

richol
86

Lausanne Consultation on Jewish Evangelism
April 2-3, 1986
Chicago, Illinois

SUMMER MINISTRIES

After twenty-five years of pastoral ministry I came to the American Messianic Fellowship as its General Director. I had served on its board of trustees for fifteen years in various capacities including treasurer, vice-president and president. Looking back at the situation I sometimes feel I was "sandbagged" into the job. At the same time I must confess there has been not only trials and testings, but great satisfaction and a feeling of fulfillment in this ministry.

One of the areas of recognized need in my personal life upon coming to the office was that of background training in Jewish studies and Jewish evangelism. In each of my pastorates I had made it a point to minister to Jewish people. However, I had no formal training in Jewish evangelism. I am satisfied I made many mistakes in those years of pastoral ministry. God overruled and gave me the wonderful privilege of seeing Jewish people accept the Savior as a result of that ministry.

Upon coming to the mission as its General Director I realized the need of an intense training period. Thus, I gave myself to intensive self-directed study in Jewish subjects and related disciplines. I also saw the immediate need of "upgrading" our training for the staff and future members of the staff. As a mission we had our quota of former pastors and others trained for Christian ministries, but not specifically for Jewish evangelism. Thus, long years had been spent in becoming sensitive to appropriate and acceptable methods of Jewish evangelism on their part.

A ground work had been laid at the American Messianic Fellowship in that from 1946 to 1955 we had conducted week long Jewish Evangelization Institutes at our headquarters in Chicago. The content of those courses would be quite similar to Jewish evangelism seminars conducted in churches today by almost all of the Jewish missions. It did show that we felt the need to awaken and train Christians for acceptable methods in an evangelistic outreach to the Jewish people.

Beginning in 1970 our current Student Involvement Program commenced. It, in 1974, needed additional work to upgrade and refine the program. That work is still progressing and each year there is an intense evaluation of the completed SIP program so that changes can be made to make the program even better for the next summer.

An internship program had begun in 1974, but was of little consequence in those early days of its implementation. Thus, for the first few years of my ministry we used the facilities of the Moody Bible Institute and the

expertise of Dr. Louis Goldberg for training future staff members. One full year was given to that internship which included not only the academic training, but practical evangelistic outreach as well. After a number of years of that form of training we felt strong enough to have an "in house" internship training. That program continues today and also is subject to intense evaluation and continuous review.

I. The Goal of the Student Involvement Program:

The goal of the Student Involvement Program is the training and encouragement of believers in effectively reaching the Jewish community with the gospel of the Lord Jesus by means of classroom instruction, practical experience, and interaction with the staff of the American Messianic Fellowship who are vocationally engaged in Jewish evangelism.

II. The Methodology of the Student Involvement Program:

A. Classroom Instruction:

1. All classroom instruction is grounded in the belief that God's Word is inerrant with the Messiahship of Jesus as its focal point; keeping with the biblical teaching that the "middle wall of partition." has been broken down, the Christian's relationship and responsibility to the Jewish people is emphasized.
2. Classes are designed to sensitize the believer to Jewish people by gaining an appreciation of their history and culture, and their divinely appointed role in God's program.
3. Instructional methods include classroom lectures utilizing visual aids and student-teacher interaction; in addition, trips are scheduled to various places of interest relating to Jewish culture and religion.

B. Practical Experience

1. Each afternoon (or evening) following classroom preparation the student is involved directly in personal evangelism in the settings of local parks, beaches, campuses, nursing homes, and neighborhoods with concentrated Jewish population.
2. Methodologies employed in outreach include direct contact and friendship evangelism, door to door visitation, evangelistic concerts, and other special programs.

C. Staff-Student Interaction

1. Daily contact with mission personnel provides opportunity for observation of those who are committed to reaching the Jewish community, with the intended result that the student will be challenged toward the same goal.
2. Weekend meetings in area churches where Jewish evangelism is encouraged serves to strengthen the student's vision for continued personal involvement in Jewish evangelism, and may serve to stimulate the incorporation of Jewish outreach in the student's local church when he or she returns after the SIP program ends.
3. Several discussion times are scheduled throughout the program for the purpose of evaluating various evangelistic methodologies and related issues.

