



LAUSANNE CONSULTATION ON JEWISH EVANGELISM

President: Rev. Ole Chr. M. Kvarme
International Coordinating Committee
International Coordinator: Dr. Kai Kjær-Hansen
Committee Members: Mr. Tsvi Sadan
Miss Susan Perlman

Area Coordinators:

Australia / New Zealand

Lawrence Hirsch, P.O. Box 105, South Melbourne 3205,
Australia

Europe:

Rev. John Ross, Christian Witness to Israel, 166 Main Road,
Sundridge, Sevenoaks, Kent TN14 6EL, United Kingdom

Israel:

Mr. Arthur Goldberg, Rh. Laish 401/19 Gilo, Jerusalem,
93853 Israel

Japan:

Rev. Kenichi Nakagawa, c/o Harvest Center, Susono City,
Shizuoka Ken, Japan 410-11

North America:

Rev. Fred Klett, Box 133, Glenside, PA, 18976, USA

South America:

Rev. Peter Clarke, Pedro Morán 4414, 1419 Buenos Aires,
Argentina

South Africa:

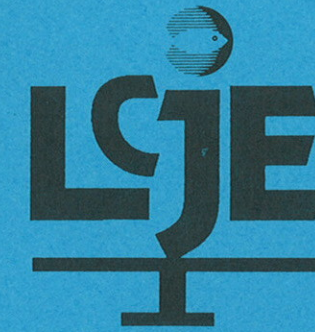
Mr. Andrew Barron, Jews for Jesus/South Africa,
P.O. Box 1996, Parklands 2121 Johannesburg, South Africa

International Coordinator & International Mailing Address:

Kjær-Hansen, Ellebækvej 5, DK-8520 Lystrup, Denmark
Tel: (45) 86 22 64 70 Fax: (45) 86 22 95 91

Directory Information.

Perlman, P.O. Box 424885, San Francisco, CA. 94142-4885,
USA Tel: (415) 864-2600 Fax: (415) 552-8325



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Editorial assistant: Birger Petterson
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From the coordinator

SINCE LAST, two LCJE meetings have been held: in Israel (1 March) and in Chicago (15-17 April). This issue of the Bulletin brings glimpses from both meetings. One or two contributions will have to wait till next issue.

Since last, it has also been Shavuot - Pentecost, celebrated in Jerusalem and all over the world.

There are many theological and historical problems to consider in Luke's description of the day of Pentecost the same year that Jesus died (Acts 2). These will not be dealt with here. What happened on *that day of Pentecost* is an once-and-only event in salvation history. No more than the death and resurrection of Jesus will be repeated, will the day of Pentecost be repeated.

But the impact remains. The time has become new. The renewed people of God, the people of the Messiah, which belongs to the "last days" (Acts 2:17), now emerges. In the power of the Holy Spirit.

The time of Pentecost is the time of evangelism. It is therefore symptomatic that no sooner has the promise of the Holy Spirit been fulfilled than the apostles are busy witnessing about Jesus in Jerusalem.

They remind their audience of God's earlier promises through the prophets. The refute the accusation against them that they should be drunk. They claim that Jesus is not in his grave. God raised him. David, however, is in his grave. They claim that Jesus is now at the right-hand side of God and has everything under control. That Jesus - who is Lord and Messiah.

On that background they call to repentance, invite people to baptism and the forgiveness of their sins and the reception of the gift of the Holy Spirit.

It sounds simple.

One of the greatest challenges for us who live in the age of the Holy Spirit is to venture to be as simple as that in our presentation of Jesus to our contemporaries.

The absent Jesus is also present with us today. But let us not disappoint the Holy Spirit by engaging in the sensational. Let us hold on to the essential - and the simple, when we work with Jewish evangelism.

Kai Kjær-Hansen

Murdo A. MacLeod

One of the first days of May we received news that our brother and colleague Murdo A. MacLeod was called home on April 26th. A man of God and a great mission leader who meant so much to the LCJE and to the global ministry with the Gospel among Jewish people is no more among us, and we offer our thanks for his life and his ministry.

The first LCJE President

Murdo A. MacLeod was for almost two decades the Director and General Secretary of Christian Witness to Israel. In his daily life and as a Christian leader he was always and everywhere a man of great generosity - fostering fellowship and cooperation, always seeking the growth of Jesus Christ and the furtherance of God's Kingdom. Therefore he also came to play a key role in bringing together churches, organizations and groups working for the Gospel and the Jewish people. Murdo thus became the first president of the LCJE, from 1983 to 1991, but he was also a driving force when the LCJE was established as a network at the Lausanne Consultation on World Evangelization in Thailand in 1980.

A man of vision

But Murdo's generosity was



Murdo A. MacLeod at LCJE Zeist, 1991.

coupled with biblical vision and with biblical wisdom, and it was this that made him an inspiring Christian leader and a man to whom we loved to listen. As few others, he brought to us the concern for Jewish communities in various European countries like France and Hungary, in India and Hong Kong, in East Asia and the Pacific. And he was one of the key persons behind the Willowbank

Declaration from 1989. He had a global perspective for his own ministry as well as for the LCJE, and he always reminded us of the basic unity of Jew and Gentile in Jesus the Messiah - now, and in his hope for the future.

Zikhrono L'braka

It is with deep gratitude we remember Murdo and his presence when we were together in Pattaya in 1980, in Newmarket in 1983, at All Nations College in Manila in 1989, and in Zeist, Holland, in 1991, and we treasure the many times we were together with him in England, in Israel, or somewhere in Asia. Our thoughts and prayers are now with Nancy, his companion in life and ministry, and we bless his memory and give thanks to God for Murdo's ministry among us: "How beautiful on the mountains are the feet of those who bring good news, who say to Zion: Your God reigns!"

*Ole Chr.M. Kvarme
President of the LCJE*

It Is Good to Believe in Yeshua

By Arthur Goldberg, LCJE Coordinator for Israel

A couple of months ago I received a call from a very religious man whom I had met, asking if he could come to our home to visit and to talk about Yeshua. An hour later after he had arrived, I waited to see if there was something specific he wanted to talk about. He told me about his very religious background, his many years of study in the Yeshiva, and his strict practice of Judaism. He was unquestionably an orthodox Jew wearing a black "kippah" and a "talit kattan", and yet referred to the Lord as Yeshua. He told me that even with his strict practice of Judaism and his faithfulness to the synagogue and the yeshiva, he was dissatisfied and that something was missing in his religious life, and that "it makes him feel good to believe in Yeshua."

I suggested to him that there were two things missing in his religious life. First, I told him that even after all the effort of keeping all 613 commandments and practicing Judaism to the best of his ability, he still has no assurance, no confidence and no security that he will attain Heaven and eternal fellowship with the Sovereign God. And second, that he is not too sure he wants to spend eternity with the God in whom he believes, a God who is just waiting for him to make one little mistake in keeping His strict commandments and "boom" condemnation and punishment.

