



**LAUSANNE  
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ON JEWISH  
EVANGELISM**

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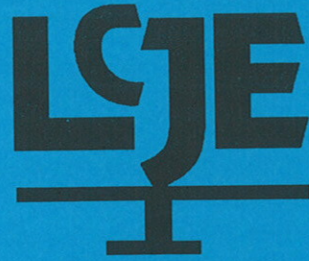
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BULLETIN**



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## CONTENTS

From the Coordinator	2
Lost and Found	3
A Code of Conduct	4
Annual Reports	10
Where did Jesus go to School	20
Financial Statement	22

## From the coordinator

LCJE is an association of agencies, congregations and individuals who are in substantial agreement with the Lausanne Covenant and are committed to Jewish evangelism worldwide and to cooperating and networking with others who share that commitment.

But even if we share that commitment, it does not follow that we are alike. On the contrary, we are very different. Sometimes so different that sparks fly when we are together. Or someone may become very disappointed in someone else.

However, these are our life conditions – also as believers. On the other hand, there are things that we can do something about.

It is therefore a great pleasure that in this issue of the LCJE Bulletin we can publish Dr Erwin J. Kolb's article *A Code of Conduct*.

The background is the following:

At LCJE's International Coordinating Committee's meeting in Jerusalem, June 1997, one of the items on the agenda was this question. In the minutes from that meeting it is said:

*"Code of conduct among LCJE members:* The issue was brought up at the North American meeting to diffuse tension between leaders involved in Jewish evangelism to establish a basis by which we agree to disagree. The ICC stated organizational culture is more important than organizational structure, the way we behave towards one another is more important than rules and regulation. The issue is how can we promote a way of living together that is credible and in accordance with our own faith."

It was decided that a way to approach this would be to have one person write an article in the Bulletin – in his own name – in which the matter is addressed. Erwin Kolb was approached and he agreed to meet this challenge, which we are very grateful for.

This issue also has reports from LCJE's Area Coordinators.

There are still things to fight for but also things to rejoice in and things looking forward to. See details about LCJE New York 1999 on p. 16.

*Kai Kjær-Hansen*

## Lost and Found

By Lawrence Hirsch, LCJE Area Coordinator, Australia/New Zealand

His name is Yakov and he was born in a small village in the Ukraine to Jewish parents. Life was never easy growing up as a Jew under the communist regime. Even though Yakov's family practiced very little of their Jewish heritage, they were still persecuted as Jews. Overwhelmed by the pressures during his young adult life, Yakov found comfort in heavy drinking. Some time later Yakov married Luda and together they immigrated to Australia.

Yakov was one of the lost sheep of the House of Israel wandering around in the wilderness. Recently, however, Yakov was found. The Good Shepherd left the 99 who already belonged to him and went out in search of his lost sheep and found him. He placed him on His shoulders and carried him home. Great was the rejoicing in heaven when Yakov came home. Now, together with the rest of the flock, he has found a safe place to recover from his injuries sustained during the years of his wilderness wanderings.

In the Parable Of The Lost Sheep (Luke 15:4-7), the heart of God is exposed and the love of God is expressed.

God's heart is exposed as he is likened to a shepherd who cares for each

and everyone of his flock. Isaiah the prophet said of the Lord; "He tends his flock like a shepherd: He gathers the lambs in his arms and carries them close to his heart; he gently leads those that have young" (Isa. 40:11). How wonderfully Yeshua exposed the heart of God even as he walked among us here on earth; searching for, loving, caring, healing and teaching God's sheep.

The love of God is also so beautifully expressed in the Parable of the Lost Sheep. Yeshua teaches us in this parable, that God's heart is for the lost. This doesn't mean that God doesn't care for those who are already part of his flock. For elsewhere Yeshua promises he will lose none of the sheep that have been placed in his care (John 10:28, 29, 17:12). Yet, this parable teaches us that God is committed to searching out those who are lost and to bringing them into his fold. The prophet Ezekiel records God saying, "I myself will search for my sheep and look after them" (Ezek. 34:11).

As members of LCJE I am sure that all of us share God's burden for the lost as expressed in this parable. What a privilege it is to be co-workers with the Good Shepherd in searching out the lost sheep of the House

of Israel. What a thrill we experience when one of his lost sheep, like Yakov, is found and then nurtured within the flock.

The Scriptures say of Yeshua that "When He saw the crowds, He had compassion on them, because they were harassed and helpless, like sheep without a shepherd. Then He said to his disciples, 'The harvest is plentiful but the workers are few. Ask the Lord of the harvest, therefore, to send out workers into His harvest field'" (Matt. 9:36-38).

Notice the connection between having compassion on the sheep and asking God to send out workers into the harvest. Mission begins with finding the heart of God. Once we've found His heart, we can then join with Him as co-labourers in the harvest. He is the Good Shepherd searching for lost sheep, we must follow His example.

Let me encourage you to continue in your commitment as LCJE members. Let us draw ever nearer to the Lord as we share his heart for the lost and as we join Him in the harvest.

# A Code of Conduct

## For The Lausanne Consultation on Jewish Evangelism

By Dr. Erwin J. Kolb, Th.D., St. Louis, Missouri

Most professions have a written code of ethics, or code of conduct, or at least an understood set of principles for what is proper conduct as they relate to each other, to clients, patients, or customers. Clergymen and missionaries, to varying degrees, understand what is proper for them to do. Sometimes denominations spell out parts of this code in books on pastoral theology, missionary practice, or in conventions, while other denominations rely largely on the "integrity" of the individual.

This paper suggests such a code of conduct for a very special group of workers in the kingdom of God, those involved in sharing the good news that Jesus of Nazareth is the promised Messiah for the Jewish people. It attempts to suggest proper ways of pursuing that enterprise as agencies relate to their workers and to other agencies, and as workers relate to their agencies and to each other.

The suggestions of this code emerge from the Holy Scriptures and how they describe who we are, what we are to do for the Lord, and how we are to do it.

"Being true to who we are and doing what we know we should do in a way that pleases God."

### I. Who Are We?

The Scriptures describe the followers of Jesus in many ways, using a variety of words, such brothers, disciples, followers of the Way, believers, and a couple of times even Christians (Acts 11:26, 26:28, 1 Peter 4:6). I think that the following descriptions from the Scriptures are helpful for our purposes.

#### 1. Created in the Image of God

God created male and female in his own image and likeness (Gen 1:26-27). Adam and Eve knew God as he wishes to be known and were perfectly happy in him. That image of God was lost when our first parents disobeyed God and sinned. Their will and intellect lost the ability to know and

please God (Gen 3:8-10). Humans are still the crown of God's creation and responsible for its care, but they cannot of their own choosing know God and please him (1 Cor 2:14). They are separated from God with a sinful nature that is in rebellion against God.

#### 2. Redeemed by Messiah Jesus

But God was not content to leave the condition this way. He had created man and woman to be in fellowship with him. So in order to restore that fellowship he sent his Son as the Messiah to remove the barrier of sin that separated them from himself. That was why Jesus died on the cross, to pay the penalty for sin, to suffer hell itself, in order to redeem us, buy our freedom from sin, death and hell (1 Pet 1:18-19). Because of his "atoning sacrifice" we are reconciled with God.

