrontation with Christ.

The second word which characterizes a high profile approach is CONTEXTUALIZE. This is an often used word in missions circles today. And we should be careful not to use this term simplistically. Contextualization goes beyond a superficial adaptation of the gospel to another culture. It takes a great understanding of those you want to reach. True contextualization is putting the gospel into terms which can be understood within the borders of a given culture. Contextualization means, making it Jewish.

But, contextualization becomes simplistic when we presume Jewish people to be part of a monolithic culture. This is absolutely false. There are religious Jews, secular Jews, cultural Jews and any number of combinations thereof. So, in order to contextualize the message, the various facets of the Jewish community must be taken into account. It is only when the gospel is contextualized that it can penetrate into the heart of a given culture. And unless the gospel penetrates, there is no communication. The gospel must travel through and across boundaries that have been erected by my people for thousands of years. We must communicate our message in such a way that the general Jewish community begins to understand the Jewishness of the gospel.

The third word that characterizes our high profile approach is CREATIVITY. If the word command refers to grabbing attention and contextualization refers to making it Jewish, then creativity can simply be understood as making the message interesting. The masses enjoy being entertained. People are used to three dimensional communications in living color! We cannot possibly hope to influence the Jewish people with "vanilla-like" communications which pale in comparison to the secular media. We must exercise our God-given gifts for creativity to communicate Christ in an interesting way. We have found drama to

be especially useful in emotionally involving the unsaved listener with the gospel.

As I continue this brief talk, you will begin to see how these three underlying principles determine the strategy and approach that we use on Campaigns. But a HIGH PROFILE is not enough!

The second area of strategy and goals goes beyond a high profile approach to include a personal touch. Our Lord Jesus spoke to the masses, but His message was for the individual. And so it is not enough to raise a high profile; it is also necessary to reach out and touch the individual Jewish person with the message of Christ. It should be remembered that although we usually distribute over 1 million tracts during a Witnessing Campaign that every tract is handed by one individual to another individual. Broadsides must go out one at a time. In essence, this is a mass approach to the individual.

There are two words which characterize our personal touch in Campaigns. The first is CONVERSATION. It is our goal to engage individual Jewish people in conversations about Christ. We spend considerable time in our training lectures teaching individual volunteers and missionaries how to engage people in conversations about the Lord. For example, an individual might pass us on a street corner and say something nasty. We have one of two choices at that point. Either we let that person walk by accepting his negative response as his answer to our presentation of the message, or we can try to use the energy of his negative comment to engage him in a positive conversation. We call this spiritual Judo -- using the strength of the opposition to make a positive statement.

If someone says, "You're not a Jew!", it might be appropriate to answer, "Who made you the Pope?" Or if an individual says, "You ought to be ashamed of yourself," we might answer, "Yes, I'm ashamed of my sins, but I'm not ashamed of the gospel." Or if someone says, "Does your mother know you are doing this?" You might say, "What my mother thinks is none of your business!" Now, these answers might seem a bit curt and combative, but they are hooks -- attempts to engage this seemingly hostile person in a conversation. And they are always said with a smile. You never know in whose heart the Holy Spirit is working. The apostle Paul was, at one time, hostile toward Christ, but God took the passion and zeal which was employed in persecuting Christians to make him a great missionary. So, it is our goal to engage people in conversations, but there is more.

Our Campaigners are trained in getting what we call CONTACTS. A contact is someone who shows enough interest in the gospel to give us their name, address and oftentimes their phone number. It is our goal and strategy to engage people in conversations in order to get their names and addresses so that we can continue our ministry to them in follow up. This is perhaps the most important part of the Campaign, as the greatest fruit of Campaign has come through following up on these contacts.

It might surprise some of you to think that Jewish people on the street would simply give us their names and addresses for further witness, but they do! After all, the apostle Paul reminds us in Romans chapter 11, verse 5 that there exists "a remnant according to the election of grace." Previously in chapter 10 he tells us that it is impossible for people to respond to the gospel unless it is preached. "How then shall they call upon Him in whom they have not

believed? And how shall they believe in Him whom they have not heard? And how shall they hear without a preacher?" (Romans 10:14). We expect there to be a remnant of Jewish people who are hungry enough for God to give us their names and addresses. Of course, not everyone who is interested will do that, but over the years hundreds and thousands have, and many of these have come to the Savior because of the follow up.

So, in summary, the strategy and goals of our Jews for Jesus Witnessing Campaigns can be summed up in two words. First of all, our approach is high profile -- making the issue of Jesus viable and dynamic in the Jewish community. Secondly, it is our strategy to establish a personal touch in our summer ministry. We do this through conversations and receiving the names and addresses of Jewish people interested in knowing more about Y'shua.

III. A Day in the Life of a Campaigner

The Jews for Jesus Witnessing Campaigns begin with two weeks of training (the last two weeks of June) and continue with the actual Campaign for four weeks. Campaigns are unique among evangelistic outreaches. They are more intense and more difficult than most evangelistic efforts.