We then turned to the Word of God and considered the character of God, the attributes of God, the personality of God. We read Psalm 139 to remind us that He created us and shaped us in our mother's womb. He is El Shaddai. He is Holy, Sovereign, Omnipotent, Omniscient, Immutable. He is also Just, Righteous, Wise, Understanding, The Truth, Faithful, Gentle, Patient, Kind, Merciful, and Compassionate. He is LOVE. He absolutely wants the best for all His creation, and everything He does in our lives is to build us up, teach us, and make us better. He deeply loves us infinitely more than mother, father, sister, brother, friend or family. He is always there to encourage us and to bless us. He is not out to "get" us. He is always ready to forgive us and to accept us.

I finally told my religious friend: isn't this the God you want to be with and to serve for all eternity? Isn't this really the true God, not the one religion has created? I told him how sad it was to see so many of our people who have reduced the Lord God Almighty to nothing more than an angry policeman patrolling the heavens and earth.

Yes, he said, with an orthodox enthusiasm and excitement; now I see why it is so good to believe in Yeshua.

LCJE in Israel – Regional Meeting

By Efraim Goldstein, who is living in Tel Aviv and teaching at King of Kings College

On a Friday morning in March, despite the gloom of recent events in Israel, a group of Messianic believers gathered to hear of something new that had come to the Land. A new thing in God's ancient land, could this be? Was it possible that the latest technology could have an impact upon the community of believers in Israel? Access to the computer super highway through the Internet was the topic for a four-hour seminar sponsored by LCJE-Israel.

This was the first

regional conference organized by the new Israel regional coordinator, Art Goldberg, and was an excellent choice of topic. Art Goldberg chose a timely subject and the seminar was well attended, demonstrating the high level of interest amongst the believers in Israel in the latest technological advances in computer networking and communications. The seminar was led by Ilan Zamir, President of the King of Kings College, and was held at Bet Immanuel, Jaffa. Drawing on his vast

experience in the computer field as a programmer and consultant, Ilan's enthusiasm for the vast opportunities in utilizing the Internet was obvious. The presentation was well organized and clearly presented.

To aid in the visual presentation of the seminar, an actual on-line link was set up with a high-tech wide screen projector. Ilan led part of the seminar and was assisted by Wayne Hilsden, Pastor of King of Kings Congregation, and another local computer expert from Tel Aviv. A variety of topics



Wayne Hilsden teaches at the LCJE meeting

Meetings

LCJE Europe

Finland: National meeting 1 October in Helsinki. For further information, please contact Pirkko Säilä, Patmos, tel. +4774 9292.

Germany: European LCJE meeting in Germany, 28-30 October, 1996. Topic: "Preaching the gospel to the Jews after the Holocaust." For further details, please contact John Ross (address on back cover).

LCJE North America

The next North American meeting will be in Philadelphia, 3-5 March 1997. For further information, please apply to Fred Klett (address on back cover).

were covered and was of value to the novice and for those more familiar with the Internet. Topics covered were as basic as: Was is the Internet? What hardware and programs are necessary to get started? As well as ministry uses for the Internet.

Together we listened to an audio broadcast over the Internet. Application was made regarding the use of the Internet in Israel. It was demonstrated how audio

programs could easily and economically be produced in Hebrew. The potential for a Hebrew language broadcast by Messianic believers on the Internet could have tremendous value in the area of evangelism.

Reviewing together on the large screen several other ministries' Internet Home Page sits the imagination of the group was inspired. We all saw the potential for our different and varied

ministries as well as for the Messianic community as a whole. Ilan demonstrated a prototype for an Israeli Messianic home page. This would be a place where anyone in the world could turn for information about the Messianic community in Israel and, even more important, information about Y'shua.

Many Israelis are already gaining access to the Internet and their appetite for information and communication is enormous. The potential use for the Internet as a tool for communicating the Gospel to unbelievers and making known the situation of the Messianic community as well as a source for a variety of information was encouraging and challenging. The vision an opportunities that were presented that morning has been acted upon by a number in attendance already.

Booklets

Everybody has praised the high quality of the papers, Bible expositions and reports at the *Jerusalem 95* conference.

It is still possible to get the five conference booklets, altogether 264 pages. It is a unique collection of material for further study and reflection.

The price per set is USD 18 (+ postage).

For more than 10 sets: USD 12 per set (+ postage).

Please indicate whether you want it sent by Prioritaire or Economique mail.

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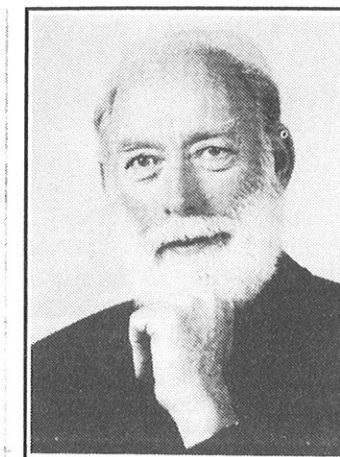
David and Bathsheba in The Sherover Theater, Jerusalem

Hardly ever before have so many believers in Jesus been gathered for an opera performance in Jerusalem as was the case Tuesday 30 April this year. The occasion was the first night of David Loden's two-act opera, *David and Bathsheba*.

Not only Messianic Jews and Christians had turned up. Outside the theatre a few anti-missionaries were seen handing out handbills warning against David Loden who, with his wife Lisa, are leaders of a Messianic congregation in Netanya. Shortly after the opera had begun, it was interrupted by an angry anti-missionary who stood up in the theatre shouting, "Out with the missionaries!" while throwing handbills up into the air together with a publication from the anti-mission organization *Yad L'Achim*. The theatre's security guards acted resolutely and removed him from the theatre hall so that the performance could continue after this intermezzo.

David Loden's is not opera in the classical sense. To *The Jerusalem Post* (29 April 1996) he says:

"We call it an operatic musical. It has melodious rhythms. The second act is more symphonic in nature. It's tonal music which is easy on the ears. And the singing is of course all in Hebrew."



David Loden

The opera, which has a budget of \$ 300,000, was composed in a tiny village in the mountains of Cyprus over the course of seven months. It is entirely based on the holy scriptures. "Most of the libretto is actual verses from the Bible, Samuel II:12 and Psalms 51, 128 and 25. The rest of the libretto I wrote myself," says David Loden.

In the opera one will not find the famous roof-top scene in which the king watches Bathsheba bathing. David Loden is interested in the consequences of this event and the eventual sin that followed.

"I'm not an expert, but from what I can understand there seems to be a need for soul-searching in this country, and especially after the events of the past year," says Loden in a crowded Tel

Aviv café.

And if this is the case, he says, "the whole subject of repentance is best exemplified in the life of David. When he was shown his sin he turned around and repented while King Saul, for example, tried to find other people to blame for his sins."

