



## Networking Jewish Evangelism

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## 72 Bulletins and a New LCJE Team

In 1990 I took over the job of editor of the LCJE Bulletin. We began with issue no. 19, and finished with no. 90 in November 2007. When I say "we," I mean Birger Petterson, Flemming Markussen, and myself. Together we produced a total of 72 LCJE Bulletins.

This is past now. Others are taking over. In connection with this, "we" in LCJE are greatly indebted to Birger and Flemming for the work they have done on a voluntary basis. Not only have they helped to produce the Bulletin but they have also devoted much time and energy to the practical work in connection with five international LCJE conferences – five sets of conference booklets included.

Even though they have now stepped down, neither of them feels like an ex-LCJEer. Birger will continue to translate my articles into English.

Beginning with this issue we have a new editorial assistant, Cindy Osborne, who will also be responsible for the design of the Bulletin. She lives with her family in rural Tennessee. From 1992–1999 the Osbornes lived in Israel, where Cindy was on the staff of the Caspari Center, Jerusalem. Since returning to the USA she has continued in part-time work for the Caspari Center as, among other things, linguistic editor of the journal *Mishkan*. It is thus a competent person we welcome. She is married to Sean, webmaster of the LCJE website. They have 3 children.

The LCJE Bulletin has always been regarded as an extended newsletter for members of LCJE. Even though a lot of effort has been put into the production of the Bulletin, the same thing cannot be said of the money spent on printing it. This will not change in the future, although we now have a new cover, produced by Chris Skjøtt.

The Bulletin will now be printed and mailed in the USA. All enquiries, including those concerning membership and subscriptions, should in the future be addressed to [lcje.int@gmail.com](mailto:lcje.int@gmail.com).

Even here there is a new name: Jeanette Wind will, from now on, keep the LCJE files and register payment of LCJE dues. Jeanette works as secretary for the Danish Israel Mission.

Bodil F. Skjøtt continues as secretary for LCJE.

This is the LCJE team until the next LCJE international Conference, planned for 2011.

*Kai Kjær-Hansen*

***LCJE members are kindly requested to pay  
their 2008 dues NOW.***

## The Davidic Covenant – II Samuel 7

By Jim Sibley, Pasche Institute of Jewish Studies, Dallas

II Samuel 7 is one of the most significant chapters in the Bible, because it is a foundational text for the messianic hope as it developed in the message of the prophets and writings of Scripture.

Although the word “covenant” does not occur in this chapter, it is universally recognized as describing God’s covenant with David. In fact, there are several references in the Bible to this incident, and in some of them it is called a covenant (e.g., cf. Psalm 89:3-4; 2:7; Isaiah 9:6-7; and Luke 1:31-33).

When we come to this chapter we see David as God’s “son” (v. 14) who is Israel’s representative before God. In the New Covenant, we see the fulfillment of the Davidic Covenant in Yeshua the Messiah, who is not only Israel’s representative, but the mediator for all of mankind.

David wanted to build a house for the ark of God. Nathan must have assumed that God’s presence with David meant that anything David wanted to do was both possible and permissible. But neither David nor Nathan consulted God on the matter. In his enthusiasm to honor God, David assumed that his plans were God’s plans. In his desire to please and support his king, Nathan believed God



would surely bless anything David did. David had pure and noble motives. Nathan had confidence in his king as God’s chosen leader. But both made the mistake of confusing their plans with God’s plans.

In verses four through seventeen, God speaks to Nathan and gives him a message for the king. This message consists of promises to be realized both in David’s lifetime and after his death. During David’s lifetime, God promises him four things: prominence (“I will make you a great name”), place (“I will also appoint a place for My people Israel”), peace (“that they may . . . not be disturbed again”), and posterity (“the LORD will make a house for you”). Of course, there is a play on the word “house.” David had wanted to build a “house” (i.e., a temple) for God. Instead God will build a “house” (i.e., a dynasty) for David. From this “house,” God promises to raise up a unique individual – a seed of David, the

firstborn of the Lord, who would have an eternal house (v. 11), an eternal kingdom (v. 12), and an eternal throne (v. 13).

The remainder of the chapter records King David’s prayerful response. David is simply overwhelmed. Standing did not even seem appropriate before his God. In humility he sits on the floor and asks, “Who am I, O Lord God?” Essentially, he is asking, “Why me?” He was stating his unworthiness of the blessings God had already given him, not to mention the promised blessings of the future.

How fascinating! When you study the life of David, you will never find him asking this kind of question in the face of adversity. When Absalom rebelled against him, he never asked, “Why me?” When Shimei falsely accused him and cursed him, he never asked, “Why me?” He only asked this question in the face of God’s mercies and blessings. Most of us expect God’s blessings and are overcome by adversity – this is the mark of presumption. But David expected adversity and was overcome by God’s blessings – this is the mark of humility. May we glory in David’s Son and expect adversity for His sake.

*Jim R. Sibley*  
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# Jewish Diaspora Missiology

By Tuvya Zaretsky, President of LCJE

## **Diaspora missiology is another perspective to stimulate thinking about Jewish evangelism.**

Some of the following material was presented at the Lausanne Consultation on Jewish Evangelism North America meeting in San Antonio, Texas, in April of 2007. It was written in keeping with three purposes of the LCJE. Namely, to share information and resources, study current trends, and stimulate one another's thinking on theological and missiological issues.

Diaspora Missiology presents a new way of looking at Jewish evangelism. This report also makes some theological observations. It will suggest some resources and examples of current practices and for future thinking in the area of Diaspora Missiology.

## **Diaspora Studies**

Diaspora Studies have been an academic field that developed in the latter part of the twentieth century. It has generally been an academic discipline regarded as a branch of Ethnology and Anthropology.

The concept of Diaspora has generally been used of forced resettlement due to expulsion, slavery, racism, or nationalistic conflicts. Today, Diaspora is not necessarily used in population studies that result only from forced resettlement. There are many current examples



of Diaspora populations that spring up for a variety of reasons.

Thomas Friedman wrote of East Indian Zippies – highly mobile, high tech specialists who can be found around the world outside of India as part of an Indian economic Diaspora.<sup>1</sup> Large Chinese and North Korean populations can be found as Diaspora communities, seeking academic opportunities. Israeli technologists voluntarily move into Diaspora for the purpose of professional advancement and economic profits. Ambassadors and consular officials move from their home countries into Diaspora communities for political service.

Academic research of diverse ethnic populations residing in Diaspora is a recognized field of study. Stanford and Tulane Universities have research data on Diaspora populations that include African Americans, Irish, Estonian, Asian Pacific, and African communi-

ties living abroad from their homelands. An Institute for Diaspora Studies was formed at San Diego State University in 2000. It plans to map religions and ethnic Diasporas. It is currently functioning in partnership with UCLA as a division of sociological study of religion. They publish *The Journal of Diaspora Studies* and they have hosted conferences in 2000, 2002, and 2007.