#### 3. Sanctified by the Spirit

When we came to faith in Jesus as our personal Savior and were born again by the Spirit, God began to reshape his image in us (John 3:5-6). The old self was replaced by a new self as St. Paul says, which is "being renewed in knowledge in the image of its Creator" (Col

3:9-10). Again he tells the Ephesians "put on the new self created to be like God in true righteousness and holiness" (Eph 4:24).

But God is not finished with us yet. The restoration of his image in us is not complete and will not be until we reach perfection in his presence in heaven. While we remain on this earth the Spirit seeks to keep us moving in that direction until his work is brought to completion (Phil 1:6). The Spirit lives in each believer, produces the fruit of the Spirit (Gal 5:22-23), and cultivates the gifts which he gives (Rom 12:6-8; 1 Cor 12:4-11) for service.

That is the basis of thinking about who we are: created in the image of God, redeemed in Messiah Jesus, and sanctified by the Holy Spirit. The Scriptures, assuming those three actions, give us specific names or titles of which the following four are important as part of the basis on which to discuss a code of conduct.

#### 4. Children of God

When God called us to faith and began his work of recreating us in his image, in one sense he adopted us into his family. He is our Father, we are his children. The Bible calls us "sons of God," in a generic sense. Today we would prefer to say sons and daughters of God, or children of God (Rom 8:14-16, Gal 4:26). If we are children of God, then

we are brothers and sisters to each other and our conduct ought to reflect how brothers and sisters treat each other - in the best and truest sense of the word.

#### 5. Priests of God

At Sinai God said to Israel through his prophet Moses, "you will be for me a kingdom of priests and a holy nation" (Ex 19:6). Peter reflects those words when he called the people of the new covenant "a royal priesthood" (1 Pet 2:8). Our behavior is to reflect who we are as priests. Priests represent God's people, offering spiritual sacrifices, and interceding for them.

#### 6. Slaves of God

Paul likes to call himself a "slave" as he does in Romans 1:1 (NIV). Some translations use "servant" but that does not communicate the depth of the Greek word *doulos* which Paul uses. A slave, a *doulos*, belonged completely to his or her master and had no freedom to leave or do his own thing. There are a half dozen other Greek words used in the New Testament for slave or servant but *doulos* was Paul's favorite, used 138 times, 117 as a noun and 21 as a verb.

A slave was considered a possession, or as Barclay puts it, "a living tool, just as a tool is an inanimate slave." (William Barclay, *The Letters of James and Peter*, p 250). "A girl child sold into slavery might be used as a

concubine, rented out as a prostitute or mated to a male slave to produce more slaves. A runaway who was caught could be killed like a horse or mad dog. He wore a brand or was tagged like an animal." (John Schuitt, *Portrait of a Servant*. Minneapolis: Kairos Publications, 1964, p 26).

Paul also considers all believers to be slaves. In Romans 6 he says that once we are set free from the slavery of our sinful human nature, we become "slaves of God" (Rom 6:22 - "enslaved to God"). In 1 Corinthians he tells those who were freedmen that when they were called by the Lord, they became "Christ's slaves." They "were bought with a price." "Each man, as responsible to God, should remain in the situation God called him to" (1 Cor 7:22-24). As slaves are responsible to their masters for all that they do, so we are responsible to our owner and master, God himself.

#### 7. Workers of God

The fourth descriptive word that describes who we are is worker of God or with God. Several times Paul puts a prefix, *sun* (with) in front of the Greek word for worker, *ergos*, to describe someone who works with another, a workfellow or a fellow worker. He calls Timothy his fellow worker (Rom 16:21) and mentions Jews who were fellow workers with him for the kingdom of God (Col 4:11).

We are fellow workers with each other but Paul adds another dimension when he uses the same word, *sunergos*, in our relationship to God. We are more than slaves obeying a master. We are fellow workers with God. He considers us his partners (1 Cor 3:9, 2 Cor 6:1).

## II. What is Our Mission

That is who we are: children of God, priests of God, slaves of God, workers of God. These terms are not only descriptive of our status but they imply a type of conduct and some activities which are implicit in our status. Children respect and obey their father, priests pray; slaves serve; workers work. But all that we do is to contribute to the overarching mission that God has assigned to us. And he clearly spells it out. He just doesn't leave it to implication or assumption. He is concerned about more than activities and tasks. He wants results; he wants a mission accomplished. The mission is summarized in the following three words.

### 1. Disciple Makers

The mission is explained out clearly in what has become known as the Great Commission, Matthew 28:18-20. "Go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to observe everything I have

commanded you." Those words of Jesus contain one imperative or command, and three implementing participles. The imperative is "make disciples." Following the old English of 1611 some translations still use "teach," but the Greek word, *matheteuo*, clearly means "make disciples." The process of making disciples if described with three supporting participles, going to the nations, baptizing them, and teaching them.

The focus of disciple making is "all nations." That is emphasized in each account of the mission in the Scriptures. Mark speaks about preaching the good news to "all creation" (Mark 16:15). Luke says that repentance and forgiveness of sins will be preached to "all nations" (Luke 24:45). Jesus told his disciples their witnessing should begin in Jerusalem and expand through Judea and Samaria and reach "to the ends of the earth" (Acts 1:8).

### 2. Ambassadors of Christ

As we reach out to the ends of the earth, making disciples of all nations, we function both as God's representatives, his ambassadors, and his witnesses. An ambassador represents his country and its head to others. So God gives us the privilege of representing him and his kingdom in the unbelieving world and he makes his appeal "through us" . . ."be reconciled to God" (2 Cor

5:20). Jesus had already said that we would be his "sent ones" (John 20:21) doing the same task that for which his Father has sent him, namely "to seek and to save the lost" (Luke 19:10).

### 3. Witnesses of Christ

We are children of God, priests of God, slaves of God, fellow workers whom God sent as his ambassadors and witnesses. Just as the people of the first covenant were to be a light among the nations to show them the one true God, so in the new covenant Jesus Christ gives us the privilege to be his witnesses so that the world might know who he is and what he has done. Jesus' last promise to his disciples was that his Spirit would give them power so they would "be my witnesses, in Jerusalem, and in all Judea and Samaria, and to the ends of the earth" (Acts 1:8, Luke 24:48).

### III. How Are We to Do It?

How are we to be true to who we are and carry out the mission our Lord has given to us? Authors of codes of ethics or conduct often stress the importance of integrity. Integrity can be defined as being upright, honest, moral, but I like a definition that says: "being true to who we are and doing what we know we should do in a way that pleases God."

So keeping in mind who we are, as described in Scriptures, and aiming to

carry out the assignment given us by our Lord, a unique style of life, a manner of work, a particular posture in all we do emerges. This posture can be summarized in the following statements which become our code of conduct:

#### 1. We Affirm Our Partners

a. By thanking God for them

A partner is an associate, one who shares the same task, like players on the same team. That is how the slaves of God, as fellow workers with each other and with God think of each other. That is how Paul thought of the congregations that he served and often said in his letters, as he did to the Philippians, "I thank my God every time I think of you" (Phil 1:3).