The genesis of this new opus was a work for orchestra and choirs based on Psalm 51, David's song of repentance. "It all grew from this and I felt I needed a larger framework. I'm interested in what people do and do not do, in what they say, and I was interested by the experience behind that which led David to write this enormous piece."

The *Jerusalem Post* reporter asks Loden if he thinks this new opera might anger religious people by presenting a David different from the national consensus.

"I'm afraid this could be the case. I want to break the iconic image of David and present the real David."

kk-h



Birthday Party in Haifa

By Bodil F. Skjøtt, The Caspari Center, Jerusalem

In May it was 20 years since the old people's home Ebenezer, Haifa, opened its doors to its first residents. A dream and a vision had come true. Messianic believers who no longer were able to live in their own homes but needed the care and attention of others moved in. A house had been built and residents and employees soon turned it into a home and together they became a family. This was the testimony given by several people when the Ebenezer Home celebrated its 20th birthday on 8 May 1996.

The celebration began with a thanksgiving service in the Beit Eliyahu Church next to the Ebenezer Home. Already here the special character and make-up of the home was evident. The two scripture readings were read by two of the residents, one in Hebrew and one in Arabic. Since its beginning the Ebenezer Home has been an expression of the believing community in the country with Messianic believers and Palestinian Christians living together. The choir - made for the occasion - consisted of both volunteers and more permanent staff and together they represented the variety of cultures and languages that are used in the Home. One of the speakers during



Gershon Nerel

the day mentioned that 11 languages were represented when the Home opened. The present manager of the Ebenezer Home, Jostein Aune from Norway, was able to confirm that *at least* 11 languages were spoken today.

The guests at the "birthday party" were of course first and foremost the residents of the Home, but also "relatives", from Israel and from abroad, were present. Those who have not known the Home for all of its 20 years came to understand how the Ebenezer Home does indeed have "relatives". There are many people who feel like aunts and uncles and who have taken part in the welfare of the Home for all these 20 years.

After the thanksgiving service many of the international guests used the opportunity to bring greetings. The Ebenezer Home is run by an international board which

meets once a year, and many of its members participated. There is also a local board made up of people from the different congregations in the country. It is chaired by Gershon Nerel, the secretary of the International Jewish Alliance in Israel. After lunch Gershon Nerel led a session of reflection and he had invited many of the first employees to share from their time at the Home.

Asked for a comment on this special day, Gershon Nerel had the following to say:

"First, this is an occasion to express our gratitude to the Lord for providing for us in such a unique way over these past 20 years. That we have been able to keep the Home open and running for so many years is not to be taken for granted.

Secondly, I want to mention the unique cooperation of various organizations supporting the Home. We are a group of very different people and organizations who have worked together and felt united in caring for the needs at Ebenezer Home.

Finally, I look forward to the day when the Home will be an indigenous institution run by the body of the Messiah in this country. And for this we will pray and work."

LCJE and LCWE

Susan Perlman, member of LCJE's International Coordinating Committee, represented LCJE at the biennial meeting of the International Lausanne Committee for World Evangelization. The meeting was held in Stuttgart, Germany, from February 26th to March 1st. Present were 43 participants representing 25 countries.



Susan Perlman

In a restructured LCWE, our Jewish group is seen as a standing committee in the same way as the natural Lausanne Committees.

I want to stress how appreciated our contribution is to the larger Lausanne Movement. In Minister at Large Tom Houston's address on the Strategic Scattering of the People of God - our Jewish work was cited as a key example of how God is working in our field to bring people to Himself.

I was asked to bring one of the three Bible studies to this august body, and it was well received. One evening there was time provided to report on the progress in world evangelization, and your representative was

asked to speak on this in terms of Israel.

The role of LCWE was re-emphasized as a body committed to keeping the evangelization of the world at the top of the church's agenda.

Fergus MacDonald, executive chair of LCWE said, "Lausanne cannot do the job of world evangelization but Lausanne does have the information which can persuade and inspire the churches to do the task of evangelization in a biblical and strategic way."

Some of my observations on the Stuttgart meetings:

a. We (LCJE) have one of the most developed networks in the Lausanne body.

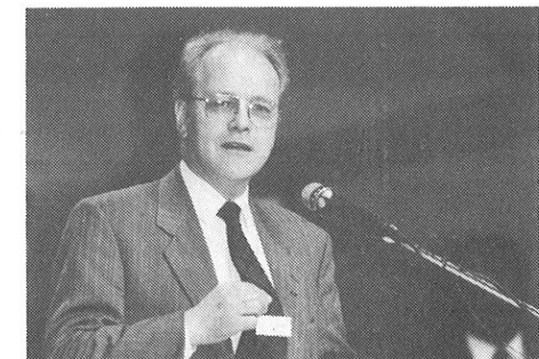
b. There is a desire on the part of the LCWE to be more of an impetus to leadership

development and encouraging emerging leaders in the task of world evangelization. We in LCJE need to address this issue as well.

c. The Lausanne Covenant is still a basis for the association of evangelicals from many church traditions, and perhaps we need to emphasize the Lausanne Covenant and how it upholds our commitment to bring the good news to the lost sheep of the house of Israel.

d. Perhaps in our own countries and communities, we need to not only make an effort to network with each other but with our LCWE brothers and sisters as well. Evangelical partnerships for the purpose of evangelism is a worthy pursuit.

Susan Perlman



Fergus MacDonald

A Common Boldness:

Reflections on the Annual LCJE-NA Conference
By Galen Peterson, Executive Director, American Remnant Mission

Courage, freedom, focus. These are select words that describe the setting of the annual LCJE-NA conference in Chicago this past April. In a mission field characterized by great passion and highly diverse philosophies of ministry, it is truly remarkable to observe the interaction of men and women dedicated to reaching out to Jewish people with the gospel.

Are there tensions in the realm of Jewish evangelism? This was the candid assessment of speakers Kai Kjær-Hansen and Roy Schwarcz among others. Are there socially taboo topics

that we need to confront? Alan Shore dared to exhort the participants to maintain a balanced approach to social and political issues.

These are but a few examples of the value of taking part in such a conference as this. We who serve in ministry are all confronted by many of the same issues, but there is great benefit in facing them with others.

We wrangled with controversies. We laughed and prayed together. And if someone chose to disagree on a matter, that was acceptable as well. In our insular, lone ranger world, it

was refreshing to personally encounter accountability and the collective wisdom of those who walk similar paths.

Fred Klett summed up our conference well by saying, "We all come from different backgrounds and perspectives, but we all can agree in unity how desperately our Jewish brothers and sisters need to hear the gospel." I, for one, can say with confidence that my ability to reach out to others has been greatly enhanced by becoming part of the mosaic of ministries known as the LCJE.