III. The Course Descriptions of the Student Involvement Program:

The following is a list of the courses taught during the 6 weeks of SIP, with a brief description of the content of each course. Unless otherwise indicated each class meets for five hours. There are 90 hours of classroom work in these Jewish studies during the program. Each participating student receives a syllabus for each of the courses offered during the summer program. Those syllabi are available should you desire copies.

A. EVANGELISM COURSES:

1. CROSS-CULTURAL JEWISH EVANGELISM: a study of principles of relating to Jewish people from "non-American" backgrounds; the goal of this course is to better equip the student to deal with Jewish immigrants from Russia, Israel, Iran, etc. through understanding of historical, cultural, language, and other distinctions that uniquely apply to Jews from non-Western backgrounds.
2. JEWISH EVANGELISM: practically oriented instruction designed to raise confidence and competence in reaching Jewish people with the gospel message, including approaches, sharing the plan of salvation in a form understandable by Jewish people, and handling typical objections they may raise (10 hours).
3. JEWISH CUSTOMS: an introduction to the customs of Jewish people, touching on the scriptural background and noting the developments leading to present day religious practices with the purpose of gaining a sympathetic understanding of the Jewish people, enabling the use of sanctified tact in our approach with the gospel (10 hours).
4. OUTREACH METHODS: a look at various methodologies which can be employed by those seeking to share God's love and plan of redemption with His ancient people, including practical suggestions for the "non-vocational" minister of the gospel to employ through his or her home church.
5. WITNESSING TO ATHEISTS: a critical look at atheism and theism and the veracity of their world views, with an understanding of elementary logic and various tests for truth as the basis for critique.

B. BIBLE COURSES:

1. HOLY SPIRIT: study of the Person and work of the Holy Spirit, including His deity, present ministry in the world and the Church, and His work in the giving and operation of spiritual gifts.
2. ISRAEL IN PROPHECY: an introduction to the uniqueness of the nation of Israel in the sovereign plan of God - past, present, and future - including a discussion of the eternal nature of the covenants God made with Abraham and his descendents.
3. MESSIANIC PROPHECY: textual analysis of certain passages in the Old Testament which pertain to Messianic themes, including a comparative study of methods of interpretation, both Jewish and Christian (10 hours).

4. ROMANS 9-11: a verse by verse study of the key passages in Romans in which God's eternal plan and purpose for Israel as a nation as well as for "the rem- nant according to the election of grace" are discussed.

C. HISTORY COURSES:

1. AMERICAN JEWISH HISTORY: deals with the colorful history of Jews in America from the Colonial Period to modern times, including the major waves of immigration and the areas of Jewish contribution to American society (10 hours).
2. ANTI-SEMITISM: traces the course of anti-Semitism from ancient times to our day - including the holocaust - with a look at its theological, psychological, and racial roots, as well as its insidious influence in the Church.
3. DEVELOPMENT OF RABBINIC JUDAISM: beginning with the destruction of the Temple in A.D. 70 as seen from a biblical perspective this course traces the resultant formation of Rabbinic theology in contrast to biblical Judaism.
4. INTER-TESTAMENTAL: a survey course on the period of history from Jeremiah the Prophet through Herod I commonly called the Inter-testamental Period or 400 "silent" years, with an incorporation of brief spiritual applications drawn from the historical narrative.
5. MODERN ISRAEL: informs the student of the historical background of the formation of the modern state of Israel as well as the current political, economic, social, and religious situation in order that an informed position might be taken regarding Christian support for Israel and her people.

IV. Application procedures for the Student Involvement Program:

- A. The Student Involvement Program is six weeks in duration. It is provided for the participants free of charge in that the American Messianic Fellowship provides both board and room for those in attendance.
- B. The participant must have completed his first year of college or similar practical experience. The upper limit is indeterminate in relation to age, but determined by the health and vigor of the individual.
- C. Because there are 90 hours of classroom work our program is accepted for credit at a number of Bible colleges. In some cases, i.e. Moody Bible Institute the requirement for a summer internship is fulfilled. In other cases actual hours of credit are given.
- D. Acceptance is based on filling out an application form, acceptable responses from referees and a full agreement with our doctrinal statement. Because the American Messianic Fellowship is non-charismatic we do not accept students that actively practice and propagate the charismatic gifts.

