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**On Grace and Government in the Present Conflict with Terror**

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I trust you will forgive me for understanding the word "grace" in our title to stand for the Gospel, and therefore for the church. As Paul put it so well in Romans 13, justice is the domain of governments; grace is the domain of the church. I therefore assume our discussion is to focus on the respective roles of the church and of government in the present world conflict, and of the relation between these two bodies.

As the people of Israel were about to enter Canaan, Moses spoke to them and said:

And now, O Israel, listen to the statutes and the rules that I am teaching you, and do them, that you may live, and go in and take possession of the land that the Lord, the God of your fathers, is giving you. You shall not add to the word that I command you, nor take from it, that you may keep the commandments of the Lord your God that I command you ... the Lord your God destroyed from among you all the men who followed the Baal of Peor. But you who held fast to the Lord your God are all alive today. See, I have taught you statutes and rules, as the Lord my God commanded me, that you should do them in the land that you are entering to take possession of it. Keep them and do them, for that will be your wisdom and your understanding in the sight of the peoples, who, when they hear all these statutes, will say, 'Surely this great nation is a wise and understanding people.' For ... what great nation is there, that has statutes and rules so righteous as all this law that I set before you today?

"Only take care, and keep your soul diligently, lest you forget the things that your eyes have seen, and lest they depart from your heart all the days of your life ... the Lord commanded me at (Horeb) to teach you statutes and rules, that you might do them in the land that you are going over to possess (Deuteronomy 4:1-14).

Later he spoke in the name of the Lord and said,

When you come to the land that the Lord your God is giving you, and you possess it and dwell in it and then say, "I will set a king over me, like all the

nations that are around me," you may indeed set a king over you whom the Lord your God will choose ... Only he must not acquire many horses for himself or cause the people to return to Egypt in order to acquire many horses, ... and he shall not acquire many wives for himself, lest his heart turn away, nor shall he acquire for himself excessive silver and gold. And when he sits on the throne of his kingdom, he shall write for himself in a book a copy of this law, approved by the Levitical priests. And it shall be with him, and he shall read in it all the days of his life, that he may learn to fear the Lord his God by keeping all the words of this law and these statutes, and doing them, ... that he may not turn aside from the commandment, either to the right hand or to the left" (Deuteronomy 17:14-20).

What are the respective roles of the church and government in the present circumstances, and how do they relate one to another?

God obviously subjected the people of Israel and therefore their government to his word. Israel's monarchy was what we would describe today a constitutional monarchy in which the king's authority was delineated in scope and limitations by a document on which the monarchy was constituted and to which both God and the people held the king responsible. It was not a modern democracy in which the people are sovereign, but one in which the people's freedoms and duties were likewise defined and limited by the same document. That document was the word of God.

I propose to deal with our topic under three headings:

- The Role of Government in the Conflict with Terror
- The Role of the Church in the Conflict with Terror
- A Brief Review of Present Realities and the Possibilities They Present

### **The Role of Government in the Conflict with Terror**

Please note, I do not presume to discuss specific governmental policies. I am no politician and my mandate is to declare the word of God, not to set specific political agendas. My mandate is to attempt to indicate goals and directions, not the specific political tools by which to achieve them. Such tools change with the circumstances while the principles should ever be our guide.

Few have laid a better ground for our discussion than did John Calvin in Book Four, Chapter 20 of his Institutes of the Christian Religion. His statements will serve as a springboard for the thoughts I would like to share with you.

Calvin, much in the spirit of the Old Testament prophets, spells out the implications of the commandments God gave Israel by which they were to live. He says that the role of civil government is "to adapt our conduct to human society, to form our manners to civil justice, to conciliate us to each other, to cherish common peace and tranquility ... If it is the will of God that, while we aspire to true piety, we are pilgrims upon the earth and if such pilgrimage stands in need of such aids, those who take them away from man rob him of his humanity" (Section 2).

He goes on to insist that

Governments must ensure that the public quiet be not disturbed, that every man's property be kept secure, that men may carry on innocent commerce with each other, that honesty and modesty be

cultivated; in short, that a public form of religion may exist among Christians, and humanity among men (Section 3).

With regard to the function of magistrates ... those who bear the office of magistrate are called gods, let no one suppose that there is little weight in that appellation. It is thereby intimated that they have a commission from God, that they are invested with divine authority, and, in fact, represent the person of God as whose substitutes they in a manner act ... as Moses and Jehoshaphat said to the judges whom they were appointing over each of the cities of Judah to exercise judgment, not for man, but for God (Section 4).

What zeal for integrity, prudence, meekness, continence, and innocence ought to sway those who know that they have been appointed ministers of the divine justice! How will they dare admit iniquity to their tribunal, when they are told that it is the throne of the living God? ... With what conscience will they subscribe impious decrees with that hand which they know has been appointed to write the acts of God?