Western Seminary in Portland, Oregon, has established an Institute of Diaspora Studies (IDS) for missiological research under the leadership of Dr. Enoch Wan. The western Seminary IDS is a joint effort to bring together missiological researchers and practitioners. It seeks to understand the people of Diaspora populations. These are defined as people dispersed from their homeland or on the move. Information regarding the IDS at Western Seminary can be found at [www.westernseminary.edu/Diaspora/index.htm](http://www.westernseminary.edu/Diaspora/index.htm).

The purpose of the Western Seminary IDS is evangelistic. The "Mission" of the Western IDS is to investigate the effective communication of the Gospel among Diaspora peoples, and through their networks how to reach the regions of their migration. The audience of the IDS study program would be anyone in-

terested in fulfilling the Great Commission among various people groups.

Diaspora populations might include any of the following groups:

People moving geographically: migrants, merchants, diplomats, foreign students, refugees, tourists, etc.

Trans-cultural populations: people become spiritually open as they move out of their cultural comfort zones or out of formerly restrictive social contexts.

Immigrant populations: i.e., Muslims, Communists, and Jewish people.

The Institute of Diaspora Studies at Western Seminary provides for research and the publication of relevant articles, non-formal workshops and seminars, and formal structures including credit-bearing courses for graduate and postgraduate work. The first course offered in the IDS at Western Seminary was DIS 562 U "Case Studies of Diaspora Missiology: Jews, Chinese and Filipinos on the Move."

### **Jewish Diaspora Missiology**

Jewish Diaspora in Missiology is an important subject of study for those engaged in Jewish evangelism. Diaspora has been characteristic of the Jewish people.

For example, Abraham's clan was scattered, at God's call, out from Padam-Aram into the land of the Canaanites and the Egyptians. Moses spent his

Diaspora period living among the Midianites. He subsequently led the entire Hebrew nation out of their Diaspora among the Egyptians.

After reestablishing life in a Jewish homeland with a monarchy, the nation faced its next Diaspora. H. H. Ben Sasson asserts that two cataclysmic Diasporas set the pattern of Jewish life for the next 2,500 years. First, in 722 B.C., the Assyrians carried the ten northern tribes, the Kingdom of Israel, into captivity. In 586 B.C., the Babylonians carried the southern Kingdom of Judah into captivity. Those events sealed the character of world Jewry as a Diaspora people until modern times.

The current Diaspora dates from 135 A.D. At that time, the Roman Legions drove the bulk of the Jewish population out of Judea. From there, they were scattered across the Roman Empire and east into Asia.

1948 brought about a dramatic change in the perspective of world Jewry as a Diaspora people. In that year, the national homeland of the Jews was reestablished as the State of Israel. Only now, in modern times, is it possible to distinguish again between Jews who live at home in the land of Israel and those who remain in the Diaspora. From the Israeli perspective, fellow Jews in the Diaspora are no longer dispersed, but rather choose to remain in exile. In October 2006, Benjamin

Netanyahu made a controversial observation that "the only hope for the Jewish people in the Diaspora – is Israel."

### **Theological Observations on Jewish Diaspora**

Jewish Diaspora was used by God to spread the gospel. In Acts 2, during the Jewish feast of Shavuot (Pentecost), observant Diaspora Jews came to Jerusalem to keep the festival. They heard the gospel message and believed in large numbers. They then carried the gospel back out into the Diaspora to their home communities. They then spread it to other Jews and their synagogues in the Diaspora.<sup>2</sup>

God used the Diaspora of Jewish believers after the persecution of Stephen to spread the Gospel. Jewish followers of Yeshua took the gospel out to Jews and Gentiles in the world of their Diaspora. Acts 11:19-21 describes the cohort that moved from Jerusalem to Cypress, then to Phoenicia, and finally up to Antioch. It was there that "a large number who believed turned to the Lord."

The Missiological pattern was first hearing the gospel within a Jewish cultural context. Jews believed the gospel upon hearing it. They then carried the gospel from the land of Israel, spreading it out into the Diaspora where Jews and Gentiles received it. Diaspora was instrumental in mission evangelism.

### **Demographic Data on Jewish Diaspora**

A prime resource for trends and demographic data on world Jewry can be found in the annual Jewish People Policy Planning Institute Annual Assessment (JPPPIAA).<sup>3</sup> The most recent, 2007, report can be found at [www.jpppi.org.il](http://www.jpppi.org.il). There are approximately 13 million Jews worldwide today. As of 2007, 82% of world Jewry resides in the combined populations of Israel (5.393 million) and the United States (5.275 million). In 2006, Israel became the largest single Jewish population center of any country in the world today.

### **Trends**

Assimilation and transition are two characteristics of Diaspora Jewry. For example, in the United States, the intermarriage rate since 1985 has been reported at around 50% per year. 63% of American Jewry is disconnected from Judaism. The American community is declining with a net loss of 50,000 Jewish people every year. The current birthrate is below a replacement level at 1.8 births per Jewish couple. Factoring in the number of deaths and approximately 300,000 immigrants in 1985, there was still a net loss of U.S. Jewish population. And, less than 20% of Jewish people in America give to Jewish philanthropy.

Felix Posen, reflecting on the 2001 Jewish American Identity Survey, wrote, "Sec-

ularism is a serious conviction for some Jews ... and a serious existential condition for a great many more."

These cultural changes taking place within America now signal open doors for new Missiological approaches. The American Jewish community is in a physical Diaspora and a sociological Diaspora through transition.

### **Trends among Russian-speaking Diaspora Jews**

In 1970, there were 2.15 million Jews in Russia. In 2007, there were 357,000. 1.2 million Jews from the former Soviet Union (FSU) went to Israel. Another 402,000 exchanged a Diaspora in the FSU for another one, in the United States. Already, 160,000 have returned to Poland and Germany. The return to pre-Holocaust population centers continues today with renewed welcome from the host countries.

Current centers of Russian speaking Jewry remain in Moscow, Kiev, and Dnepropetrovsk. All of those Jewish communities are experiencing cultural transition. 80% of FSU Jewry is now intermarried, according to the 2007 JPPPIAA assessment. Cultural changes among FSU Jewry signal new opportunity for gospel ministry

among them.

### **Trends among Israeli Jewry: transition**

Immigration has doubled the Israeli population in the last 25 years. Beyond the early migrations of Jews from the Middle East and the Far East, more recent immigration waves are coming from South Africa, the FSU, and Ethiopian population centers. Israel is a nation state that is in social transition. It is largely composed of those who were formerly scattered. Absorption of Jews from foreign cultures is a major social factor impacting Israel.

Israelis are "transnational



*Meaningful communication of the gospel has taken place among Israelis at New Age festivals around the major Holy Days.*

migrants." That is, they move among foreign cultures and economies with ease, according to sociologist Stephen J. Gould.<sup>4</sup> They come from diverse cultural backgrounds. They move into various corners of the Diaspora. Israelis themselves are diverse secularists (62%), along with strict adherents of Judaism (38%).

Israelis are a transient population, moving easily among other countries for commerce and politics. Post-army youth trekkers follow their curiosity. They travel parts of the world for up to a year as they explore places like Goa in India, Thailand, Brazil, Europe, Latin America, and North America.

An indigenous form of the religiously foreign New Age movement has taken hold in Israel. Some of it is now related to Kabbalistic Judaism. However, there is evidence of the New Age throughout Israeli life. It is especially prevalent in some of the large festivals that take place during the fall and spring.