The task of witnessing to Jesus to the "ends of the earth," of "making disciples of all nations," is so vast that millions of Christians, hundreds of thousands of churches, thousands of mission agencies are not getting the job done. Even the phenomenal growth of the Messianic movement and the renewed interest in Jewish evangelism in the established church in recent years only begin to touch the lives of the 13 to 16 million Jews in the world.

But we are not alone in the task. All of the Christians, all the churches, all the agencies make up a team. Thank God! We are a team with many players,

partners working for the same goal. We affirm our partners by acknowledging their part of the mission, thanking God for them, and rejoicing with them in their successes and growth.

b. By Praying for them

And when we thank God it follows that we pray for our partners and their ministries. That's how Paul continues that passage about thanking God for the Philippian partners. "In all my prayers for all of you, I always pray with joy for your partnership in the gospel..." (Phil 1:4-5). Through an organization like the Lausanne Consultation on Jewish Evangelism we can include on our prayer lists the needs of all the agencies and workers that are our partners in our common mission.

c. By recognizing that different Jewish mission agencies have different gifts and functions and respecting and supporting each of their ministries.

d. By Displaying a Unified Spirit

We affirm our partners, thank God for them, pray for them, and display a unified spirit with them. If we are brothers and sisters in the same family, if we are partners working together as slaves in the kingdom of God, if we are all striving for the same goal, we have a common bond, a unifying force which we need to affirm. And that unity also needs to be seen by the world outside the kingdom. That's what Jesus prayed for

in his prayer of John 17. He prayed that the believers may be united "so the world may believe that you sent me" . . ."and have loved them" (John 17:21,23).

How will the world be drawn to the Messiah if they see his followers divided and bad mouthing each other? That is why Paul counsels the Philippians, "Make my joy complete by being like-minded, having the same love, being one in spirit and purpose" (Phil 2:2).

e. By Forgiving Each Other

Being partners in the service of the king doesn't make us perfect. We still have a sinful, selfish human nature. We are all tempted to jealousy, envy, coveting, criticism. But when we become guilty of a sin against a partner, we learn to repent and seek forgiveness both from God and from the partner. And partners willingly forgive each other for they want to follow the counsel of St. Paul who told the believers at Colosse, "Bear with each other and forgive whatever grievance you may have against one another. Forgive as the Lord forgave you. Put on love, which binds them all together in perfect unity" (Col 3:13-14).

### 2. We Give Messiah Top Priority

The greatest missionary that ever lived, himself a devout Jew, said to one of his congregations, "I resolved to know nothing while I was

with you except Jesus Christ and him crucified" (1 Cor 2:2). The ambassadors of the king seek not their own glory but that of the king.

Devout missionaries to Jewish people may be able to deal with the temptation to give personal concerns and those of the agency a higher priority than the Messiah, but the trap that often ensnares them is to make culture more important than the mission.

My heritage is German. I have known Germans for whom preserving German traditions and language was more important than sharing the good news of Jesus as the Savior of all nations. Jeffrey S. Wasserman in "Contextual Issues for Israeli and American Messianic Congregations" in the LCJE Bulletin (No. 46, May 1997, 21-25) insists that "any indigenous, national, linguistic, or ethnic grouping has the right to assert itself in a manner which is expressive of its own internal dynamic," but he adds that for American Jewish believers often the emphasis is on Jewish identity rather than on Yeshua's identity." I don't know how strong that tendency is, but all Christians do well to affirm and enjoy true biblical Jewishness, recognizing that not every Jewish custom is biblical, just as not every Christian custom is biblical. We ought always be aware of the danger that a legitimate emphasis on Jewish identity may in a

subtle way take precedence over communicating the gospel of the Messiah.

The mission is to make disciples of all nations and when nations become disciples, as Paul said, they are "neither Jew nor Greek, slave nor free, male nor female, for you are all one in Christ Jesus" (Gal 3:28). There is no requirement in the New Covenant to preserve any culture or tradition but there is also no prohibition against it as long as it does not hinder the mission (See Acts 15).

3. We are Committed to Personal Faith Formation As ones who have been born again and have become the children of God, we are committed to grow and mature and reach adulthood. This includes personal spiritual growth through a disciplined devotional life. Workers in the kingdom need a daily time with God for study of his Word and personal prayer for themselves and all the partners on the team.

Some of God's gifts to the church - apostles, prophets, evangelists, pastors, teachers - were given "so that the body may be built up until we all reach unity in the faith and in the knowledge of the Son of God and become mature, attaining the whole measure of the fullness of Christ" (Eph 4:12-13).

In the formation of faith we are committed to our partners. We seek and serve as mentors, as counselors,

as prayer partners with one another. Thus together we "grow in grace and in knowledge of our Lord and Savior Jesus Christ" (2 Peter 3:18).

#### 4. We Are Honest and Truthful with Funds

Both secular and religious charitable agencies have often been accused of being dishonest or less than truthful in soliciting and handling funds, sometimes with good reason. Because of who we are and our determination to carry out our mission we say with St. Paul, "We have renounced secret and sinful ways; we do not use deception nor do we distort the word of God" (2 Cor 4:2). Therefore we are committed to:

a. Honesty in soliciting funds, which means that appeals are always based on real needs and faithfully used for the purpose given. We are careful that we never manipulate or motivate the giver with emotions or threats. We practice faithful stewardship in the proportion of the money, given for mission work, that we spend on administration and fund raising.

b. Truthfulness is reporting assets including the amount spent on administration and other purposes, and in reporting what we have accomplished and are doing..

c. Respecting appeals for funds from other agencies, recognizing that the number of those sufficiently

interested in Jewish evangelism to contribute money is relatively small, so that we at times seek funds from the same sources.

d. Providing audited financial statements to those who request them.

#### 5. We Respect the Jewish Community

Although the Jewish people have been abused and persecuted throughout its long history, we think of them as God's ancient chosen people. They were the object of God's special favor as he gave them the covenant, the law, the patriarchs and prophets (Rom 9:4-5) and sent the Messiah through them to the whole world. We honor their history and mourn their persecution, but we say with Paul, "My heart's desire and prayer to God for the Israelites is that they may be saved" (Rom 10:1).

In our relationships with the Jewish community today we are committed to:

a. Resist every form of anti-Semitism.

b. Support the nation of Israel, within the framework of our theology.

c. Are open to dialogue, but never compromise the truth that there is no other name under heaven by which we are saved (Acts 4:12).

d. Avoid every form of deception and dishonesty in presenting ourselves to the Jewish community and seeking a hearing for our message. We will always

clearly identify ourselves as believers in Jesus as the Messiah.

e. Respond to anti-missionary efforts in a spirit of love.

f. Continue to love Jewish people even when they choose to reject our witness.