Papers from LCJE North America, 15-17 April, 1996

1. **Susan Perlman:** Media Update
2. **Alan Shore:** Jewish Evangelism and the Christian Right
3. **Kai Kjær-Hansen:** LCJE International Update
4. **Kai Kjær-Hansen:** The Acts of the Apostles and the Acts of the Holy Spirit
5. **Eliezer Maas:** Deputation Horror Stories
6. **Arthur Glasser:** Jewish Resistance to Jews (The Spiritual Reasons)
7. **Louis Goldberg:** Recontextualizing the Doctrine of the Trinity as Formulated by the Council of Nicea.
8. **Michael Rydelnik:** Sharpening the Focus of Jewish Evangelism.
9. **Roy Schwarcz:** Jewish Outreach through Your Local Church.
10. **Bill Bjoraker:** Theology of the Land in Light of the Current Peace Process.

Photocopies and postage to be paid for on receipt.
The papers are available from the North American LCJE Secretary,
Murray Tilles, P.O. Box 98249, Atlanta, GA 30359, USA.

A Chosen Vessel

The gospel can be proclaimed many ways. Alan Shore does it by performing John Martin's *A Chosen Vessel*. And he did it at the recent LCJE conference in Chicago.

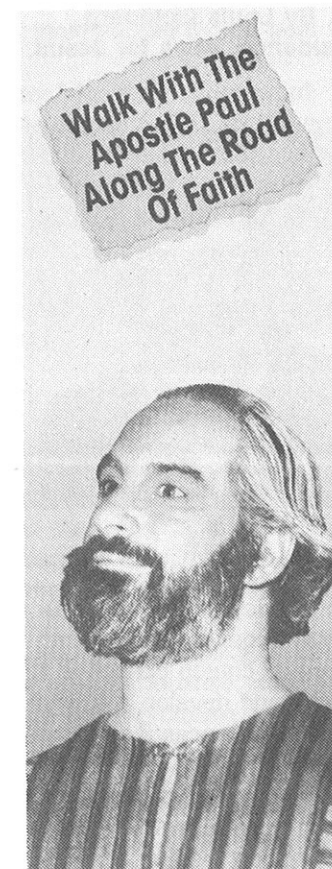
The following has been taken from Alan Shore's brochure:

The figure of the Apostle Paul towers over not only the history of the Church but over all of history. His letters reveal a brilliant mind, a broad background and an unquenchable faith. Yet the man himself has proven strangely elusive. Who was the Apostle Paul? What might he have been like?

You are invited to enjoy and be challenged by the one-man dramatic presentation of *A Chosen Vessel* as portrayed by Alan Shore. This eighty-minute play, set in the dungeon where Paul is awaiting execution, is a recollection of his life and ministry that is completely faithful to the record of the Scripture.

During the pre-dawn moments of the last day of his earthly life, you become witness to the events that shaped the history of both the faith and the world. As the play unfolds you will find yourself becoming increasingly involved with the scenes that are so vividly acted out before you.

You will join Paul on the



Correspondence and requests for booking information may be directed to:
A Chosen Vessel
509 Texas St.
Bellingham, WA 98225
Or call Alan Shore:
(360) 734-3262.

road to Damascus and share with him the moment that would change his life forever. You will journey with him to the cities where he and his companions proclaim the living message of the gospel. Each person and

place is brought uniquely alive through the literary ability of the author and the gripping portrayal of the actor.

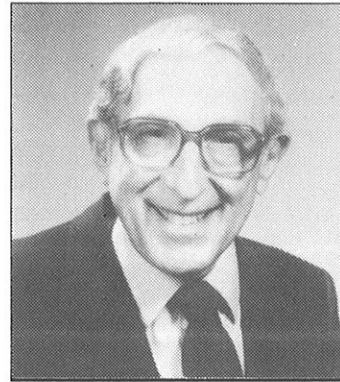
A Chosen Vessel is more than an account of Paul's missionary travels. It is also an exploration of his own inner life. Although Paul emerges as one whose accomplishments and gifts made him larger than life, he is also revealed as someone with both humour and humanity. You not only come to know Paul as Christian but also as Jew, as you enter into the deep feelings and the high hopes he had for his own people. *A Chosen Vessel* is an experience not soon forgotten.

The actor Alan Shore

Alan Shore is a Jewish believer who experienced his own "Damascus Road" in the city of Paris in 1974. Since that time he has had a variety of ministry-oriented vocations including pastor and instructor in biblical studies on the university level. He studied acting in New York City and is the co-founder of a community theater in Washington State. He holds a Master of Divinity degree from Fuller Theological Seminary in Pasadena, California, and is also an accredited Thomas F. Staley Distinguished Scholar.

Recontextualizing the Doctrine of the Trinity as formulated by the Council of Nicea

By Louis Goldberg
Scholar in Residence, Jews for Jesus, New York



This is an abridged paper from that read at the Lausanne Consultation for Jewish Evangelism, North America, in Chicago, on 16 April 1996.

Those of us involved in sharing with our Jewish friends know very well the difficulty in communicating our faith which today is largely contextualized in a Greek Roman culture context. From the time of the first general church council at Nicea in 325, the leaders of the church have sought to articulate a faith and develop a lifestyle that would reflect the culture in which they found themselves. The task was necessary and good.

But the witness in sharing with Jewish people calls for a reexamination of how to best accomplish the task and this will involve us in a reassessment of the Jewish background of our faith. The effort will lead us also in how to contextualize a faith and lifestyle more compatible with the first followers of Yeshua (Jesus). This paper is a concern on how to understand the doctrine of God, and in particular, is there a possibility to ascertain from the Torah the mystery of His being that could point the plurality of persons within the Godhead.

The Mosaic Affirmation of God as 'ehad

Israel's Confession in Deuteronomy 6:4 is an affirmation that God is one, but does the word, 'ehad, suggests something other than an absolute one, or only one. Hundreds of usages of this word appear in the Tanach, emphasizing "only one," but a handful of passages do suggest something other than just "one:"

Genesis 11: 6: "The Lord said, 'If as one people speaking the same language they have begun to do this, then nothing they plan to do will be impossible for them.'"

Genesis 32:8: "He thought, 'if Esau comes and attacks one group, the group that is left may escape.'"

Genesis 41: 25, 26: "Then Joseph said to Pharaoh, 'The dreams of Pharaoh are one and the same. God has revealed to Pharaoh what He is about to do ... It is one and the same dream.'"

The reference to "one" actually refers to two dreams which Pharaoh had.

Exodus 30: 2: "It is to be square, a cubit long and a cubit wide, and two cubits high -- its horns of one piece with it."

The use of "one" refers to the altar constructed of one material, acacia wood, but actually the text speaks of two horns made of the one material. The possibility is again of a collective use of "one."

Numbers 13:23: "When they reached the valley of Eshcol, they cut off a branch bearing a single "cluster" of grapes. Two of them carried it on a pole between them, along with some pomegranates and figs."