The Israeli population is experiencing cultural change and transition. That signals open doors for mission evangelism in Israel and to Israelis scattered in the Diaspora.

### **Practical Examples**

The following is a brief list of current practices to reach Diaspora Jewry. Many more examples could have been included to illustrate each of the categories.

1. Liturgical events: Mission societies and congregations hold High Holy Day services and Passover banquets in order to welcome Jewish inquirers.

2. Congregational ministry outreach: More than 130 Messianic congregations are in Israel and over 300 in America alone. Mission and congregational

leaders have written about the advantages of community-based evangelism now taking place through Messianic congregations.

3. Non-liturgical outreach events: Music and art festivals have been held with great success throughout the FSU, Europe, Israel, and the U.S.

4. Apologetic forums: Excellent books are being written to answer Jewish objections to Jesus. Michael L. Brown has engaged in informational debates with Rabbi Shmuley Boteach. They have engaged over questions like, "Can Jews believe in Jesus?" When conducted in a civil forum, these can be quite effective.

5. Evangelistic advertising: For decades, Jewish missions have used magazines, billboards and newspaper advertisements. These are being used to great effect both in the Diaspora and in Israel.

6. Literature in Diaspora languages: Excellent outreach literature is now available in appropriate cultural languages for reaching Jews of the Diaspora. Those would include materials in Hebrew, English, Amharic, Russian, German, Romanian, Farsi, French, and many more. It is important to make publication information available to mission societies in order to make good use of resources.

7. Seekers and Trekkers: Israeli youth are a population in cultural transition. As they travel to places like

Thailand, India, and Brazil, they come in contact with Christian mission workers. Cochebamba House has been working in Brazil under the auspices of New Tribes Mission since 1983. They have recorded gospel outreach to over 11,000 Israeli post-army trekkers. The names and sometimes pictures of those who've come to the mission station are recorded in their guest book. These are Israelis who have received a gospel witness and some have taken a Hebrew New Testament as a gift.

8. New Age outreach: Israeli society, in particular, has been in transition with the influence of the New Age movement. Meaningful communication of the gospel has taken place among Israelis at New Age festivals around the major Holy Days. The Boombamela Festival is held around Passover. The Bereshit Festival is held in the fall between the High Holy Days.

9. Inter-marriage ministry to Jewish-Gentile couples: The JPPPIAA Report of 2007 documented that world Jewry is in transition through intermarriage. It reports the intermarriage rate as opposed to percentage of total intermarriage population. The rate of intermarriage in the United States is reported at 54%, Europe at 40-60%, Latin America at 45%, Australia/New Zealand at 55%, and the former Soviet Union at 80%. An effective way to reach these couples is to find appropriate gospel resources

to answer their longing for spiritual harmony.

10. Intermarried families: The families and children of intermarried couples provide a significant opportunity for mission evangelism. The children of Jewish-Gentile couples are a population in transition. They appreciate assistance in cross cultural communication, integration of multicultural home experiences, and a unifying spiritual hope. Children's and youth ministries have been conducted successfully in the FSU, Israel, the United States, and elsewhere.

#### **Diaspora Management**

In a Diaspora approach to missiology we find a paradigm that is multi-directional and multi-dimensional.

#### **Multi-directional approach**

It is important to keep reaching out to shifting populations. We have to recognize that Diaspora movements are fast flowing, growing, and moving, and require careful and frequent experimentation and analysis. Christian mission workers need to be nimble and flexible to formulate new approaches of outreach. They need to look for means of stimulating spiritual formation and education that are appropriate to the populations in transition. A good case study is the efforts that are being made to reach FSU Jewry moving to the U.S.' Brighton Beach, Poland, Ger-

many, and Israel. No one method is right for all locations. However, good lessons are learned from studying each.

#### **Multi-dimensional approach**

Diaspora approach to ministry keeps the current sociological trends clearly in view. World Jewry is intermarrying in the Diaspora. So, it is good to keep in mind that a variety of flexible approaches will have to be developed.

For example, the traditional non-Messianic Jewish response to intermarriage is focused on exclusion, outreach, or conversion. None of those approaches take into account the complex cross-cultural needs of the Jewish-Gentile intermarriage culture or their desire to exist apart from Judaism.

The Diaspora missiological approach needs to embrace the transitional experience and cross-cultural differences of Jewish-Gentile partners and their families. It must consider the multi-dimensional ways through which couples and their families can be reached. It has to take into account their unique differences, their particular spiritual and family needs, as entry points for cross-cultural communication and ministry.

#### **Networking and partnership**

Jewish missions, churches, and Messianic congregations can share resources

and combine the lessons of best practices from ministry among Diaspora Jewish populations. A collaborative effort is needed to efficiently utilize the resources that God has made available for the task of reaching widely scattered Diaspora Jewish populations.

It is missiologically important to stimulate networks and partnerships between Jewish missions and churches or Messianic congregations that desire to have ministry to Diaspora Jewish communities. It is strategically important to effectively combine resources to reach Jews in transition and those living in Diaspora settings.

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1. Thomas Friedman, *The World is Flat* (New York: Picador, 2005).
  2. Acts 2:5, 8-11, 37-42.
  3. Rami Tal, Ed., *Jewish People Policy Planning Institute Annual Assessment 2007 – Executive Report No. 4* (Jerusalem: Gefen Publishing House, 2007)
  4. Stephen J. Gould, *The Israeli Diaspora* (University of Washington Press, 2002).

## CMJ USA – A Rebirth

By Theresa Newell, Chairman, CMJ USA

The “original” CMJ USA opened its offices in Fairfax, Virginia, next door to its first sponsoring church, Truro, in 1980. I had been introduced to the then General Secretary of CMJ from England, the Rev. Walter Barker, on his first visit to the USA in 1977 and again when he preached at Truro in September 1979. Walter asked me if I would help him market a few CMJ books – and the rest, as they say, is history.

CMJ USA moved from Fairfax to Ambridge, Pennsylvania, in 1989, to join many national Anglican/Episcopal mission-sending organizations as satellites of the newest and most evangelical of the Episcopal seminaries, Trinity. The Rev. Philip Bottomley followed me as director from 1984-92, having come from the Midlands in England where he had been CMJ area director. Following the First Gulf War, the first American pastor of Christ Church, Jerusalem, the Rev. Alfred Sawyer, returned to the U.S. after ten years in Israel, and was called to take on CMJ USA. The office moved briefly to Atlanta, and then to Jacksonville, when Mrs. Marcia Lebhar became Executive Director in 1994-2001.

Like its parent mission organization CMJ (The Church’s Ministry among Jewish Peo-

ple), CMJ USA has three purposes: Evangelize Jewish people; Educate the church about its Jewish roots; and Encourage Jewish believers wherever they are. From 1980, CMJ USA was teaching in the churches, training people in Jewish evangelism, and leading biblical study tours to Israel.