#### 6. We Cooperate with Christian Churches

It appears from all surveys that more Jews are brought to faith in the Messiah through the witness of individual Gentile Christians and their churches than through any other means. Churches or fellowships that seek to carry out the Great Commission are our partners, so we are committed to:

a. Cooperate with them in outreach projects and the establishment of Bible studies and fellowships.

b. Respect their individual beliefs.

c. Assist them in their outreach to Jewish people in their communities.

d. Refer inquirers to congregations of their preference.

e. Avoid drawing members away from their fellowships.

f. Seek funds for our support in a way which does not detract from the support of the local church.

#### 7. We Follow Ethical Procedures

As partners in the work of our Lord, seeking to be true to who we are and the work

assigned to us, we treat each other as brothers and sisters, as partners on the same team. In our relationships we seek to follow procedures that are honest, open, and acceptable. Our model is: "Be devoted to one another in brotherly love. Honor one another above yourselves" (Rom 12:10). We are committed to:

a. Provide adequate provision for the needs of workers and their families.

b. Integrity. In the acceptance or recruitment of staff from one ministry to another, by discussing with that ministry the best use of the worker's gifts and talents for the good of the total ministry and the best interest of the worker and his/her family.

c. Respect the desires and needs of the individual worker for a change from one ministry to another.

d. Leave the gifts of support for a worker with the ministry under which the support was raised, except in cases where the donor prefers to provide personal support for the worker in the new position

e. Before starting a new ministry consult with the mission agencies and churches working in that area or with that people group.

#### Conclusion

Few of us would claim to have the same zeal as the missionary Paul who in sorrow and anguish over the

salvation of the Jews could say, "I wish that I myself were cursed and cut off from Christ for the sake of my brothers, those of my own race, the people of Israel" (Rom 9:3). But this Code of

Conduct assumes that all of us who are concerned today about the salvation of the Jews are ready to listen to his appeal:

I speak to you, brothers, in the name of our Lord

Jesus Christ, that all of you agree with one another so that there may be no divisions among you and that you may be perfectly united in mind and thought (1 Cor 1:10).

## Annual Reports from the LCJE Coordinators

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### Australia/New Zealand 1997

By Lawrence Hirsch, LCJE Area Coordinator

This has been a good year for Jewish evangelism in Australia. Hearing reports from various ministries suggest that there is, without a doubt, growing opportunities to share Yeshua with our Jewish people. Certainly the Jewish community in Australia is growing. In the past few years there has been an influx of Russian Jewish people arriving here either directly from the former Soviet Union or via Israel. As is being experienced around the world, Russian Jews in Australia also display a greater openness to the Gospel.

Sadly, the ministries involved in Jewish evangelism in Australia and New Zealand are still fragmented



and as yet we have not been able to network together in any mutually beneficial way. The LCJE network in the region is still very primitive. It is my personal goal and desire to do more in 1998 to network our various ministries together. It would be great just to get to know

one another and to pray together. We can then work out ways we can utilise each other's strengths in our common venture. It seems that there are a number of Jewish evangelistic organisations that are expressing an interest in the Australian mission field. It is my sincere hope and plea that any organisation wishing to set up their perspective work here would seek to cooperate together with existing ministries under the guidelines and in the spirit of LCJE. Unfortunately, this is not always the case.

Most of the individual members of LCJE Australia/New Zealand (numbering 10) are active in Jewish evangelism in various ways and some are actually

leaders of their respective ministries. Mark Warren is the Director of *David House Fellowship*. *David House Fellowship* produces "The Vineyard" magazine which is published in five languages, namely, English, German, Polish, Romanian and Russian, with nearly 40,000 copies distributed each month worldwide. "The Vineyard" is primarily designed with the Jewish reader in mind and endeavours to stimulate them to faith in the Messiah. Mark reports that they have been encouraged by the warm responses from their Jewish readers seeking to express their appreciation for receiving the magazine.

One of the other individual members of LCJE is John Graham who is the leader of *Christian Witness to Israel (CWI) in Australia*. John reports that their ministry has experienced growing opportunities of witnessing to Jewish people this year. John pastors the Bondi Presbyterian Church which is strategically placed in a Jewish suburb. They reach out to various people groups with a special interest in Jewish people. Bondi Beach is a famous Australian landmark and John says that they often have opportunities to speak to visiting Israelis. John's team also do door-to-door

work, handout questionnaires in the shopping areas and visit with Jewish people in their homes.

At this stage, only one agency is currently registered as an LCJE Australia/New Zealand member and that is the ministry of *Celebrate Messiah Australia*, of which I am the Director. *Celebrate Messiah* is active in Melbourne where we estimate there are 60,000 Jewish people. This year has been the most significant and exciting year in our ministry to date. This year 27 Jewish people made decisions to follow Yeshua and we've been praising God. This year, we have also baptised 9 Jewish believers. *Celebrate Messiah* is an evangelistic agency and our work involves street evangelism, personal visitation, Bible studies and planting messianic congregations. Currently a congregation is being planted in Melbourne to cater for the needs of the growing Jewish believing community. We are also hoping, as the Lord provides workers, to expand our ministry into other centres in Australia.

As was mentioned in last year's report, LCJE Australia/New Zealand distributes a prayer bulletin

called "Jewish Prayer Needs." This bulletin is sent to over 200 destinations in Australasia - countries like Solomon Islands, Papua New Guinea, Singapore, Fiji, Philippines, Hong Kong, India, Japan and of course, Australia and New Zealand. This has been a vital prayer link involving Christians in these areas in praying for the salvation of Jewish people. Unfortunately, we have had to cut down on the number of copies we send as finances to support this project is non-existent. *Celebrate Messiah Australia* has had to bear the cost of printing and postage. Can I please make an appeal to all LCJE representatives worldwide to consider supporting this pray bulletin financially and we would also be happy to include prayer requests from your countries as well. Sounds like a good deal - don't you think?

May the Lord bless you all as you continue to serve him in reaching the lost sheep of the House of Israel. "We proclaim him, admonishing and teaching everyone with all wisdom, so that we may present everyone perfect in Christ. To this end I labor, struggling with all his energy, which so powerfully works in me" (Col. 1:28-29).

## LCJE South Africa 1997

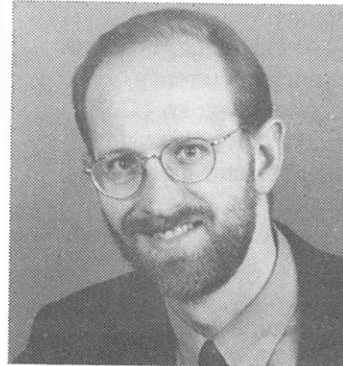
By Elijah Gould, LCJE Area Coordinator

*Dear Friends,*

While Winnie Mandela declared publicly of her pre-apartheid escapades, "Things went horribly wrong," in post-apartheid South Africa, there are many people who do not feel confident that things are coming right. They are dissatisfied with the amount of change that has taken place and most people have been affected in one way or another, by the increasing crime.

The diminished Jewish population has polarized into two major communities (90 - 100 000, the bulk of whom live in Johannesburg and the rest in Cape Town). In a climate of unsettling change, the name of Y'shua, Saviour of the world is lifted up and evangelism continues to be fruitful for all those who are reaching out to the lost sheep of the house of Israel.