In a word, if they remember that they are the vicegerents of God, it behooves them to watch with all care, diligence, and industry, that they may in themselves exhibit a kind of image of the Divine Providence, guardianship, goodness, benevolence, and justice (Section 6).

"It is righteousness to take charge of the innocent, to defend and avenge them and set them free: it is judgment to withstand the audacity of the wicked, to repress their violence, and punish their faults ... The law of the Lord forbids to kill; but, that murder may not go unpunished, the Lawgiver himself puts the sword into the hands of his ministers that they may employ it against all murderers. It belongs not to the pious to afflict and hurt; but to avenge the afflictions of the pious, at the command of God, is neither to afflict nor to hurt (Section 9).

I believe that, with regard to the present conflict with terror, the implications are clear. The justice which government must secure in the land implies a security of life, limb and property designed to provide the people with circumstances that can best provide for their holy happiness. To achieve that end, governments are empowered and commanded by God to use all necessary political, economic and military means at their disposal.

This, surely must mean the governments should exercise diligence in understanding the nature of the circumstances in which they function. It will not do to hide one's head in the sand and hope that the storm will somehow pass over. Nor may a Government allow itself to be blinded by ideology, bribery, prejudice, hatred, fear or any other kind of influence. It must have the courage to act in light of reality, or resign. To that end it must acquaint itself with reality and face it head-on.

Such reality includes the source and nature of the threats; the source and nature of the nation's strengths and weaknesses; surrounding political, economic and military realities and the way to resolve these factors into a viable, effective and moral policy that is likely to provide maximal likelihood of success at minimal cost to both the people and the enemy. This may include legislation, a limited, necessary and temporary encroachment on civil freedoms; taxation; national mobilization;

international treaties; intelligence- gathering, waging war or engaging in a semi-war; negotiations, or efforts at conciliation that will truly dismantle the threat .

The considerations should always be the same: what is the most viable, effective and moral policy that is likely to provide maximal likelihood of success at minimal cost to all. To this end governments must exert themselves "with all care, diligence, and industry, that they may in themselves exhibit a kind of image of the Divine Providence, guardianship, goodness, benevolence, and justice" (Calvin).

They must enlist themselves and all of their energies with zeal and a sacrificial commitment of the kind George Washington and the continental army repeatedly displayed in their struggle for independence against overwhelming odds. Their concern must not be, to use Moses' terms, the accumulation of horses, wives or possessions, but the charge given to them to govern, guide and protect the people for the people's weal and holy happiness.

Finally, and not without relevance to the present conflict with terror, the role of civil government is, to quote Calvin again, "to adapt our conduct to human society, to form our manners to civil justice, to conciliate us to each other, to cherish common peace and tranquility." Put in Moses' terms,

I have taught you statutes and rules, as the Lord my God commanded me, that you should do them in the land that you are entering to take possession of it. Keep them and do them, for that will be your wisdom and your understanding in the sight of the peoples, who, when they hear all these statutes, will say, 'Surely this great nation is a wise and understanding people.'

Governments must avoid the cultivation of hatred at the same time as they cultivate and sustain a spirit of determined moral rage against evil and the enlistment of national resources to combat evil. They must ensure, to the utmost of their ability, that the means used to combat evil are of the highest moral standard attainable. Our society, the role and mode of our government, the ideals we pursue and our conduct in conflict should be such that will evoke the moral envy of the nations. Then, rather than attacking us, they will come to learn from us; rather than seeking destroy us, they will endeavor to emulate us. It is part of the role of government to labor to that end.

### The Role of the Church in the Conflict with Terror

It was 1596. James the First of England, the Sixth sought to impose his kingly authority on the Scottish kirk. The Scots were as concerned over his perceived usurpation of authority as was the king over the Scot's perceived independent spirit. He and elders of the Scottish General Assembly met in Cupar, Fife. James Melville and his uncle, Andrew, were members of the delegation, which the former of the two led.

Earlier, in 1584, Andrew fled the country following a sermon he had preached. In his sermon he had rejected the government's claim to the right to make judgements on his preaching. He insisted that he was a messenger of a King, the Lord Jesus Christ, who is "far above them," that is of the Government. He then slapped his

Hebrew Bible down on the table in front of the government officials who challenged him, insisting that his authority derived from that book and from no other source. Now, in Cuper, James Melville began speaking when the king interrupted, accusing him and elders of the kirk of meeting seditiously and spreading causeless fears among the Scots. Andrew Melville stepped in, laid hold of the king's robe by the sleeve, and said (I abbreviate):

Sire, we will always humbly reverence your majesty in public; but since we have this occasion to be with your majesty in private, ... we must discharge our duty or else be traitors both to Christ and to you. Therefore, Sire, as divers times before I have told you, so now again I must tell you, there are two kingdoms in Scotland: there is King James, the head of the Commonwealth, and there is Christ Jesus, the King of the Church, whose subject James the Sixth is, and of whose kingdom he is not a king, nor a lord, nor a head, but a member.