The text adds the word, "cluster," for the Hebrew word, 'ehad, to make sense, because it would be ridiculous to translate the passage: Two men were carrying "one" grape slung on a line connecting two poles. No, the two carried a cluster of who knows how many grapes. Once again, the word "one" is used in a collective sense.

Gen 2:24: "For this reason, a man will leave his father and mother and be united to his wife, and they will become one flesh."

The use of "one" in reference to the flesh suggests that it takes both a father and a mother together in the marriage relationship to produce a child. The child then, one flesh, reflects the two involved in its creation.

What Can 'ehad Affirm?

So a few appearances of 'ehad demonstrate the use of "one" in a collective sense. Does that enable us to confidently assert that in Israel's great confession: "The Lord our God, the Lord is one" (Deut. 6:4), the word 'ehad also represents some collective reference to the very being in God? This writer would hesitate to affirm such a statement based on the few usages of 'ehad. The rabbis will insist loudly, from their hermeneutics, that the Confession states that God is only one and that 'ehad means just that!

However, what can we say against the possibility of 'ehad referring to God in a collective sense? Here, we are on more firm ground because, even in the Tanach, some Scripture passages are present that point out that a profound mystery exists concerning who God is. At least three are indicated that should warrant serious consideration.

1. Exodus 23:20, 21: "See, I am sending an angel ahead of you to guard you along the way and to bring you to the place I have prepared. Pay attention to him and listen to what he says. Do not rebel against him; he will not forgive your rebellion, since my Name is in him."

Even from the Jewish point of view, this passage has always been a mystery. Rashi suggests, "Our rabbis said that he (the angel) is Mattatron ... whose name is even as the name of His Master, for Mattatron has the numerical value (314) of Shaddai, "the Almighty" (Sanhedrin 38b).¹

But who is this mysterious Metatron? An interesting discussion is recorded in tractate Sanhedrin where a *min* (or, a Messianic Jew) witnessed to a prominent leader in the Jewish community:²

"Once a *Min* said to R. Idith, It is written, "And unto Moses He said, *Come up unto me!* -- It was Metatron [who said that], he replied, For my name is in him (Ex. 23:11). But if so, [he retorted,] we should worship him! The same passage, however, -- replied R. Idith -- says: *Be*

¹ Pentateuch with Rashi's Commentary, Rev. M. Rosenbaum & Dr. A.M. Silbermann, tr. (London: Shapiro, Vallentine, 1930), page 126.

² Sanhedrin 38b in Nezikim III, Jacob Schachter, tr. and annotator, *Babylonian Talmud* (London: Soncino, 1935), Isadore Epstein, ed., pp. 246, 246.

not rebellious against him, i.e., exchange Me not for Him. But if so, (that he is not to be worshipped but God alone) why is it stated: *He will not pardon your transgressions?* He answered: By our troth (lit., we hold the belief) we should not accept him as a messenger, (of forgiveness) for it is written, *and he said to him, If thy personal presence go not* (Ex. 33:15) ... Metatron is not accepted as a second god, he is only a guide!"

Scholem provides a further discussion on this mysterious word, Metatron, indicating that various ideas appear in the Talmud and Karaite literature concerning this person, and a number of mysterious assertions are made of him. He is the only one who can sit in the presence of God, as a heavenly scribe, recording the good deeds of Israel. But the question is raised as to why the special name, YHWH, is in him. In the Karaite literature, specifically by Kirkisana, he is regarded as the lesser YHWH, but this version has been rejected by Israel's teachers. The major opinion is that no one wanted to regard this mysterious person as another deity. Would this observation be turned aside because of the deanthropomorphization of God?³ And yet, the Karaites appeared to recognize this "angel" as someone special. At best, Metatron remains an enigma for the Jewish community to this day.⁴

2. Proverbs 30:4:

"Who has gone up to heaven and come down?
Who has gathered up the wind in the hollow of His hands?
Who has wrapped up the waters in His cloak?
Who has established all the ends of the earth?
What is His name, and the name of His son ..."

In a chapter replete with riddles, Agur comes up with one of the most mysterious enigmas of all. Interesting, isn't it, if words mean anything: The questions come in rapid order, suggesting that no other person could be involved, but God Himself. And then to be asked, "What is the name of his son?" the passage bristles with mystery.

But what do the Jewish commentators have to say regarding this passage? One popular response has been:⁵

30:4a Refers to Moses
30:4b Refers to Aaron
30:4c Referring to Elijah's act
30:4d Father Abraham
30:4e What is his name, referring to the Lord, the Warrior – Lord is his name (Ex. 15:3)

³ The deanthropomorphization of God was an exercise engaged in by the religious leaders in Israel from 400 B.C.E. onward. So as to protect the holiness of God whereby Israel would realize that their God was not like the gods of the nations, the leaders began to develop an entire vocabulary of how to speak of God, e.g., liberal use of *memra*, *shekinah*, *power*, when referring to the body parts of God, and where one cannot say: God sees, God hears, but that it was seen before Him, or, heard before Him. The result was that by the first century, C.E., a great chasm existed in the thinking of the people of Israel regarding God; while He is personal, yet He is in heaven, man is on earth, and so this emphasis on His holiness made Him appear far removed from any person.

⁴ Gershom Scholem, "Metatron" in *Encyclopedia Judaica*, Vol. 11 New York: MacMillan, 1971.

⁵ Burton L. Visotzky, tr., & annotator, *The Midrash on Proverbs* (New Haven: Yale University Press, 1992), in Yale Judaica Series, Vol. XXVII.

40:4f and the name of his son, of Israel, as it is said, Israel is my first born son (Ex. 4:22).

Rosenberg follows Rashi in his interpretation,⁶ who indicated that Proverbs 30:4 refers to Moses ... 30:4e and f, while the last two lines are regarded as a poetic device, "If there was anyone like him, tell me his name, or, if you have forgotten his name, tell me his son's name, if you know there was ever one like him." But again, because of the strong emphasis that God is only one, and distant from man, the interpretation of the Proverbs passage by Jewish commentators generally does not yield any mysterious enigma to it.

3. Micah 5: 2 (5:1 Tanach):

"But you, Bethlehem Ephratha,
though you are small among the clans of Judah,
out of you shall come for me
one who will be ruler over Israel,
whose origins are from of old,
from ancient times."

The phrase, "origins" is literally in Hebrew, "goings out" or, could also be existence, while the Hebrew terms behind, "ancient times," is actually: "day of eternity." Here indeed is another mystery: The Messiah who is born in Bethlehem comes to rule Israel, but he has always existed from eternity! Once more, we are confronted by some serious questions as how to understand who God might be. Only He exists from eternity, but now the suggestion is that the Messiah is also from eternity.