Relations between the different ministries involved in Jewish evangelism are healthy in South Africa and we have some new LCJE members for this year. There is an increasing interest in the Jewish roots of the Christian faith in the church and I am encouraged by the number of individuals who are actively witnessing to their Jewish friends,



colleagues and neighbours.

The Johannesburg Messianic Congregation, Beit Y'shua, continues to grow. At a recent High Holiday service there were 80 Jewish people in attendance. The congregation has had four bar mitzvah's and at one in particular there were 36 Jewish friends and family who heard the gospel for the first time. While Beit Ariel in Cape Town had their second annual march through Sea Point and are also reporting good growth.

At the same time there is also growing opposition. Jews for Judaism began an official chapter in 1995 and earlier this year their first newsletter went out. At this point they still have the good will of the larger Jewish community including that of the chief Rabbi of South Africa.

Jews for Jesus received a

threat letter from a man who claimed to represent KACH. The police did investigate the matter but at this point it does not seem that the organization has any genuine representation in this country.

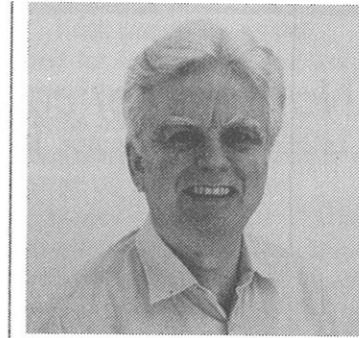
I feel that the Jewish community is becoming more resistant. With continued economic insecurity, the community is closing ranks. There are many of the younger generation who find Orthodox and Chassidic Judaism more appealing than their parents did and are now being educated by Jews for Judaism to relegate all who evangelize Jewish people to cult status. We are also concerned by the impact of an increasingly decadent society on the Jewish youth, the results of which can be seen in a thriving Rave scene.

These things being said, our problems in South Africa are mostly those of active expanding, healthy ministry and so not anything to complain about. We are looking forward to a year of new challenges.

"Be exalted, O God, above the heavens; let your glory be over all the earth." (Psalm 57:11).

## LCJE South America 1997

By Rev. Peter Clarke, LCJE Area Coordinator



In the Jewish community of Buenos Aires, 1997 has been notable for continued controversy concerning the bomb attack on the A.M.I.A. in 1994. Over three years have passed since the attack, but still there has been no trial, nor for that matter, has anyone been brought to trial for the attack on the Israeli Embassy in 1992. There have been accusations that high ranking police officials were involved, and that the government is impeding the process of justice. This is by no means the only scandal in high quarters!

Missionary activity among the Jewish people continues. As in other parts of the world, it takes many forms, from personal evangelism to "high profile" testimony based on literature distribution. All are involved in some way or other in teaching about ministry to Jewish people in churches, and in leading group bible studies. The distinctive features of the work in Argentina arise from the history of the country, and that of the Jewish community. Most of the Jews came to escape persecution. They escaped physical danger, but had come to a

nation in whose colonial past the "New Christians" had been sought out by agents of the Inquisition, and in some cases sent to Peru for trial, where the tribunals of the Holy Office were operative. Although the activities of the Inquisition were brought to an end as the Latin American nations gained their independence, the idea is very deep rooted that to be a "proper" Argentine, one must be a Roman Catholic, however superficial that allegiance may be. The Jew is often made to feel an outsider. As a result, he is almost certain to resist anything that he sees as a challenge to his allegiance to the Jewish community, however superficial and undefined that allegiance may be!

For some - perhaps most - of us, this year has been a time of assessment and evaluation. Jews for Jesus now have only one full time missionary, Dr. Carlos Morgenfeld. C.M.J. are no longer supporting Peter and Christine Clarke financially, but they continue with their work as associate missionaries. Guillermo Sedaca is associated with the Christian Jew Foundation, and produces a magazine about the Jewish people and witness to them. This is well received, and produces new contacts, but it cannot be produced regularly due to the high cost of production and distribution. The Messianic Jewish Congregation "Beth Shalom HaMashiaj" under the leadership of Victor Faur continues its testimony in an area where many orthodox Jews live. The Argentine Messianic Jewish Alliance now has a new president, Natalio Krauthamer. Attendance at their monthly meetings has been better than in recent years. The workers of Chosen People Ministries, (which is not associated with the L.C.J.E.) continue their excellent work in a part of the city which has a very high Jewish

## Annual Reports from the LCJE Coordinators

population.

Although this year has been marked by assessment

and evaluation rather than by startling new activities, we are confident that by God's

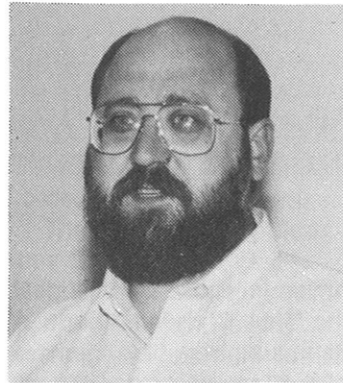
grace this will lead to advance in the future.

### LCJE North America 1997

By Fred Klett, LCJE Area Coordinator, North America

I am currently at mid-point in my tenure as North American coordinator. If my associates in Jewish ministry will forgive me for using a pagan allusion rather than a Hebraic one, the Roman mythological deity Janus, namesake of the month of January, comes to mind. This Roman god of beginnings was portrayed by two bearded faces set back to back -- one looking to the past and the other gazes toward the future. My bearded countenance and my current mid-term perspective are well represented by this figure. Looking back, I am encouraged by how things have gone, but looking ahead I am challenged to make more of my remaining time as coordinator.

**The Annual Conferences**  
Our North American LCJE tradition has been to rotate the conference from East Coast, to Central US, to West Coast. At this point I have organized two annual



conferences and am in the final stages for the third, coming up March 2-4 in San Diego, California. We have had some excellent presentations the past two years, and the upcoming conference should continue the tradition. If anyone is interested in ordering papers from the North American conferences, contact Murray Tilles, our North American Secretary. He will supply a list and send out reprints at cost. There are twelve years of papers on file. It is my hope to publish some of these in a retrospective at

some point in the future. I would also like to see the catalogue online.

#### Membership

Looking back, we have made progress in keeping track of those who have participated in the LCJE-NA. When I began we still needed to computerize our mailing list. One difficulty has been coordinating with the International office, since we are using different computer formats and membership registration goes to the International office. One helpful tool has been the development of a brochure describing our North American branch and circulation of membership forms along with general mailings. We request new members to send a duplicate application to our regional office. New members join us every year, though we are far from representing all those in leadership in Jewish ministry. I would personally like to see more representation from the

## Annual Reports from the LCJE Coordinators

Messianic congregational movement, as well as more participation by local pastors with churches in high Jewish population centers. This will be a challenge to accomplish. Effectively building up the LCJE-NA could easily be a half-time job in itself. One continuing concern is how to encourage the Jewish missions community to recognize the value of such a broad network of Jewish missions involvement. Another obstacle is the fact that there are so many organizations and conferences. Yet I believe the LCJE is unique

in the depth of scholarship represented and the breadth of diversity of the participants.