Let me describe a typical day on Campaign. A Campaign day begins before 7:00 a.m. Campaigners greet the early morning commuters with a smiling face and a gospel tract -- at least we try! After a couple hours of witnessing on the streets, the teams gather together for a brief time of spiritual refreshment in a chapel period. Guest speakers from throughout the United States are brought in to minister to the Campaigners enabling them to better minister to others. Bible verse memorization is a daily part of the Campaign. These carefully

chosen Scriptures usually become a vital part of each participant's walk with God.

After chapel the Campaigners go off to a lunch time sortie ("Sortie" is a french military term used to refer to a military venture. We've adapted it to refer to the time spent distributing gospel broadsides.) After a brief rest there is a later afternoon sortie as well. After a nourishing dinner, the Campaigners leave for the evening sortie. Bedtime usually falls around 11:00 p.m., and very few people have trouble getting to sleep. If it sounds exhausting . . . it is! But, Campaigners usually find the joy of the Lord to be their strength.

The teams distribute broadsides in the busiest areas of downtown Manhattan. Aside from handing out tracts (and we expect to distribute over one million tracts) Campaigners have an ample opportunity to speak with interested individuals and, as mentioned before, receive their names and addresses for future contact. Drama, street preaching especially designed to reach Jewish people, parades and "you-name-it" enable Campaigners to catch the attention of Jewish people and point them to the Lord.

Each week there will be one day off so the Campaigners have the opportunity to go to church for worship and rest.

IV. Training

Our trainig period has grown over the years from a few days of physical and spiritual conditioning to a full-fledged college level course lasting two weeks. We've entitled the training program J.E.T. which is short for Jewish Evangelism Techniques. Moody Bible Institute, who hosts the training, offers 3

credit units for J.E.T. as well as 3 credit units for the Campaign. J.E.T. is academically sound, but highly practical and is designed to teach Campaigners everything from Messianic prophecy to conversation techniques. The lectures include such topics as: Biblical Basis for Jewish Evangelism, Common Questions and Answers, How to Lead Someone to Y'shua, The Jewish Community today, and How To Get Contacts. Campaigners also go out to downtown Chicago and hand out gospel tracts. It is difficult to get this type of systematic, college level training in direct contact evangelism anywhere else. And it is certainly open for any who might want to participate.

V. Campaign Recruitment

Recruitment for our Summer Campaigns is a year-round process. We use primarily in-house Jews for Jesus publications and mailing lists to tell our constituency of Jewish believers about the Campaign. But, we also view ourselves as trainers, so we are happy to invite those who are members of other missions and various Messianic congregations to be part of Campaign.

Our standards are rather exacting. First of all, Campaign is for Jewish believers. We always have a few Gentiles on Campaign, but because we are raising a high profile in our efforts, we have tried to recruit mainly Jewish Campaigners. This is especially important in New York City as we are trying to put the gospel in context by making it Jewish. We also have age requirements. We will not take a minor on Campaign, nor will we take someone over 35 years of age unless they are in terrific physical condition. Campaign is extremely rigorous. Not only do we walk miles a day, but usually Campaigners average less than 6 hours of sleep each night. It is amazing how our bodies can adapt to this kind of a rigorous schedule. If one is within the age group of those

who are capable of playing professional sports, then they could probably serve on a Campaign. But even Phil Nekro finally grew too old to pitch!

Aside from the person being Jewish and of a certain age and good physical condition, they must come recommended by their pastor. If the Jewish believer is not a regular attender or member of a congregation, whether that be a Messianic congregation or a traditional church, they will usually not be allowed to participate in Campaign. We are usually considerate of the spiritual age of an individual, although we might accept a Campaigner who has been a believer less than a year if their application and recommendations are in order. It should be remembered that our Campaigns are very structured and there is a full-time chaplain who serves on the Campaign, which does allow for promising new believers to participate in Campaign.

Besides the reference from the pastor, two other reference forms are also required as is the completion of our short-term missionary application. We are looking for young people who are energetic, teachable, steady and responsible. As Paul said to Timothy, "And the things which you have heard from me in the presence of many witnesses, these entrust to faithful men, who will be able to teach others also." (2 Timothy 2:2) We are looking for this kind of person!

All types of people join us for our Summer Witnessing Campaigns -- school teachers, physicists, college students, construction workers -- Jewish believers from all walks of life. Some of them have used their vacation for the entire year and had to work overtime or weekends to catch up just so they could come.

There does exist a greater need for cooperation among us as we recruit Summer Campaigners. Some missions might be in contact with those who would benefit to a greater degree from a Jews for Jesus Summer Witnessing Campaign, and we might be in touch with Gentile believers who would be more suitable for and benefit from another summer program. But, do we, in fact, feel the liberty to recommend quality applicants to one another? There is no doubt that competition exists between our summer programs, especially for the talented and energetic Jewish believers. The source of competition, I believe, stems from the fact that we all view our summer programs as a means of screening new staff. And, of course, it is understandable that we would want to have these prospective recruits involved in our own summer program so that we can screen and recruit them ourselves. But what about the others? We must be willing to encourage Jewish and Gentile believers to get involved with the program that we feel would be best for them. Of course, one step in doing that is taking part in this forum where we are able to familiarize ourselves with the standards, expectations and nature of our different programs. I do hope that we will help one another recruit as that would serve to benefit the entire field, and not only the organizational goals of our particular ministries.