Not too many other highly suggestive Scripture passages are present which we can examine that deal with the mystery to who God is, even though suggestions have been made concerning a number of texts that demonstrate the plurality of persons in one God. One cannot turn to Genesis 1:1 and claim that the term, "Elohim" (with its plural ending) is an obvious reference to the three persons in the one God in the Hebrew Bible. Such an understanding is only readily apparent from the revelation of the Messiah in the New Covenant. On the other hand, we can learn from what the rabbis asserted that Elohim can also describe His omnipotence, creatorship and His majesty. Even Girdlestone admits that the plurality of Elohim can also express the majesty and authority of God.⁷

4. The term, *yahid*.

This word means absolute one, only one, illustrated by God's use of it when He called upon Abraham, "Take your son, your only son Isaac, whom you love, and go to the region of Moriah. Sacrifice him there as a burnt offering ..." (Genesis 22:2). When God said, "your only son," the word *yahid* is used to describe Isaac that he is in reality the only covenant son of Abraham.

Maimonides used this very word to describe who God is, *only one*, with no possibility of what *'ehad* might suggest, a composite unity. Obviously, with Maimonides' assertion, he also

⁶ Rabbi A.J. Rosenberg, *Proverbs with English Translation* (New York: Judaica Press, 1988), pp. 188, 189.

⁷ Robert Girdlestone, *Synonyms of the Old Testament*, (Grand Rapids: Eerdmans, reprint of 1897 edition), p. 22.

implied a denial of Yeshua's deity; no Jewish person could rightfully accept it, but this was a conclusion already drawn from centuries of deanthropomorphization of God.

But in response, nowhere in the Tanach is God ever referred to as *yahid*. Instead, when the Holy Spirit guided Moses in the writing of the Torah, the special word chosen was: *'ehad*, with good reason, because of what would be later revealed as to who God is.

The Messianic Jewish position in the New Covenant

Turning to another source which our Jewish friends must consider if we are ever going to try and understand this mystery of God who is and how to better explain such passages as Exodus 23:20, 21, Proverbs 30:4 and Micah 5:2 (5:1, Hebrew text). Once Jewish people became apprised of the claims of Yeshua, they asserted in simple statements, as exemplified by Kefa (Peter), "You are the Messiah, the Son of the Living God" (Mattai 16:16). His statement was astounding, coming from a religious Jew!

Some Jewish scholars have asserted that in reality only a handful of people in Judea actually responded to Yeshua and believed what He taught. But the fact of the matter is that thousands of Jewish people did acclaim Yeshua as did Kefa (Peter). And what was Yeshua's response to Kefa? As one who practiced his faith within the Jewish lifestyle, he should have rebuked him for what could be considered blasphemy. Instead, he accepted his statement and actually gave his approval, "Blessed are you, Shimon bar Yonah, for this was not revealed to you by man, but by my Father in heaven" (Mattai 16:17)!

We do not have the space to enter into the New Covenant proclamation by the early Jewish believers in Yeshua, but they affirmed their faith, first, God is one, as did Yeshua (Mark 12:28, 29), and then proceeded to demonstrate the three persons of the Godhead, each as God, but in a mystery, a belief that God is one. Mystery, indeed!

Conclusion

All of these statements are proclamations of the infinite mystery of who God is. Jewish writers of the New Covenant were not inclined to get into any rationalistic explanations of this mystery or provide a philosophic understanding of how God can be one and yet three persons in the one God. The longer paper explores their statements. But the effort of a theological philosophic expression became the work of the Gentile believers, who had been trained in Greek philosophy, Plato and Aristotle, and they proceeded to outline their beliefs in their particular contextualizing efforts.

Some Messianic Jews are seeking to ingratiate themselves with the Jewish community and have spoken of God as simply a Unity. However, to this writer, this accommodates too much to the Jewish position of how to understand God as interpreted by the rabbis and therefore gives away what the Scriptures would assert. We must have a strong positive witness that God be considered as a *composite* unity, thereby allowing for the possibility of the persons within the Godhead but yet at the same time, insisting that God is one. In that way, we have sought to recontextualize the doctrine of God from that of Nicea, treating primarily what the Hebrew texts have to say, and at the same time, also considering what the Messianic Jews of the first century asserted regarding who God is.

Jewish Outreach Through Your Local Church

By Roy Schwarcz, congregational leader of 'Lights of Israel'

We need the church. This may sound over-simplistic yet for many years and indeed to the present day many of us continue to act as if we do not need the church. Dare we admit to ourselves that a great impetus for starting the Messianic Congregational movement was because of anger and frustration toward the church. Anger because of its failure to recognize the Gospel's Jewish connection. Frustration grew from the fact that when we pointed this failure out to the church we were accused of building a wall of partition – when in fact they had built the wall.

So where did our frustration lead us? We founded Jewish ministries; para-church organizations that would do what the church would not do – bring the Gospel to the Jewish people in its cultural context. This period saw the rise of organizations like the American Board of Missions to the Jews, Jews For Jesus, Friends of Israel, American Messianic Fellowship and others. Later, the Messianic congregation movement took off in earnest. All of these works sought to foster the Messianic identity the church long denied us.

What effect did the movement have upon the church? Initially, there was the fear that we were being too separatistic. It is

pointless to recite a litany of the many instances of the rejection of Jewish missions. The church did not embrace our work.

And yet the Gentiles were not the first to shirk their God-given responsibilities. It was us! Let me put this in Scriptural perspective: It was the Jewish people who were called to be a light to the Gentiles. Our fathers wanted nothing to do with them. Our attitude was illustrated in the actions of Jonah, who when told to go to Nineveh turned his heel the other way for fear that the Ninevites might repent.

Hosea gave the same indictment to Israel, warning about our hardness of heart: "I will take a people who you say are not a people," he told them, "and make them sons of the living God."

Even our Messiah accused our fathers. While overturning the tables of the money changers which were set up in the Court of the Gentiles he said, "My house is to be a house of prayer for all the nations, but you have turned it into a den of thieves." And as you know Peter had his own reservations about bringing the Gospel to the Gentiles.

What we have accused the Gentiles of doing to us – refusing to take God's word to our people – we first did to them. Until we acknowledge and admit to

this we will not have the impact on the church that we could.

For many years I was frustrated with the failure of the local church to be actively involved in Jewish ministry. Either the local church did not see the need or it thought that the work of Jewish evangelism was better suited to those missionary agencies committed to Jewish outreach. The Lord's desire is found in (John 10:16) "And I have other sheep, which are not of this fold: I must bring them also, and they shall hear My voice; and they shall become one flock with one shepherd." God's desire is that Jew and Gentile might be one in Messiah. The usual sentiment that churches expressed to me when I suggested that they should be more involved with Jewish ministry was "God's desire is that Jew and Gentile might be one in Messiah." They believed their ministry was to call all peoples in their community. To single out Jewish people would be unresponsive to the vast majority who were not Jewish, they reasoned.