I ask prayer for myself and for Murray Tilles as we enter the final phase of our terms as coordinator and secretary. Pray that God gives us the vision and practical wisdom to go forward in our LCJE service, even as we each direct our own ministries. We've carried the torch thus far and by God's grace will complete the course, yet there is still much to do and much more that could be done to promote unity and

cooperation among those who seek to reach the Jewish people with the message of Messiah.

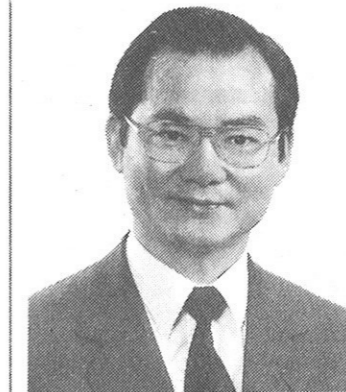
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e-mail: lcje-na@juno.com

Secretary  
Murray Tilles  
Box 49558  
Atlanta, GA 30359  
(770) 642-4706  
e-mail:  
DSQE77A@prodigy.com

### LCJE Japan 1997

By Kenichi Nakagawa, LCJE Area Coordinator, Japan

This has been a very fruitful year in that many Japanese Christians have gained a deeper understanding concerning the need of Jewish evangelism and the relationship between gentile Christians and the Jewish people. Ironically, the news of the so-called "Anti-missionary Law" helped us make people interested in Messianic Jewish movement in Israel. As soon as we, LCJE Japan committee members, received the news, we contacted JEA



(Japan Evangelical Association) and requested

intercessory prayer for the Messianic Jews in Israel. JEA transmitted our requests to the churches in Japan using her organized network. The responses have been great. Many have written letters of protest to the Israeli Embassy in Tokyo. Others began to ask who the Messianic Jews are. I am very happy to report that our work in Japan is getting more and more recognized and appreciated. Praise the Lord for this!

We have been publishing



## Annual Reports from the LCJE Coordinators

our own bulletin every three months in Japanese. In 1997 we were able to publish four bulletins, which included both essays/reports written by our members and translations of some segments taken from the International Bulletins. We introduced all the annual reports written by area coordinators to keep our members informed of what is happening in different parts of the world.

Our annual retreat was held for three days from Feb. 7 to 9, 1997. Our theme was "Culture of the Kingdom," and the speakers were brother Peter Tsukahira and his wife Rita from Carmel Assemblies in Haifa. They both made Aliyah to Israel ten years ago. Peter is very unique in that he is an Israeli with a Japanese-American background. The audience could identify themselves with what Peter was sharing. For many of them, Jewish

evangelism has become a relevant topic for the first time. The Tsukahiras' messages and testimonies made a great impact upon the audience.

In Oct. brother Torkild Masvie from Caspari Center was invited to come to Japan by Kobe Lutheran Seminary to hold several seminars. LCJE Japan co-sponsored the seminars at three locations. Torkild spoke mostly on the theme of contextualization of the Gospel message. His messages were very relevant in Japan where many feel that Christianity is a Western religion and even Christians have little appreciation of the Jewish roots of our faith.

In May 1998, we are planning our annual retreat with Rev. William E. Currie of AMF as the speaker. His messages will be both theological and practical. In addition to the regular retreat

programs, we are planning to hold a special one-day seminar for the pastors in Tokyo. We are working with JEA for this goal and asking them to co-sponsor the seminar. We believe that one of the keys for a revival in Japan is changing our attitudes to the Jewish people. If pastors in Japan begin to understand the role of gentile Christians toward the Jews and put it into practice, their ministries will be revolutionized.

Please pray for the churches in Japan. Along with the rise of interests for the Messianic Jewish movement, there seems to be coming some dangers which confuse the whole issue. There are still many anti-Semites in Japan. Replacement theology is still being taught at seminaries, and the proponents of the Japanese Israelism are raising their voices.

**LCJE - NEW YORK '99**  
The Sixth International LCJE Conference will take place from 12 to 17 August 1999 in a university campus in Long Island, New York.  
Reserve the days already now.  
Further information to come in following issues of the Bulletin.

## Annual Reports from the LCJE Coordinators

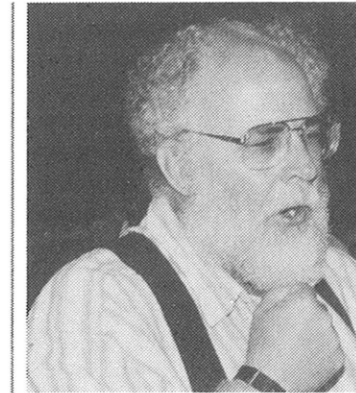
### LCJE Israel 1997

By Arthur Goldberg, LCJE Area Coordinator

1997 was a whole year of good intentions, but not a lot of actual accomplishments for LCJE Israel. Some new members were added and some delinquent members renewed their memberships. The International Coordinating Committee meeting took place in Jerusalem on June 22-23, and some very significant decisions were taken that will be forthcoming. LCJE Israel was involved in the exchange of articles by Yaakov Prasch of Moriel, and Jim Schutz of the International Christian Embassy Jerusalem. Several contacts were made with some members and former members and many e-mail addresses were added and updated. LCJE Israel will be working to help update addresses and contacts in 1998.

Many activities are still pending for Israel LCJE. A national meeting dealing with some very difficult issues still needs to happen. Many conferences, meetings, and seminars are being held in Israel, and LCJE must plan its meeting to fit in.

The network prayer chain started last year has been very blessed and effective. I trust that many of you have



received some of these requests by e-mail and prayed together with us. The Messianic Congregational and Leaders Network, MCLN, an e-mail network, has been a very effective means for sharing needs, requests, information, announcements, and updates about people, congregations, and ministry. During 1997, an anti-missionary law was proposed to the Knesset. A local body was formed called The Messianic Action Committee to attempt to prevent this law from being passed. The MCLN served as one of the means for dispersing information about the law locally, and then through e-mail to the ends of the earth.

LCJE Israel would like to meet at least two goals in

1998.

1. Sponsoring at least one and possibly a second national meeting to discuss the subject of a vision for the future of believers and congregations in Israel, and including a discussion about training and preparing the next generation of Israeli believers. Israeli society and culture and compulsory military service for men and women, and our common struggle for our very existence as a nation, create a powerful pressure on all of us, and especially the young. So many everyday experiences are commonly shared by all Israelis, that it creates a bonding and pressure that can inhibit the development of individualism. The pressure is on to be like everyone else. We need to deal with these issues.

2. A second goal is to continue to encourage LCJE members to help expand cooperation between different ministries in Israel. This would include developing the uniqueness of the worldwide network of LCJE which is non-denominational and neutral.

Let us faithfully pray together for the growth of this special ministry of LCJE in 1998.