But was this the first CMJ USA? When I set up the first CMJ USA office in 1980, I saw hints in documents from the 19th century that perhaps there was an earlier CMJ USA office! In documents secured from the Episcopal Archives in Austin, Texas, I learned that in 1876, CMJ USA had begun work along the East Coast of the USA as well as in New Orleans and St. Louis. Every U.S. bishop of the Episcopal Church of that day had signed on as supporters of the work – including Bishop Samuel Isaac Schereschewsky, later the Anglican bishop of Shanghai, who had migrated to America from Lithuania as a rabbinic student! By 1904, the ministry had run out of funds and closed.

Over the years since 1980, CMJ USA has used various organizational identities to focus attention on its three purposes. For examples, the names Shoresh (Hebrew for “root”) and The Friends of Alexander College (an educa-

tional entity at Christ Church, Jerusalem) have been used to identify the ministry. Today the name CMJ USA reflects the partnership of those involved in the historic work of CMJ.

Last year for the first time in CMJ’s almost 200 year history, an International Board was formed to oversee the work in Israel. It was agreed that all national affiliates would incorporate “CMJ” into their titles – thus CMJ USA was re-born and is represented on the CMJ International board.

CMJ USA is currently setting up area representatives across the USA. Workers and volunteers are needed to train the church to evangelize Jewish people. Support for the work in Israel is central to its purposes as well. CMJ USA’s board is an interdenominational one, focused on the need to reach the over six million Jewish people in the United States with the Good News of Jesus their Messiah and Lord and to support the growing work of outreach in Israel.

On all fronts CMJ USA carries out the three “Es”: Evangelize Jewish people; Educate the church; and Encourage Jewish believers in Jesus.

Theresa Newell  
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## Annual Report 2007 for LCJE Israel

By David Zadok, LCJE Coordinator for Israel

At Lake Balaton the Israeli members met and we decided to open a new page in the efforts of the work of the LCJE chapter in Israel. Not much has been done in the last few years, and all the participants were enthusiastic about a new beginning, among other things because of the need, and all the things that are happening in Israel.

The initial planning meeting of the Israel LCJE chapter was held at the HaGefen offices in Rishon LeTzion on October 18, 2007. Almost all those who had attended the 2007 LCJE conference in Lake Balaton took part in a morning of planning and prayer to seek the Lord's guidance on the role and future of LCJE in Israel.

The participants discussed the work of the Gospel in Israel and how best LCJE Israel may support and further current and future endeavors. Meaningful decisions on near-future activities were taken.

We opened the meeting with the reading of Scripture from Joshua 1:1-9 (entering, conquering, and inheriting the land) and prayer. After that we asked each participant to present themselves and to describe briefly their ministry and their organization. The participants also shared about their challenges and their needs, which was then followed by a time of common prayers.



After a short break and fellowship time, the purposes of the LCJE were read, followed by a discussion on how to build upon the enthusiastic meeting we had in Lake Balaton. We tried to answer the question, "Where do we go from here?" That discussion will continue in the next LCJE Israel meetings as well, since we thought that we cannot give all the answers in our first meeting.

However, at this stage it was deemed most helpful to hold a one-day conference on Evangelism in Media. This is a new area of evangelism in Israel that now is increasingly available to us because of a growing openness in society towards new ideas and ways of life. In the past, Israeli society was extremely conservative, with a tendency to view anything "different" with grave distrust or even antagonism. But as more and more young people are traveling abroad, rubbing shoulders with other cultures and religions

and seeking for answers in New Age and Eastern religions, secular society has become less dogmatic and fundamentalist. Although this "anything goes" mentality is not spiritually healthy, nevertheless it has enabled Jewish Christians to speak out more boldly and in ways previously blocked to them, whether by radio, newspaper advertisements and articles, or even television.

The conference is scheduled for March 8, and will be open by invitation to all those who are involved in evangelism or wish to be involved, whether pastors or laymen. There will be four lectures about different aspects of the use of the media, followed by the traditional short time of question and answers. We probably will need Kai to keep us in line with the time for Q&A!

Secondly, it was decided to compile a database of resources and ministries that are available in Israel. There are organizations that work and minister among single parent families; another works with bikers; another with the needy; and yet others produce evangelistic materials and so on. It was decided to collate information on all of these various ministries, as well as the various literature or media available for evangelism. This is an important resource for those in ministry in Israel and will

hopefully lead to increased mutual cooperation between the various ministries and workers, as well as to more effective work. After all, LCJE is a network

and a platform for those who are involved in evangelism among the Jewish people, and that is what we hope to fulfill in our meetings.

Please keep us all in your prayers.

David Zadok  
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## Annual Report 2007 for LCJE Europe

By Jean-Paul Rempp, LCJE Coordinator for Europe

### Denmark

There have not been any specific LCJE events in Denmark over the last year.

However, we are happy about the way our cooperation with other Jewish Mission organizations is developing with regard to the work at Immanuel Church in Yaffo, where five Nordic organisations – all associated with LCJE – work together in what is called Joint Mission to Israel. The congregation is growing slowly but steadily, and they are in the process of establishing a congregation council which will take over more of the responsibilities with the hope of becoming independent. (News given by Bodil Skjøtt, DIM)

### England

“Answering Jewish Objections to Jesus”

In October, representatives of Christian Witness to Israel, Chosen People Ministries, Jews for Jesus, the Churches Ministry among the Jewish People, and The Messianic Testimony met to discuss the possibility of organising two debates in the UK between Rabbi Shmuley Boteach



and Dr. Michael Brown.

Rabbi Boteach is known both within and beyond the Jewish community for the friendships he has cultivated with celebrities such as Michael Jackson and Uri Geller, for his controversial writings, expressed most notably in his best-seller *Kosher Sex*, and for his outspoken opposition to Jewish mission. Dr. Brown is a Jewish Christian academic, best known for his five-volume work *Answering Jewish Objections to Jesus*. Both men have debated several times in the USA, going head to head on issues such as “Who Really Killed Jesus?” and “Did Jesus Die for our Sins?”

Friends Meeting House in London, a well-known

venue, has been booked for Monday 12th May 2008, when Brown and Boteach will debate “Is Jesus the Jewish Messiah?” The next evening the two men will face each other at the Town Hall in Oxford.

Chosen People Ministries and Jews for Jesus have organised a number of debates between Brown and Boteach in the United States, all of which have attracted capacity crowds. We are sure that many Jewish people will attend these debates in London and Oxford and will thus be exposed to the truth that Jesus is the Messiah.

This will be the first time since the Messiah Has Come outreach in 1983 that so many Jewish missions in London have cooperated on an evangelistic project, and the debates have the potential to be one of the most powerful gospel events undertaken among Jewish people in the United Kingdom. (News given by Mike Moore, CWI)

### Finland

LCJE Finland organized two major events in 2007. See special report below.

## France

During the conference, Kai Kjær-Hansen, International Coordinator of LCJE, announced publicly that the revised French translation of the LCJE paper "Jewish Evangelism: A Call to the Church," from the Pattaya Forum held in October 2004, is now available on CWI's website ([cwi.org.uk/LOP60.html](http://cwi.org.uk/LOP60.html)). In fact, the editing and revising of this important work was finished at the beginning of July. I am very thankful to the Lord for that, because I believe that this document is excellent for the French-speaking world. It will contribute to the development of sound evangelical theology, as well as promote evangelism among Jews in France, other French-speaking countries, and elsewhere. May I remind you that there are as many French-speaking Jews in Israel as in France! (Extract from Jean-Paul and Nelly Rempp's newsletter, October 2007)

I believe there is a definite need for theological education directed towards all those who have a heart for the Jewish people, or who show interest in Israel.