VI. Campaign Finances

A. The Budget

The budget for Summer Campaign is between \$60,000 and \$80,000 over the regular salaries of our missionaries.

B. The Support of Volunteers

Each volunteer Summer Campaigner is required to raise their own support. Since our actual Campaign costs are so high, we ask each Campaigner to

raise \$1,200 in support. This covers all of their expenses except for travel to Chicago and back from New York. If an individual Campaigner raises more than the allotted \$1,200, then they are free to reimburse for their travel expenses. Above and beyond that, if they raise more support, then they are able to receive a stipend of up to \$1,200 at the end of the summer. We found that this enables college students and men and women with families to participate in Campaign.

We do try to help the Campaigners raise their support. We give them a suggested support letter, and teach them ways to develop a personal mailing list in order to send the letters out, but we always begin by asking them to approach their local church first.

At one time we used the teams in deputation enroute to Campaign, but we found that the presentations were not for the church, but for the unbelievers. It did not enlist support, rather it delisted support! We no longer do this as we try to keep fundraising distinct from our Campaign efforts.

Usually only 60% of the Campaigners raise their full support, and just a few are able to raise much more than that. It is possible that we need to lower our support level, but this is difficult in light of rising Campaign expenses. I've tried to analyze some of the problems in raising support. Let me list the following concerns.

1. Most Jewish believers do not have Christian families to help them in raising their support.

2. Most Jewish believers are first generation Christians and so do not have the extensive network of contacts that those raised in Christian homes have.
3. Many new Jewish believers are just recently settled into churches. Because our Campaign draws younger people, they usually have not established strong ties with the leadership of their local church.
4. Raising missionary support is an alien concept to most Jewish believers, whereas most Gentile Christians who have been part of a church for a number of years acknowledge that this is the usual way missionary projects are supported.
5. Some evangelical churches take a dim view of summer mission projects at home. Whereas they are willing to support overseas projects, the idea of supporting a summer missionary to the Jews does not have the appeal that an overseas project might have.

The problems in raising support for the Summer Campaign must be answered. Perhaps a greater subsidy is needed. This will have to be probed and solved in the days ahead. Perhaps some of you might have suggestions and solutions!

VII. The Future of Our Witnessing Campaigns

- A. First of all, we do hope to continue our Campaigns. They do so much for our ministry as well as for the unbeliever. Our Summer Witnessing Campaigns fulfill a unique and vital role in the life of the Jews for Jesus ministry. Campaign does a number of things that no other experience in our work can do.
 1. Campaign trains and toughens new missionaries.

2. Campaign renews and revitalizes the more experienced staff. However, it is important that the experienced staff is willing to go.
 3. Campaign builds the comraderie existing between our missionaries.
 4. Campaign enables us to experiment with new methods and, especially, new tracts.
 5. Campaign is a vehicle for recruitment, both in screening prospective new staff and giving potential recruits a vision for the work. A Campaign can give a prospective missionary a view of the worst and the best about the field of Jewish evangelism.
 6. Campaign provides a training ground for our young leaders.
 7. Campaign greatly enhances the presence of our ministry in the greater New York area. It is a tremendous shot in the arm to our New York work, especially because of the great number of contacts we receive.
- B. We hope to expand and refine the training of our Campaigners. This is an area where I think our ministries can cooperate. Whereas, we all might have a different approach to our summer work, there are many items in our training that are similar. I feel that we are drastically duplicating one another's efforts. I have already listed the subjects we cover during our training. There are a number of you with other mission boards that are at least as qualified, if not more, than I or other Jews for Jesus staff to teach these subjects. We do need your help, and we do need your perspective. Perhaps there will come a time and a way will be provided for us to join forces on training our summer workers.

I would again commend Moody Bible Institute to all of you as an excellent base of training, not only because of the Jewish Studies program which

already exists at Moody, and not only because of the credit which can be earned for the training, but also because Moody's location is superb. It's urban setting makes it possible to do ministry by walking only a few blocks from the campus. Also, Moody has the dormitory space to handle hundreds of students. And, of course, Moody is tuition free, so all an individual needs to pay is room and board and some minor fees. Other than that, in two weeks an individual can earn 3 units without paying tuition. I, for one, would like to find a way whereby we could cooperate in training summer workers for the field of Jewish evangelism.

C. Project Nehemiah

This summer we are bringing 6 Israeli Jewish believers to join us in our Summer Campaign. Again, we view ourselves as resource people and trainers. We hope to help these 6 learn more about how to witness to our people, so they can return to Israel and minister there. The project will cost \$25,000 and has already been funded by sources outside of the Jews for Jesus organization. This is one way that we hope to continue serving the greater international community of missionaries to the Jews in the future.