V. Evangelism Guidelines of the Student Involvement Program:

- A. DRESS CODE:

The dress code will be determined by the type of outreach in which we will be involved that day. Door to door evangelism requires that participants dress conservatively. Men will wear slacks, shirt, or pullover (no tie needed). Girls will wear a nice dress, slacks, or skirts. Beach evangelism requires modest dress that may include jeans, cutoffs or shorts.

B. CONTACT CARDS:

Each sharing team will take along some contact cards to be filled out either while waiting to be picked up or while riding in the van returning to the mission headquarters. A card is to be filled out for all potential contacts (one card per team on each contact). A card will be filled out even though all of the information requested on the card is not available. The cards will be turned in daily in provided receptacle. Normally the cards will be completed and deposited before the start of the dinner hour.

C. EMERGENCY WHILE ON OUTREACH:

If the emergency is not extremely serious, SIPPERS return to the point where they were dropped off and wait. If assistance is needed, they go to the nearest place that another team is likely to be. If it is serious, find a phone and call the mission. This procedure can be followed for all outreaches.

D. TEAM PAIRING:

Our outreach is designed so that each student will be paired with at least one staff member and another participant in the program. Each student works with all of the other students at least once during program. In order for this system to work effectively the participant must let the director know if they have made special arrangements to meet with a prior contact and need their previous partner to associate with them in this "follow up" call. If there is any other reason for adjustment in the pairing schedule the director must be notified in sufficient time to make the arrangements.

VI. Assignments of the Student Involvement Program:

- A. Outline three forms of testimonies: salvation, witnessing encounter, life at SIP (guidelines are given in which to model this assignment). These testimonies will be used selectively in deputation meetings on Sunday assignments.
- B. Read Our Jewish Friends by Dr. Louis Goldberg.
- C. Write two articles for the AMF Bi-Monthly. Previous issues of AMF Bi-Monthly with articles by former SIPPERS are available in our mission library for models.
- D. A skit night is scheduled for the last Friday evening of the program. It is a traditional farewell evening of fellowship and laughter, and each year the contributions of staff and SIPPERS provide memories that are carried for a long time.
- E. Forms in addition to the above contact cards will be filled out by

each participant in the program. At the conclusion of each course the participant is responsible to complete a class evaluation sheet as well as a SIP evaluation form made available at the end of the summer program. The SIPper is asked to be as complete and objective as possible in that their input is taken into account in the overall evaluation of the summer program.

VII. Group Devotions for the Student Involvement Program:

We are very conscious that we are engaged in spiritual warfare each summer. In addressing the Ephesian believers, Paul devotes the last section of his letter to exhortation: "Finally, be strong in the Lord and in his mighty power. Put on the full armour of God so that you can take your stand against the devil's schemes." (NIV)

Our devotional time each morning is an important part of our battle against the enemy. Each of us takes 5-8 minutes to read a passage of Scripture for mutual edification. A master schedule including both SIPpers and staff is posted each year so that the individual knows the date of their devotional responsibility. The leader of devotions for that day is asked to share a few verses with the group from which the Lord has recently taught him/her a spiritual truth. It is not a time for exegesis of the text or sermonizing, but of relating a Biblical truth which is meaningful to the leader.

A time of prayer follows the sharing of Scripture. The goal is a balance between requests, expressions of praise, and physical/spiritual needs. In order not to spend all of the time in receiving requests the participants are asked to pay close attention to the requests that are mentioned in the "sharing time" that follows each outreach and listen closely as other SIPpers share their burdens throughout the day so that they need not be repeated each morning during the devotions. Therefore, unless there is an urgent need that must be mentioned before the prayer time the group will immediately proceed from sharing the Word to the time of prayer.

We have determined that some of the most effective ministry of the entire summer program arises out of these devotional periods. Therefore, it is not merely a form or ritual, but an integral part of the entire summer program.