## LCJE Europe 1997

By John S. Ross, LCJE Area Coordinator

I wish to express my gratitude to the following agencies for their co-operation in providing reports of their work during the last year:

### *The Messianic Testimony*

Tony Pearce, Messianic Testimony's Director, sums up their year as follows:

Over the past year The Messianic Testimony has developed evangelism at home and abroad, taking on three new workers, two in Israel and one in London. We are grateful to God for effective outreach to Jewish people in the UK, France, former Soviet Union, Hungary, Israel and South Africa.

### *Evangeliumsdienst für Israel (Stuttgart - Germany)*

EDI are also able to report encouragements and renewed opportunities for sensitive witness. Direktor, Hartmut Renz summarises:

During the last year the messianic movement rose up. Children's camps in Stuttgart, Bremen and in the area of the Harz-mountains gave us the opportunity to preach the gospel to young Jewish people. Two of them will have their baptism in Esslingen. In spite of ongoing attacks of the media and the Rabbi of Stuttgart



the messianic movement in Germany is still growing.

### *Le Berger D'Israel (the Shepherd of Israel)*

Jacques Guggenheim shares with us some details of the main aspects of his work with an agency that began its witness 65 years ago this year:

The "Shepherd of Israel" Bible groups meet twice a month and consider such topics as: "Why and how one can love Israel", "Why Jewish and why Messianic?", and "Messianic Jews at the time of the Apostles and today". The paper "Le Berger d'Israel" has celebrated its 503 issue. About 5,000,000 copies in French have been circulated since the first issue! Some articles have been translated into English, Italian and

German. Travelling, teaching in Bible colleges and churches, and radio-broadcasting are part of our work, as well as answering the numerous letters we receive, phone calls and visiting people.

### *Jews for Jesus UK*

The new UK director Jonathan Bernd writes of JEWS FOR JESUS's British operations:

Jews for Jesus/UK exists to make the Messiahship of Jesus an unavoidable issue to our Jewish people worldwide. In the last three months, we have conducted visits with over 70 Jewish people (not yet believers). Over 25,000 Gospel pamphlets were handed out on our Christmas and Hanukkah outreach. We have also trained a new mobile music evangelistic group in the Ukraine, whom we are planning to have minister to Russian Jews throughout Europe.

### *Danish Israel Mission*

Heinrich Petersen reports on a successful year's activities.

In 1997 the Danish Israel Mission continued in co-operation in Israel with the Ebenezer Home in Haifa, and the Caspari Centre in Jerusalem. Together with

Lutheran Mission and the Norwegian Church Ministry to Israel we formed a Nordic "Joint Mission to Israel". The aim is to co-ordinate and share resources in the Tel Aviv Area.

### *Christian Witness to Israel*

CWI reports:

1997 was a year of consolidation as work continued in all the European branches, UK, France and Germany. We rejoiced to see Jewish people coming to faith. New developments took place in the CIS, Romania and Bulgaria. 1997 was also a year of struggle as Mike Moore worked closely with the Messianic Action Committee to counter the proposed anti-freedom legislation in Israel.

### *Diakoniewerk Jerusalem e.V. Hamburg*

Sadly the Jerusalem-congregation in Hamburg has decided to withdraw its membership from LCJE. The Jerusalem-congregation was, before the '39 - '45 war, a famous source of able and well trained Jewish Christians committed to a gospel ministry among their own people. The present Rektor, Pastor Dr. S. Bergler writes:

From my point of view I see no necessity for mission among the Jews - not in Germany at least. I myself am a lecturer of the Talmud at the university of Hamburg and try to inform Christians about Jewish faith, tradition and the Jewish roots of our faith in order to prevent new anti-Semitism. Nevertheless the Jerusalem congregation

still supported the Ebenezer home in Haifa and has a "heart" for the Jewish Messianic Movement in Israel.

Dr. Bergler indicated his decision to terminate the membership of the Jerusalem-congregation and Diakoniewerk from LCJE.

Writing at the end of 1996 in the British newspaper *The Guardian*, journalist Freedman commented that Jewish people:

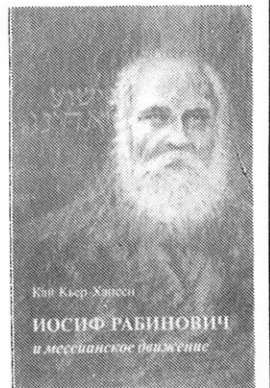
"...know that many of their people suffer a spiritual hunger that Judaism struggles to satisfy."

As St Paul reminds us, "And how can they believe in the one of whom they have not heard? And how can they hear without someone preaching to them?" (Roms 10.14).

## Rabinowitz in Russian

Pentti Vataja, Finland, has been working, for some years, to have Kai Kjær-Hansen's book **Joseph Rabinowitz and the Messianic Movement** translated into Russian. These efforts have now resulted in an abridged Russian version published by the Bible for Everyone Society.

Enquiries about the book should be made to:  
The Bible for Everyone Society  
St. Petersburg  
tel/fax 2719102



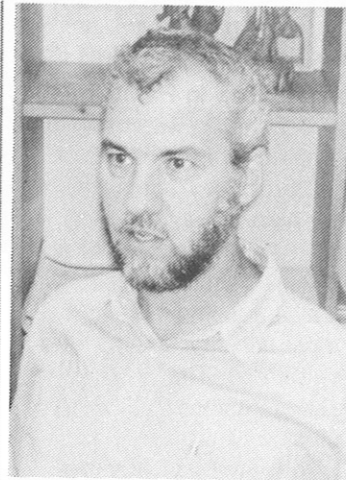
# Where did Jesus go to School? Jewish Education in the Time of Jesus

By Ray Pritz, the Caspari Center, Jerusalem

The New Testament gives us several hints of how a young Jewish child was educated. Paul tried to gain the confidence of an angry crowd in Jerusalem by telling them that he was "educated at the feet of Gamaliel, strictly according to the law of our fathers" (Acts 22.3). He later wrote to Timothy: "from childhood you have known the sacred writings" (2 Tim 3.15). Since Timothy's father was not Jewish, we can assume that Timothy's mother and grandmother, who were devout women (2 Tim 1.5), either educated him in the scriptures themselves or hired someone to do it.

We know almost nothing about Jesus' actual education. We do know that he could read the scriptures (Luke 4.16), and perhaps he also knew how to write (see John 8.6,8), although writing was not part of the standard program. However, we do know enough about Jewish education at that time to paint a fairly full picture of the kind of training that Jesus must have received.

Responsibility for the first level of formal education belonged to the father. As soon as the child was able to speak, he was to be taught some Bible verses. The learning of the Hebrew Alef-Bet began at about age



three. The focus at the start was to train the memory, and the letters were learned both forwards and backwards. Since written documents were rare and accessible to only a few, memory was in many ways more important than the ability to read. The ideal student was compared to a cistern which does not lose a drop, and of one who forgot something he had learned it was said that he was like one who had forfeited his life (Avot 3.10). The student was to repeat what he heard, using the same words as his teacher. It should be no surprise, then, that some of Jesus' sayings sound very much like sayings of other teachers around that time. This method of learning also helps us to understand why Jesus sometimes quoted

only part of a scripture: he knew that his audience would fill in the rest in their minds.