Having said that, it is worthwhile mentioning that in the last eighteen months three meetings have taken place which gathered together the leaders of nearly all the Christian organizations in France which have a heart for the Jewish people. At the meeting held in Lyon at the end of March

2007, four of those attending were appointed to further reflect on the possibility of a deeper cooperation between the societies they represent. Those four are respectively from Chosen People Ministries, Christian Witness to Israel, Jews for Jesus, and The Messianic Testimony. The possibility of a French LCJE Committee was mentioned and at our most recent meeting in Paris on October 16, we also considered the creation of an Advisory Council for all the Christian societies involved among Jewish people. Therefore please pray that the Lord may grant us His wisdom.

## Germany

The intended conference of LCJE Germany on 11-13 December 2007 has been cancelled for different reasons. A date for 2008 is not yet fixed.

From April 12-16 Anatoli Uschomirski from Evangeliumsdienst fuer Israel (EDI) invited to the 10th National Conference of Messianic Jews in Germany. It took place at the Christian Conference Center Schoenblick at Schwaebisch Gmuend in South Germany, with 220 permanent participants and about 30 daily visitors. The main topic of the conference was "You will be for me a kingdom of priests and a holy nation." The main speaker was Tom Mayr-Lori from Messianic Testimony (UK). The participants have been blessed not only by his lectures but

also by the different study groups lead by Messianic pastors from different places and organisations in Germany. The next Conference of Messianic Jews in Germany will be held from May 22-25, 2008, at the same place. (News given by Hartmut Renz, EDI and LCJE Germany)

Avi Snyder from Jews for Jesus / Juden für Jesus in Europe and Germany wrote: "In addition to continuing the daily evangelistic work of handing out literature, calling, and visiting contacts one-on-one, we were able to launch special one-to-two week outreaches in a number of cities such as Berlin, Frankfurt and Stuttgart. The fellowship and help of local Messianic congregations in each of these cities made these outreaches especially joyous for us. We're grateful for the opportunities to co-labor with our brothers and sisters from groups like Beit Sar Shalom, Adon Jeschua, and Schma Israel, and we're looking forward to what else we may be able to do together in the future."

*Jean-Paul Rempp  
jpnremppbn@wanadoo.fr*

## Annual Report 2007 for LCJE Finland

By Juha-Pekka Rissanen, LCJE Coordinator for Finland

In Finland – when looking in retrospect over the past year – some rather traditional activities took place, i.e. both the spring prayer gathering (May 21st, 2007) and the autumn seminar day (November 24th, 2007) were organized. It was the pleasure of the organizers to find that the attendance this year was good in both occasions; we had some 80 people gathered together in both cases. The main theme for the spring prayer occasion was to pray for Jewish missions all around the world, based on the latest news received specifically for the prayer evening. In the autumn seminar we had as the keynote speaker pastor and LCJE Europe coordinator Jean-Paul Rempp, whose main topics were “French Jewry and Jewish Evangelism in France” and “The Election of the Jews by the Grace of God as Expressed in the Epistle of Paul to the Romans.” The topics were interesting, and they will be further elaborated in Finland, since the material was received in writing both in French and in English.

As to the vision for the coming years 2008-2011,



the intention is to continue to organize the described activities of the spring and the autumn. Most seemingly to the autumn seminars certain visiting speakers from abroad will be invited, but otherwise the program of the spring and the autumn will be built independently by the Finns themselves. In Finland there are many missionary agencies involved in Jewish Mission, and that enables a well established and rather multifaceted program to be built in events of the kind described above.

In addition to the traditional activities some of the printed LCJE material – like the Willowbank Declaration and the LCWE Workshop on Jewish Evangelism, Pattaya 2004 booklet – will be translated to the Finnish

language. The web site of LCJE Finland (JUST) will be opened and developed. Direct marketing from JUST to the attendees of the events – using the contact information received at the events – will be intensified and developed to be more attractive and informative than so far. The LCJE material will also be made more available to Finns belonging to numerous different Finnish-Israel friendship organizations. In 2008 The Friends of Israel in Finland will celebrate its 100th anniversary, and hopefully this well established and traditional organization will be actively involved in JUST activities, too. Their policy is to bring the Good News to the Jews, and they function in cooperation with LCJE Finland (JUST). Still, in addition to all the above mentioned ways to reactivate devoted participants, some new ways of challenging people to “join in the stream” will be examined and, hopefully, executed.

In the name of LCJE Finland (JUST),

*Juha-Pekka Rissanen  
juhapekkarissane@  
hotmail.com*

## Annual Report 2007 for LCJE South Africa

By Cecilia Burger, LCJE Coordinator for South Africa

Thank you for trusting me with the responsibility of being the new LCJE coordinator for South Africa since the Lake Balaton conference.

Since I got back to South Africa in September, I have been trying to make people aware of the LCJE network. I spoke about the Lake Balaton conference in a few congregations and gave people the conference statement. I also wrote a short report on the conference that was printed in a few church bulletins. I met with congregational leaders and other individuals who expressed interest in becoming members. A friend who has a weekly program on a local Christian radio station



asked me to report back on the Lake Balaton conference, which I did on three occasions. After this input more people have shown interest in becoming members of the LCJE.

The different ministries bringing the Gospel to Jewish people in South Africa, such as Jews for Jesus, Messiah's People, and Messianic Testimony and Minis-

try to the Jewish People already do networking, and I see mutual membership in the LCJE as a platform to do more in the future. In 2008 I would like to arrange a meeting for members to get to know one another and to exchange ideas and resource material.

I also want to make members aware of the LCWE meeting in Cape Town in 2010, and will encourage them to attend and participate in activities relevant to Jewish evangelism. Opportunities are presenting themselves on our doorstep which we cannot miss.

*Cecilia Burger*  
*simcha@mweb.co.za*

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## Annual Report 2007 for LCJE AustralAsia

By Bob Mendelsohn, LCJE Coordinator for AustralAsia

We are pleased to report that in Sydney in about 18 months, we will have our first ever LCJE AustralAsia gathering. Members from out of country are already excited and hoping to come, and some in country are wanting to serve on the Steering Committee to create the program and schedule and logistics and such. I will be coordinating this and hoping that we have good results from this maiden gathering. We will know much more in the

new year 2008, when the committee meets for early decisions.

Great times of fellowship (at vineyards, over meals, and at sport) took place in Hungary when the members of organizations in AustralAsia participated in LCJE International in Lake Balaton. We hope that same spirit and fellowship will continue in the far reaches of the LCJE, in our area.