This attitude did not reflect God's call to the church to bring the Gospel to the Jew first: "For I am not ashamed of the gospel, for it is the power of God for salvation to everyone who

believes, to the Jew first and also to the Greek" (Rom 1:16 NASB). And Paul and Barnabas spoke out boldly and said, "It was necessary that the word of God should be spoken to you first ..." (Acts 13:46 NASB).

As God's first-born among the nations it was clear to me that the Gospel should be proclaimed to our people foundationally and then to all the nations. I believed that this was not just for the first-century generation, but for each successive generation.

In time, I became frustrated with the church for its failure to see these important Scriptural truths and principles. For years I had worked with a mission agency that was committed to working with the local church in reaching their Jewish communities. Our organization was outspoken and opposed to the Messianic movement because of its excesses and a leadership that was for the most part untrained through Bible school or seminary. The Messianic movement however was, providing something that was very much needed. They gave the Universal Body, local congregations committed to reaching the Jew first and also the Gentile. I supported the movement because it did express the Gospel in its Jewish context, something that the church as a whole did not provide.

Even the reason for my involvement in the Messianic

Congregational movement was a microcosm of the church's failure to reach Jewish people. I was working as a part-time missionary while a full-time student at Moody Bible Institute. I had been used of the Lord to lead a number of Jewish people to faith and needed a church to involve these new Jewish believers in. The Evangelical church in my community had just called a pastor whose theology was not sympathetic to Jewish ministries. There was no question that this man loved the Messiah, but he made a particular point of letting me know that his support concerning the Middle East were toward the "oppressed Palestinians." He made it clear that he would not be a part of any special outreach to the Jewish people.

With the encouragement of my colleagues, I began the Olive Tree Congregation with the help of two other part-time workers. The congregation grew and continues to be a thriving independent work leading Jewish and Gentile people to faith and a deeper walk with the Lord.

In fact, today Messianic congregations have become so effective that they are part of national denominations. When we planted the second congregation in Buffalo Grove, we did all we could to maintain good relations with the other churches in the community. This policy was

greatly rewarded a few years after we had begun. A Baptist church in the community was struggling and invited us to merge with them. This made it possible for the Vineyard Congregation to be a part of the North American Baptist Fellowship. The fellowship turned almost five acres and a building over to the Vineyard Congregation in order to maintain its presence in Buffalo Grove. They encouraged us to remain faithful to our Messianic outreach. The N.A.B. is the organization that consisted of German Baptists. There are even a number of German-speaking churches in the denomination. What a blessing for both of us to join together proclaiming God's reconciliation through the Jewish Messiah. Today, even Jewish communities now acknowledge our right to exist. And this organization, the FMC, The UMJC, and IAMCS, demonstrate by their very existence the growth and vitality of the movement.

However before we become too self-congratulatory, we need to recognize that there are greater opportunities before us. Opportunities that may escape us should we remain complacent and inwardly focused.

For two reasons our mandate should now be to bring our acknowledged Messianic identity into the church. First it is God's

vision for the church – Jews and Gentiles worshipping as one in the Body of the Messiah. And second, because the church is the greatest vehicle for winning Jewish people to the Messiah.

Paul saw the role of the church precisely this light. "Salvation has come to the Gentiles to make them (Jewish people) jealous." This Scripture is key to the endeavor of bringing the Gospel to the Jewish people. In repeated Jewish testimonies it has been a Gentile demonstrating his knowledge and love of the Jewish Scriptures that have provoked these Jewish people coming to faith in Jesus.

But if the church is to provoke Jewish people to jealousy they need to know and understand the Jewish roots of their faith. Teaching the church this Jewish connection is the task of those who are going to successfully reach the Jewish people. When Gentile Christians experience the Gospel's Jewish connection they will feel a kinship with the Jewish people that will blossom into a powerful witness.

In order to demonstrate the Jewishness of the Gospel and the Scriptures we need to position ourselves in churches where they will allow us to do this. A Jewish calendar, if you will, taught for the edification of Gentile Christians, and the enlightenment of invited

Jewish guests.

Scripture also demonstrates that a blessing will follow any outreach to the Jewish people. Paul discovered as he went to the Jews first with the Gospel, not only did Jewish people come to the Lord but multitudes of Gentiles came to faith as well. Many cite the influence of the Jewish people in the spheres of business, finance, entertainment and culture. Lead these people to the Lord and the gifts that made them leaders will be used to the glory of God, bringing blessing to the church and to the entire world.

How do we then accomplish this all important positioning? Through four basic actions: First join a solid church whose membership is in daily contact with Jewish people. Second educate the congregation that you have joined, this includes making yourself available to teach Sunday School, lead Seders, and work with the children's programs. Third, worship regularly with this church. Fourth serve the church in whatever ways are needed, as a regular member of the congregation. All of these will endear you to the congregation and inure to your benefit and ministry to the Jewish people.

Let me briefly share some of my experiences at Moody Church in applying some of these principles. I hope that the following will provide you with some helpful insights.

For those of you who may not be aware of this, Moody Church is in no way affiliated with Moody Bible Institute. They are two separate and distinct organizations. I mention this to clarify the fact that Jewish ministry was not of interest to the church. They did not support a Jewish missionary (though at times in the past they have).

The Pastor of Evangelism, recognizing that Moody Church was surrounded by more than 50,000 Jewish people within a five-mile radius, asked me to conduct a Jewish Evangelism Seminar. The seminar, though sparsely attended, proved to be the beginning of a beautiful relationship.

Shortly after this seminar, I led a weekly Bible study luncheon for professionals in the loop, sponsored by Moody Church. We met in posh surroundings, the 56th floor of the First Chicago Bank. I helped these business people understand the Gospel's Jewish roots. In turn, they would introduce me to Jewish people that they worked with whom I would never have met were it not for the Church.

One woman introduced me to her fiancé, a mega-successful Jewish lawyer. I explained the Gospel to him and before I had left his office we had prayed for him to receive Jesus as his Messiah.

An unsteady Jewish believer became grounded in

this same Bible study, in three weeks I will be pleased to officiate her wedding.

Then I was asked to teach a Sunday School class. Sensing that God was calling me to this church and seeing the open doors, I joined the church.

We began a Jewish outreach called Light of Israel, that provided the membership of this church a place to bring Jewish friends and to learn more about the Jewish roots of the faith. Now Moody allows our fellowship to conduct Holy Day services during regular church worship times. The responsive by the people has been wonderful.

I have recently been asked to serve part-time as the pastor of evangelism. Being on part-time staff has opened even more doors for ministry. Recently a Jewish psychiatrist on the staff of a leading Chicago hospital has come to faith through our ministry. He was brought to the church because of its

reputation and that it had a ministry to the Jewish people. That same month a Jewish, international banker came to faith, again because of the church's reputation and that it had a special outreach to the Jewish community.