VIII. Mission Goals for the Student Involvement Program:

- A. A trained lay leadership in Jewish evangelism that can then excite the Church to complete their responsibility in Jewish evangelism.
- B. A sensitizing of the participant to the Jewish frame of reference in the United States today in order that they may effectively carry on a continued witnessing program following the summer activity.
- C. A concerted attempt to combat personal antipathy and apathy toward Jewish evangelism as well as pointing up and overcoming evangelical Christian anti-Semitism.
- D. The Student Involvement Program is an integral part of our recruit-

ment program of full time workers in the American Messianic Fellowship.

- E. The Student Involvement Program has been successful in enthusing students from secular campuses as well as Christian colleges to begin Jewish outreaches on or near their own campus.

Conclusion:

We have not sought to be provincial in our program. We are interested in training and possibly recruiting participants of the Student Involvement Program for Jewish evangelism. Numbers of our graduates have gone on for ministry with other Jewish missions as well as with the American Messianic Fellowship. Other missions have also used our facilities and program in the internship program to train workers for their mission.

We do not look at our summer program as a program of completed training in Jewish evangelism so much as a "start-up" program that students might examine carefully their own personal commitment to the Jewish community as well as the possibility of whether or not God is calling them to full time Jewish ministries. In any case the training in personal evangelism will stand them in good stead whether they seek to reach Jews or Gentiles in that it gives them a confidence of opening and carrying on a witnessing procedure on a one to one basis with an individual rather than the impersonal contact that comes by simply leaving tracts on the windshields of cars while Jewish people are in their worship services in the temple and synagogue, or in public places where they know Jewish people are in attendance.

Our commitment, then, is a one on one, relational witnessing contact that is not concluded with the one contact, but seeks to build a relationship and over a period of time share the Christian message with a Jewish person. Thus, the training of our Student Involvement Program is aimed at training believers to found and build a relationship with Jewish people so that evangelism might become a normal and viable part of the relationship.

TOPIC: COMPARISONS AND/OR DISTINCTIVES IN METHODS OF JEWISH DISCIPLESHIP

UMJC's Yeshivah Program - Richard Nichol

Ariel's Camp Shoshanah - Arnold Fruchtenbaum



EDUCATION AND MESSIANIC JUDAISM

Few will dispute the need for well educated, spiritual leaders in the Messianic Movement. The knowledge and application of the Scriptures is crucial for a stable, successful ministry. Yet, "How are we to train people for leadership responsibility in the Messianic Movement?"

The traditional model of training is to send young people to a school apart. This concept of a school apart comes out of monasticism. Although it has the advantage of providing an atmosphere of study without the distractions of normal life, it tends to significant pitfalls. First, it perpetuates an unbiblical clergy-laity distinction. The clergy are a priest-caste with initiation into the caste taking place in this institution apart. The laity are those without this special initiation. It hence increases the expectation for clergy and decreases expectation for the laity. Secondly, it calls those with academic initiation, pastors, evangelists, teachers, apostles, etc., while Scripture uses these terms for people who are gifted to function in these roles and whose gift and call is proven by fruitfulness in the community of believers (Eph. 4:11 ff). Thus, many with formal training drop out because of lack of gifting. Dr. Ralph Winter, certainly no stranger to the academic institution apart, has sought to remedy this situation by pushing theological education by extension as a future key.

Actually, this concept is closer to the ancient Jewish model of Yeshivah. Although Judaism today has developed its own clergy-laity division by following western Christian educational models, in ancient times it was not so. Rather, the Yeshivah functioned as a training school for men who also served in their local synagogues and in other earthly occupations. The Yeshivah was not so much a school apart but a school within the community for developing leaders who remained in community. This fit well with the Jewish idea that every man was responsible for the knowledge of Torah and service in the community.

Winter has argued that the model of being a normal part of life while training more greatly extends the kingdom. It holds open the opportunity for God to gift men and women without the restrictions of the separation of training from the local congregations and their work. Hence, it invites all to develop to their fullest extent without a class division. Those who are gifted train theologically to enhance the use of that gifting. This, in turn, greatly expands the kingdom by calling forth more people to kingdom service at all levels of responsibility.