*Bob Mendelsohn*  
*BobMendo@aol.com*



# Annual Report 2007 for LCJE North America

By Jim R. Sibley, LCJE Coordinator for North America

Great numbers of Jewish people have been added to the company of believers in Yeshua this past year! Encouraging reports have come from many of our member organizations as well as from individual members. My wife, Kathy, and I recently met four young Jewish women from different parts of the country who have come to faith in Messiah within the past several years. They all work for the same company, owned by dynamic Christians who have a heart for the Jewish people. What a joy to hear their stories and to be able to pray with them about continuing struggles with unbelieving family and friends. The Lord is working among us, around us, and through us in calling out a remnant from the Jewish people who will commit themselves to the Lord and to His Messiah, and LCJE plays a vital role in encouraging such evangelism and in providing a network for communication and collaboration for this movement.

## **Meeting in San Antonio in 2007**

Ninety people from all parts of the United States, Europe, and Israel attended the 24th Annual North American LCJE Conference in San Antonio, April 16-18, 2007, held at the LaQuinta Inn & Suites, San Antonio Convention Center,



just off the famous River Walk and several blocks from the Alamo.

The theme of the conference was "Jewish Evangelism and the Body of Messiah." Speakers included: Dr. Michael L. Brown, President of the FIRE School of Ministry, Concord, NC; Dr. Lamar Cooper, Executive Vice-President & Provost of Criswell College, Dallas, TX; Jonathan Bernis, Director of Jewish Voice Ministry, Phoenix, AZ; Dr. Raleigh B. Washington, President/CEO of Road to Jerusalem Ministry, Denver, CO; Kelvin Crombie, Director of The Heritage Centre, Christ Church, Jerusalem, Israel; Dr. Jeffrey L. Seif, Director of Zola Levitt Ministries, Dallas, TX; Steve Shermett, congregational leader of Beth Sar Shalom, Tucson, AZ; and Susan Perlman, Jews for Jesus, San Francisco, CA. The papers are available on the LCJE website.

In the business meeting on Wednesday, April 18, "An Appeal to Unity" was passed by a majority of the

voting members of LCJE NA.

## **The International LCJE Meeting in Hungary**

The North American chapter of LCJE was well represented at the meeting at Lake Balaton, Hungary in August. There were outstanding academic presentations, insightful and edifying dramatic and devotional presentations, not to mention the fabulous unplanned networking that always takes place.

As the North American chapter met in business session, Dr. Theresa Newell ended her tenure as Area Coordinator for North America, and I was asked to succeed her. It is a challenge to follow someone who has been as effective as Theresa, but she has offered her counsel and advice as needed, and I am most grateful.

## **Meeting in Boston, 2008**

The 25th annual North American LCJE conference is scheduled for the Sheraton Braintree Hotel in Boston, April 7-9, 2008. We have been blessed to find an excellent venue for the meetings that is well-located with easy access to restaurants, food court, and shopping. Our theme for the meeting is, "For Zion's Sake." This is in recognition of the 60th anniversary of the declaration of independence by the State of

Israel. A number of presentations will underscore evangelistic involvement in Israel by North American organizations, as well as by others. We are also eager

to encourage participation by young leadership and are planning activities especially for this vital component of our membership. Please pray for us as to-

gether we gather a harvest unto eternal life, "For Zion's Sake."

*Jim R. Sibley  
na-director@lcje.net*

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## Annual Report 2007 for LCJE Latin America

By David Sedaca, LCJE Coordinator for Latin America

Latin America continues to be a major area of interest for Jewish evangelism. Although nothing major has happened since my last report to the LCJE in Lake Balaton, I would like to share with you on the Latin American situation.

To start with, I would like to tell you about the Latin American Jewish community as a whole. I had the opportunity of visiting South America last November and I met with representatives from various Latin American countries at the International Conference of the International Messianic Jewish Alliance, which took place in Jerusalem immediately following the LCJE conference in Hungary.

In my visit to South America in November, 2007, I was able to visit Ecuador. Although the second smallest country in South America, Ecuador is situated on the Equatorial line and it has a long and rich history. Its largest city, Guayaquil, is an important port on the Pacific Ocean, and because of its mercantile and maritime commerce, it has always had a number of Jewish people since early



Spanish times. Nevertheless, as it is the case with other Latin American countries, most Jewish people in Ecuador today are of Ashkenazi background who sought refuge after World War II. Those who remain from the early Spanish colonial times live mainly in the capital, Quito, the second largest city. They have been part and parcel of Ecuador's rich cultural heritage. (Quito has been declared by UNESCO as a World Heritage City.) The Jewish population of Quito is mostly of Sephardic background, and even those who were forcefully "converted" during the Inquisition are proud of their Jewish heritage. I spoke with some Jewish believers and I was happy to see that evangelical churches have been involved in witnessing

to their Jewish friends. There have been special efforts carried out in the past to encourage churches to reach out to the Jewish people in Ecuador. Some years ago a representative of Chosen People Ministries from Argentina spoke in several churches in Quito, and I was pleased to know that it hasn't been forgotten. I visited a church, and when I introduced myself, the pastor couldn't believe it because the previous week he had been looking through the internet to find a Jewish mission to connect to in order to get literature for his Jewish friends!

There is a brother coming regularly from Bolivia to Ecuador, a Jewish believer, who has written several books on the relationship between Israel and the church. His frequent visits to the churches and his books are raising awareness among the churches of the need to reach the Jews for Christ. I have been invited to visit the churches to share with them on how to reach the Jews for the Messiah; I look forward to accepting the invitation in the foreseeable future.

From my visit to Latin America and the reports I heard, there is a strong perception that although the Jewish community may not be growing in numbers, they are indeed becoming more visible. In Argentina, home to Latin America's largest community, Orthodox Judaism is on the rise. The Chabad-Lubavitch movement can be seen in every aspect of Jewish life. The growth of Orthodox Judaism can be seen by the number of people of all ages who are wearing the traditional kippa, which until a few years ago was rarely seen worn by other than older people. Even more liberal forms of Judaism are on the rise. The Latin American Rabbinical Seminary, founded by the late Marshall Meyer of New York, has a record breaking enrollment, and its publications on Judaism and Jewish lifestyle are readily available in every bookstore throughout Latin America. I picked up a copy of the latest translation of the Talmud into modern Spanish, published by the Latin American Rabbinical Seminary of Argentina, in a regular bookstore in one of Ecuador's modern shopping malls. To my surprise, there was a whole section on Jewish books and Judaism, some translated and a good number in Hebrew, as well as Jewish CD with songs ... in Yiddish! When I inquired of the clerk if this was their only store that carried a Jewish section, he told me that

there is one in every store of that particular bookstore chain, not only in Ecuador, but in their branches in Colombia and Venezuela as well. During this past holiday season, on New Year's Day, I received in New York relatives from Argentina, who are traditional Jews of Ashkenazi background. I was pleased to see how involved they are now, from the younger to the eldest, in their neighborhood's Jewish Community Center, something unheard of in the previous decades. My aunt Miriam told me how many young people are now involved in the Chabad movement, which is growing at a very fast pace. The same phenomenon is also happening in Sao Paulo, Brazil.