There have been many members of Moody Church who have written and spoken with me saying how blessed they have been as they have come to understand the Jewish roots of their faith. The Bible has come alive to them as never before. One person suggested after a Passover Seder that she thought she understood what the disciples who walked with Jesus felt like on the road to Emmaus:

"And beginning with Moses and with all the prophets, He explained to them the things concerning Himself in all the Scriptures. And they approached the village where they were going, and He acted as

though He would go farther. And they urged Him, saying, "Stay with us, for it is getting toward evening, and the day is now nearly over." And He went in to stay with them. And it came about that when He had reclined at the table with them, He took the bread and blessed it, and breaking it, He began giving it to them. And their eyes were opened and they recognized Him; and He vanished from their sight. And they said to one another, "Were not our hearts burning within us while He was speaking to us on the road, while He was explaining the Scriptures to us?" (Luke 24:27-32 NASB).

All of these opportunities for ministry would not have been opened to me without my involvement in the church. In whatever form your ministry to the Jewish people has taken, strive to see how you can become involved with a strategic local church. It is practical, missiological, and it is scriptural.

Jews for Jesus Chooses New Executive Director

Press Release

San Francisco, California, 10 May, 1996. A fifth-generation Jewish believer in Jesus has been named the new executive director of Jews for Jesus. Thirty-seven-year-old David Brickner will succeed

Founder Moishe Rosen, who earlier this year announced that he is stepping aside.

Brickner currently heads the Jews for Jesus New York branch and will lead this year's intensive Summer Witnessing Campaign in

New York. He has been on staff since 1981 and a volunteer since 1976.

The council of Jews for Jesus missionaries unanimously nominated Brickner and the Board unanimously approved that

nomination. A timetable for transition has yet to be set.

"I believe David Brickner is God's choice," says Rosen, who absented himself from the selection process. "He has proven himself faithful to the gospel. He is a creative, incisive thinker and a keen strategist."

Rosen, 64, has led Jews for Jesus since its inception in 1973. He will remain on the Jews for Jesus staff. He will continue writing, traveling, speaking, advising and serving where needed.

Brickner pledges to keep Jews for Jesus on the "cutting edge of evangelism to the Jew first". He is committed to launching into new ways of communicating the gospel, including full use of multimedia, video and the Internet. Brickner says, "The best songs have yet to be written, the best books have yet to be printed, and the best outreach has yet to be developed. We can only do this with God's help."

As a member of a Messianic congregation, Brickner sees Jews for Jesus working to encourage and strengthen similar groups of Jewish believers. He also wants the organization to uphold Jewish believers who are members of evangelical churches.

"David Brickner is living proof that Jews who come to faith are not lost to their people," says Rosen. "Five generations later he proves that one can be Jewish and

Christian at the same time."

Brickner was raised in a Jewish Christian home. His parents exposed him to Messianic believers, many of whom were from Europe and spoke Yiddish. "I thought all Jews believed in Jesus until I went to elementary school," he says. "Then I quickly found out it was otherwise!"



Brickner's father graduated from Gordon Theological Seminary and for a time led the mission organization Israel's Remnant.

Brickner's mother is a fourth-generation Jewish believer. Today they live in Israel.

David Brickner made an initial commitment of faith as a child. Then, as a freshman at Boston University of Music, he attended a Jews for Jesus Bible study and committed his life to Christ. His plans for a career in music changed as he felt God's leading into ministry.

Brickner transferred to

and graduated from Moody Bible Institute in Chicago. He attended school on a Jews for Jesus scholarship. Later Brickner earned a B.A. in Jewish studies from Northeastern Illinois University in conjunction with Spertus College of Judaica and an M.A. in missiology from Fuller Theological Seminary of World Missions.

Brickner has held posts as chief of station in Chicago and New York, leader of The Liberated Wailing Wall music team, minister-at-large, director of music and featured writer in the regular publication for Jewish believers, *Mishpochah Message*. He has also served on the U.S. and South African Jews for Jesus Boards of Directors.

Brickner is ordained with the Baptist General Conference.

Brickner and his wife, Patti, have two children, Isaac, 7, and Ilana, 4.

Jews for Jesus' 100 missionaries focus on telling Jewish people about Jesus as the Messiah. The international headquarters is in San Francisco, California, and there are branches in sixteen cities, including seven overseas.

"David Brickner brings a new energy and yet has a lifetime of experience with the movement," says Moishe Rosen. "I feel his administration and leadership of Jews for Jesus will bring about a great leap forward."

THE LAUSANNE CONSULTATION ON JEWISH EVANGELISM
Financial Statements (Danish Crowns)
Year Ended 31 December 1995

Statements of income and expenses for 1995

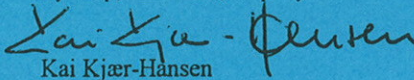
Income	
Dues (paid in 1995)	136,276.46
LCJE Fifth International Conference Jerusalem 1995, Surplus ¹⁾	33,570.77
Booklets, photocopies, Directory	5,337.24
Donations	2,520.00
Interest	1,968.82
Subscription	84.33
TOTAL INCOME	<u>179,757.62</u>
Expenses	
Reimbursement for administration, 1995	42,000.00
Postage	23,424.75
Travel, accommodation and ICC meeting	20,837.00
Bulletin, printing	16,846.00
Stationery and equipment	6,283.83
LCWE, fee	2,797.00
TOTAL EXPENSES	<u>112,188.58</u>
SURPLUS FOR THE YEAR 1995	<u><u>67,569.04</u></u>

¹⁾	
Income, including offering/collection	311,005.27
Expenses:	
Sar-El Tours and Travel Ltd.	(239,650.00)
Reimbursement for administration	(14,000.00)
Other expenses	<u>(23,784.50)</u>
Surplus	<u>33,570.77</u>

Balance Sheet As at 31 December 1995

Assets	
Cash at bank	148,799.32
ASSETS IN TOTAL	<u>148,799.32</u>
Capital and Liabilities	
<u>Capital</u>	
As at 1 January 1995	3,571.98
Surplus for the year 1995	67,569.04
	71,141.02
<u>Special Fund</u>	
As at 1 January 1995	53,946.30
	125,087.32
<u>Liabilities</u>	
Scandinavian Theological Conference/Book project	23,712.00
CAPITAL AND LIABILITIES IN TOTAL	<u>148,799.32</u>

Lystrup, Denmark, 14 May 1996

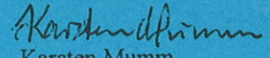

 Kai Kjær-Hansen
 Treasurer

Auditor's Report

I have audited the financial statements of the Lausanne Consultation on Jewish Evangelism for 1995. The audit was performed in accordance with generally accepted auditing principles as applied in Denmark and included such auditing procedures as I considered necessary.

I have obtained all the information and explanations which to the best of my knowledge and belief were necessary for that purpose. So far as appears from my examination, proper books of accounts have been kept.

Aarhus, Denmark, 14 May 1996


 Karsten Mumm
 State Authorized Public Accountant
 (Denmark)