Only at about age five did the child begin to learn to read the letters so that he could study the Torah. It is possible that girls were also given some rudimentary education in the scriptures. However, generally it was ruled that girls were not to continue with such study for several reasons: their duties were said to lie elsewhere; some subjects were considered unsuitable for females; if the girls studied, it could cause too much mixing with the boys and consequent familiarity; and, finally, it was claimed that a woman's mind was not really adaptable to study.

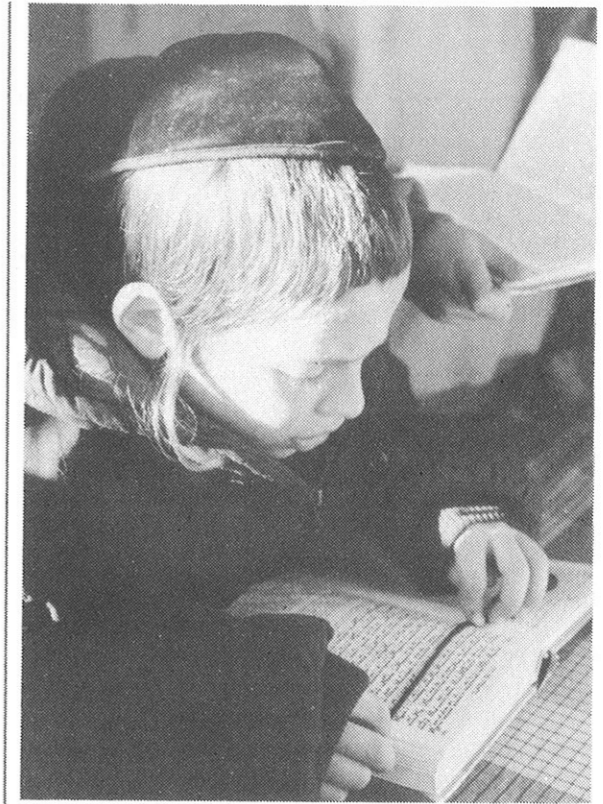
In the generation before the destruction of the Second Temple, Joshua ben Gamliel instituted rules regulating schools. It is probable that much of what he formalized was already in existence in Jesus' generation. At age 6 or 7 all boys were to go to school, which was attached to the local synagogue. The teacher, who was usually the *chazzan* of the synagogue, taught reading by drawing letters on a board. When Jesus referred to the tittle (kots, Matt 5.18), it is clear that he meant the newer

square script, not the ancient script, which did not contain the little pointed addition on some of the letters.

The first reading was done in the book of Leviticus, because it contained some of the rules which were necessary for daily living. Besides, the stories which comprise most of the first two books of the Torah would already be familiar to the child. During the course of study, all of the books of the Torah and the Prophets were studied, including even those passages (like the story of Amnon and Tamar) which were not given a public Aramaic translation (*targum*) during the reading of scripture in the synagogue. Naturally enough, the teaching of the scripture was interspersed with many of the traditions of the Jewish people, and the children learned to recite the Shema, the grace after meals, and other traditional blessings. Reading and recitation of prayers was done aloud.

It was the responsibility of the teacher to train the children also in areas of behavior and values. Thus, for example, they should learn to avoid having dealings with violent people, to suppress all feelings of bitterness and to avoid favoritism. All wrong-doing was to be punished, but the teacher should first of all convey the idea that sin is repulsive, rather than just emphasize its punishment.

There was, of course,



*It is difficult to learn - but not impossible.*

also physical punishment in the school, but it should never be too severe. The preferred instrument of punishment was a strap, never a rod.

The father was responsible to see that his son received such formal education until the age of 13. From that point onward the boy no longer went to the

"Bet Sefer" but was responsible to study on his own with other adults. However, the responsibility of the father did not stop here. He was required to teach his son a trade, usually the same one he himself had. It was said that "If you do not teach your son a trade, you make him a robber."

This article is a reprint from the Caspari Center's Newsletter December 1997. Used with permission.

**THE LAUSANNE CONSULTATION ON JEWISH EVANGELISM**  
**Financial Statements (Danish Crowns)**  
**Year Ended 31 December 1997**

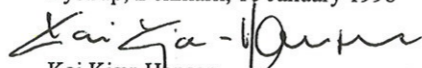
**Statements of income and expenses for 1997**

<b>Income</b>	
Dues (paid in 1997)	154,082.91
Interest	3,321.56
Booklets, photocopies, Directory	1,556.50
Subscription	40.00
<b>TOTAL INCOME</b>	<b>159,000.97</b>
<b>Expenses</b>	
Reimbursement for administration, 1997	50,000.00
Travel, accommodation and ICC meeting	38,584.02
Postage	31,317.75
Stationery and equipment	12,034.89
Bulletin, printing	21,643.75
LCWE, fee	3,050.00
<b>TOTAL EXPENSES</b>	<b>156,630.41</b>
<b>SURPLUS FOR THE YEAR 1997</b>	<b>2,370.56</b>

**Balance Sheet at 31 December 1997**

<b>Assets</b>	
Cash at bank	133,475.59
<b>ASSETS IN TOTAL</b>	<b>133,475.59</b>
<b>Capital and Liabilities</b>	
<b>Capital</b>	
At 1 January 1997	53,446.73
Surplus for the year 1997	2,370.56
	55,817.29
<b>Special Fund</b>	
At 1 January 1997	53,946.30
	109,763.59
<b>Liabilities</b>	
Scandinavian Theological Conference/Book project	23,712.00
<b>CAPITAL AND LIABILITIES IN TOTAL</b>	<b>133,475.59</b>

Lystrup, Denmark, 10 January 1998

  
 Kai Kjær-Hansen  
 Treasurer

**Auditor's Report**

I have audited the financial statements of the Lausanne Consultation on Jewish Evangelism for 1997 presented by the treasurer.

**Basis of opinion**

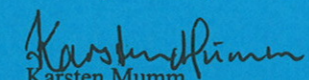
I have planned and conducted my audit in accordance with generally accepted audit standards as applied in Denmark and included such auditing procedures as I considered necessary.

My audit has not given rise to qualifications.

**Opinion**

In my opinion, the financial statements have been presented in accordance with the accounting provisions of Danish legislation and give a true and fair view of the organization's assets and liabilities, financial position and result.

Aarhus, Denmark, 10 January 1998

  
 Karsten Mumm  
 State Authorized Public Accountant  
 (Denmark)

**MEETINGS**

**LCJE North America**  
 The next meeting to be held by the North American LCJE chapter will be in San Diego, 2-4 March 1998. For more information contact Fred Klett (address on back cover).

**LCJE E-MAIL**  
 LCJE International now has an e-mail address: lcje-int@post3.tele.dk

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The LCJE International Networking Directory from 1992 is being revised and a new one is scheduled to appear in the summer of 1998. Copies of the old edition can be ordered for the price of postage and handling. Please indicate whether you want it sent by Prioritaire or Economique mail.