An event that is of importance to Jewish evangelism was the conference sponsored by Beth Sar Shalom of Argentina. The conference was held at the Beth Sar Shalom Messianic Center, in Buenos Aires, November 8 through 11. The theme of the Conference was "Israel: Root and Truth of our Faith." The main speakers were Ricardo Chemi, Messianic rabbi of Beth Sar Shalom and Director of Chosen People Ministries in Argentina, Messianic pastor Jorge Goldstein, also from Buenos Aires, Argentina, Vladimir Pikman, Director of Beit Sar Shalom, Germany, and Messianic rabbi Percy Johnson of Montreal, Canada. Percy Johnson is also Chosen People Ministries' Di-

rector for Overseas Ministries.

The conference was attended by both Jewish believers and Gentiles from Argentina, Uruguay, Paraguay, and Chile. The number of pastors representing different evangelical churches that attended the conference was a noteworthy sign of how relevant Jewish evangelism is becoming to the church in general.

Vladimir Pikman's first talk was on "The Gospel Through Jewish Eyes." This was followed by "Moses: My Calling, Your Calling," presented by Percy Johnson. Jorge Goldstein presented the theme "Israel and the End Times," which was divided into two full sessions. Pikman also presented the following themes: "The Torah Through Jewish Eyes," and "The Great Commission Through Jewish Eyes." In addition to conferences and lectures, there were small group discussions and workshops. Since most people came from out of town, there was time for fellowship as many people were hosted in the homes of local believers.

There is also some news: Dr. Juan Carlos Krauthamer has been appointed Latin American Coordinator for the International Messianic Jewish Alliance. Dr. Krauthamer, a practicing cardiologist specializing in children's heart diseases and surgery, is fully committed to Jewish evangelism and the unity of



Jewish believers. He is the son of Natalio Krauthamer, President of the Argentine Messianic Jewish Alliance, and grandson of Jonas Krauthamer, who together with my own father, the late Victor Sedaca, was a founding leader of the first Hebrew Christian Church of Buenos Aires, in 1936. Dr. Krauthamer is strong supporter of Jewish evangelism and so is his wife, who is also a medical doctor. I look forward to working with him, a dear per-

sonal friend, and we both share the blessing to now have filled the spots once held by our own fathers.

Finally, Chosen People Ministries is in the process of incorporating in Brazil. This step will enable the establishing of a national board of directors, which in turn will be able to appoint national missionaries throughout Brazil. It's our prayer that such endeavors will come to fruition, as Brazil is becoming a very important center of Juda-

ism. Brazil is also a bastion of Protestant evangelical churches, with 27 million confessing to be "born again" Christians, most of whom have a genuine love for Israel and the Jewish people.

We pray for the salvation of the Jewish people worldwide, and we specially pray that the Lord will continue to save the children of Israel who live in Latin America.

*David Sedaca*  
*david@chosenpeople.com*

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## Annual Report 2007 for LCJE Japan

By Charles Klingensmith, Chapter President LCJE Japan

Shalom from Japan in Messiah Yeshua to all co-workers throughout the world! LCJE Japan is grateful to you for your prayers for us even as we continue to pray for you and your work in 2008.

LCJE Japan is unique among LCJE chapters in that members are individual Christians, not evangelistic organizations. At present Japan has a few Christian Zionist organizations and Israel Support organizations, but no organization explicitly dedicated to bringing the Jewish Messiah to the Jewish people. LCJE Japan's work is wholly educational and intercessional, and we long for the day when such Jewish missions organizations are founded here. Membership in LCJE Japan is rather fluid, in that membership consists of anyone



reading our monthly newsletter and contributing to our financial needs, or attending our prayer meetings. LCJE Japan News will publish its 100th edition in February of this year.

In addition to the publication of LCJE Japan News, LCJE Japan activities in 2007 consisted of two monthly prayer meetings, one each in Tokyo and Osaka, with most participants commuting several hours each way to pray for the Jewish people and Is-

rael. The LCJE Japan steering committee began making plans to invite a guest speaker to Japan in 2008, to speak to churches and LCJE meetings in cities here.

The Church in Japan as a whole continues to remain either unaware of the Jewish people's need to meet their Messiah, or outright hostile to Jewish aspirations, for example as manifested in the State of Israel. LCJE Japan covets your prayers as we try to overcome much prejudice and educate the Japanese church at large to the urgency of this missionary task. We ourselves pray also for more intercessors here willing to bear a burden for mission to the Jewish people.

*Charles Klingensmith*  
*lcjehome@nifty.com*

# Eulogy for Jan Cohen

By **Torkild Masvie**, pastor of **Messiaskirken, Oslo**

Jan Cohen is one of the most important persons in my life. I got to know her and Steve Cohen about seven years ago.

Huntington's disease had already affected her then; she was no longer able to sing. But she could talk and she could laugh. She was a natural part of her balanced and colourful family and took part in conferences and other meetings together with her husband Steve – even as the disease took more and more of her.

She had witnessed to her Jewish husband before he came to faith and became a missionary to the Jews. She took part in his very demanding ministry, which in many ways was a pioneering work. She gave birth to five children and brought them up. The way she and Steve and the family tackled the illness and lived with it, while at the same time continuing their service for Jewish mission, remains one of the greatest testimonies about what it means to be a disciple that I have ever witnessed.

She and Steve made such an impression on me and my family that she has been part of our evening prayers almost daily for the last three years. And my children made sure that we did not forget her. She and Steve are our role models for what it means to be in

the hands of God and trust him with all our lives

Part of Jan's life was woven into mine. Together with my family I visited their house in St. Louis several times. We got to take part in their oldest

at the communion service. I believe it was the only time in 2007 that she was able to attend a service. We took a picture. Jan, there she is, a mother, a mother-in-law, a grandmother, and a dear



*“Jan, there she is, a mother, a mother-in-law, a grandmother, and a dear Christian friend and sister.”*

son's wedding. Jan and Steve visited Norway and were at my parents' house just weeks before my mother died. Last October, when I had a study tour in the U.S. together with three students, I met Jan again. At that time the illness was very hard on her and she could no longer get up. But the following Sunday she came in her wheelchair to church, where I preached

Christian friend and sister. There she is, the strongest picture of what it means to be everything in Christ. And all of us together are in the exact same position as she is: We are everything in Christ and without him we are nothing.

I own a lot to Jan Cohen, and to Steve and their children!

*Torkild Masvie*  
*tmasvie@yahoo.com*

**THE LAUSANNE CONSULTATION ON JEWISH EVANGELISM**  
**Annual report (Danish Crowns)**  
**Year Ended 31 December 2007**

**Statements of income and expenses for 2007**

**Income**

Dues (paid in 2007)	130,995.87
LCJE Eighth International Conference Lake Balaton 2007, Surplus <sup>1)</sup>	152,150.11
Interest	9,989.11
Subscription, booklets, photocopies	<u>3,771.32</u>
<b>TOTAL INCOME</b>	<u><b>296,906.41</b></u>

**Expenses**

Reimbursement for administration	(80,000.00)
Travel, accommodation and ICC meeting	(33,208.02)
Postage	(20,304.95)
Bulletin, printing	(20,318.76)
Stationery and equipment	(20,569.75)
Web-site	<u>(4,476.00)</u>
<b>TOTAL EXPENSES</b>	<u><b>(178,877.48)</b></u>

<b>SURPLUS FOR THE YEAR 2007</b>	<u><u><b>118,028.93</b></u></u>
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**Balance Sheet at 31 December 2007**

**Assets**

Cash at bank	<u>302,532.42</u>
<b>ASSETS IN TOTAL</b>	<u><b>302,532.42</b></u>

**Equity and Liabilities**

Equity

At 1 January 2007	184,503.49
Surplus for the year 2007	<u>118,028.93</u>
	302.532.42

Liabilities

	<u>0.00</u>
<b>EQUITY AND LIABILITIES IN TOTAL</b>	<u><b>302,532.42</b></u>

Lystrup, Denmark, 31 January 2008

*Kai Kjær-Hansen*  
*Treasurer/International Coordinator*

## NOTE

1)	
Income, including offering/collection 32,943 DKK	779,573.25
Expenses:	
Conference Center, Hotel Helikon Keszthely	(414,168.77)
Airport Shuttle	(52,626.21)
Travel	(56,847.00)
Reimbursement for administration	(55,000.00)
Conference booklet	(29,185.00)
Other expenses	<u>(19,596.16)</u>
SURPLUS	<u>152.150,11</u>

## INDEPENDENT AUDITOR'S REVIEW REPORT

### To the members of The Lausanne Consultation on Jewish Evangelism

We have reviewed the annual report of The Lausanne Consultation on Jewish Evangelism for the financial year 1 January to 31 December 2007. The annual report has been prepared in accordance with the Danish Financial Statements Act.

The annual report is the responsibility of the Treasurer/International Coordinator. Our responsibility is to issue a report on the annual report based on our review.

### Review performed

We conducted our review in accordance with the Danish Standard on Auditing on Review Engagements. This Standard requires that we plan and perform the review to obtain limited assurance as to whether the annual report is free of material misstatement. A review is limited primarily to inquiries of organization personnel and analytical procedures applied to financial data and thus provides less assurance than an audit. We have not performed an audit and, accordingly, we do not express an audit opinion on the annual report.

### Conclusion

Based on our review, nothing has come to our attention that causes us to believe that the annual report does not give a true and fair view of the Organization's financial position at 31 December 2007 and of the results of its activities for the financial year 1 January to 31 December 2007 in accordance with the Danish Financial Statements Act.

Aarhus, 31 January 2008

### Deloitte

Statsautoriseret Revisionsaktieselskab

*Karsten Mumm*

*State Authorised Public Accountant*

## Book Review

By Theresa Newell, Chairman, CMJ USA

***Walk the Land: A Journey on Foot through Israel*, by Judith Galblum Pex (Greeley, CO: Cladach Publishing, 2007, 237 pp.)**

*“What is needed by the reader or teacher of the Bible is some idea of the outlines of Palestine – its shape and disposition; its plains, passes and mountains; its rains, winds and temperatures; its colours, lights and shades. Students of the Bible desire to see a background and to feel an atmosphere; to discover from ‘the lie of the land’ why the history took certain lines and the prophecy and gospel were expressed in certain styles; to learn what geography has to contribute ...”* (From the 1894 Preface to the First Edition of *The Historical Geography of the Holy Land*, by George Adam Smith.)

Over a hundred years later, Judy Pex brings the reader through those very “plains, passes and mountains” about which Smith wrote. Step by step from Eilat to Mt. Hermon on The Israel Trail, Pex describes her country from the ground up.

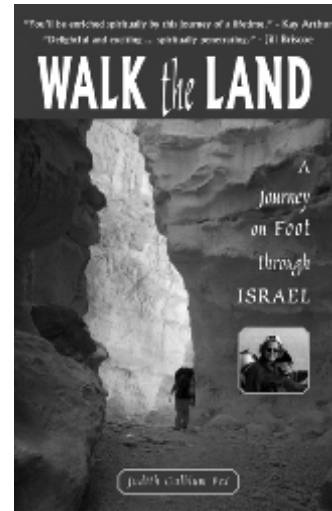
Judy and John Pex have overseen The Shelter Hostel in Eilat for over 20 years. They lead an international congregation there which grew out of their work of serving soup dinners and giving backpackers a place for overnights. It is a 24/7 kind of job.

Their dream grew over the years: to walk the entire

Israel National Trail (*Shvil Israel*) – a feat accomplished by only about 100 people per year. John decided it had to be done before his 60th birthday! And they did it – all winding 940 km (580 miles) from Eilat to Dan. The Trail meanders through the vast wadis and heights of the Negev, then cuts west to the Mediterranean near Tel Aviv along busy roads, up the coast and across the Carmel Range, ending on Mt. Hermon at the Syrian-Lebanese border. The map and 16 pages of Pex’s color photos augment her descriptive passages.

Evangelists at heart, John and Judy created a tract in Hebrew for the trek, titled “Stand and Walk the Land,” God’s command to Abraham in Genesis 13:17. Whenever they met fellow hikers, they offered the tract with their testimonies, the Gospel, and an invitation to stay at The Shelter when they got to Eilat – “the first night free.” They declared, “We’re Messianic Jews, believing in the Old and the New Testaments and that *Yeshua*, Jesus, is our Messiah” (p. 215).

Pex’s honest confession of her fears of strong winds, rain and cold, physical stress, great heights, and challenging trail sections such as the *Carbolet* or “cock’s comb” – a narrow



path with sheer plunges on either side – elicited a few fears of my own!

Bible history, modern Israeli history, and practical “to-do” lists mingle with Pex’s spiritual reflections along the way. Songs of praise bubble up in fields of mustard flowers or on the heights of the Negev or on the moon-like surfaces of the Big and Small Craters. Thoughts of Jesus walking the Land with his disciples in Galilee inspire the couple in moments of fatigue. I celebrated with this couple as they ended at Kibbutz Dan, celebrating their 30<sup>th</sup> wedding anniversary!

Add this one to your library and your ministry book tables. (To order, see [www.cladach.com](http://www.cladach.com).)

Theresa Newell  
[tnewell777@comcast.net](mailto:tnewell777@comcast.net)

**LCJE members are kindly requested to pay their 2008 dues NOW**

Visit LCJE's web site

**www.LCJE.net**

*(Online registration for NA conference now available!)*

### **LCJE Lake Balaton 2007 Papers**

All papers from LCJE Lake Balaton 2007 have been published in five booklets (324 pages total).

US \$20 + postage per set;  
order from the LCJE  
International office (see  
back cover for address).



### **LCJE Meetings**

#### **LCJE Israel**

8 March 2008

Contact David Zadok

David@ha-gefen.org.il

#### **LCJE North America**

7-9 April 2008 in Boston

2-4 March 2009 in Phoenix

Contact Jim Sibley

na-director@lcje.net

#### **LCJE CEO Conference**

18-22 May 2009 in France

Contact LCJE

lcje.int@gmail.com

### **Mishkan**

is a quarterly journal dedicated to Biblical and theological thinking on issues related to Jewish evangelism, Messianic-Jewish identity and Jewish-Christian relations. Mishkan is published by Pasche Institute in cooperation with Caspari Center for Biblical and Jewish Studies and CJF Ministries.

Annual subscriptions available at [www.mishkanstore.org](http://www.mishkanstore.org).