Sire, those whom Christ has called and commanded to watch over his church, have power and authority from Him to govern his spiritual kingdom, ... the which no Christian king or prince should control, ... otherwise they are not faithful subjects of Christ and members of his Church. We will yield to you your place, and give you all due obedience; but again, I say, you are not the head of the Church; you cannot give us that eternal life which we seek for even in this world, and you cannot deprive us of it. Permit us then freely to meet in the name of Christ, and to attend to the interests of that Church of which you are the chief member.

Sire, when you were in your swaddling clothes, Christ Jesus reigned freely in this land, in spite of all his enemies. His officers and ministers convened and assembled for the ruling and welfare of his Church, which was even for your welfare, defense and preservation ....

Needless to say, King James was not pleased. But, had he submitted to the word of God, he would have been. I believe we will agree that he should have so submitted and, had he done so, his own history would have been very different. In discussing the role of government we mentioned government's duty to seek out and implement the most viable, effective and moral policy by which to carry out its charge. We further agreed with Calvin when he insisted that the Government is called upon to "exhibit a kind of image of the Divine Providence, guardianship, goodness, benevolence, and justice."

Andrew Melville was, I believe, right. It is the church's duty to hold government's feet to the fire precisely on that issue. Unlike the liberty that individual Christians have, the church should never subscribe to a political platform, although it might support or disclaim moral aspects of specific platforms. It must exercise a prophetic role *visa vie* each and every political platform and it must do so with the kind of courage that is the product of her hearing God's voice in the scriptures rather than the give-and-take of political horse trading. That goes for so-called Christian Zionism as well as for Christian anti-Zionism.

Again, Calvin said:

Now, if it is true justice in them to pursue the guilty and impious with drawn sword, to sheath the sword, and keep their hands pure from blood, while nefarious men wade through murder and slaughter, so far from resounding to their goodness and justice, would be to incur the

guilt of the greatest impiety... for I am not one of those who would either favor an unseasonable severity, or think that any tribunal could be accounted just that is not presided over by mercy ...

"The magistrate must guard against both extremes; he must neither, by excessive severity, rather wound than cure, nor by a superstitious affectation of clemency, fall into the most cruel inhumanity, by giving way to soft and dissolute indulgence to the destruction of many (section 9).

All magistrates must here be particularly cautious not to give way, in the slightest degree, to their passions. Or rather, whether punishments are to be inflicted, they must not be borne headlong by anger, nor hurried away by hatred, nor burn with implacable severity; .... they must not allow themselves to be carried away by any private feeling, but be guided solely by regard for the public. Acting otherwise, they wickedly abuse their power which was given them, not for their own advantage, but for the good and service of others (Section 12).

But who can instruct government in the mores of true goodness and justice? Whence can come the bridle for man's selfish passions for horses, wives and possessions, or secure him from the awful temptations of political, economic and military might?

That is the role of the church, and she must exert herself in this respect with clarity and uncompromising courage, regardless of the consequences. She must be the voice of God to the nation, including the government. To be such she must do more. Before she has a right to say a word either to government or to the people, she must live out the Gospel in her conduct. She must be holy, sincerely and naturally spiritual, observably God-fearing. She must not be worldly. She must be known for her honesty and her kindness. She must exert herself to the utmost of her ability in the exercise of social justice, kindness and humility in the fear of God. The church must be seen to have no other consideration but the glory of God and the good of the people. The presence of God must be seen in midst. She must be a habitation of God through the Spirit.

The church, when true in this manner to her calling, is best equipped to challenge government in the exercise of its duties. She is the only body capable of instructing government as to its moral duties, the limit of its powers and the moral way in which to exercise them. It is the church who must teach government not to think merely in terms of prowess and to recognize that any blessing that has accrued to the nation is the product of divine grace.

Take care lest you forget the Lord your God by not keeping his commandments and his rules and his statutes, which I command you today, lest, when you have eaten and are full and have built good houses and live in them, and when your herds and flocks multiply and your silver and gold is multiplied and all that you have is multiplied, then your heart be lifted up, and you forget the Lord your God. ... Beware lest you say in your heart, 'My power and the might of my hand have gotten me this wealth.' You shall remember the Lord your God, for it is he who gives you power to get wealth" (Deuteronomy 8:11-18).

We could say more, but our time is limited and we must proceed to our last and final heading.

### **A Brief Review of Present Realities and the Possibilities They Present**

Let's dare state it, however politically incorrect it may be: Islam is the main source of terrorism today.

There is a reason for that. Islam is the root of modern Islamic culture's failure in almost every realm. Muslims, and particularly Arab Muslims, are frustrated and angry because they perceive their religion to be superior to the decadent West's irreligion, yet their achievements are massively inferior. Their societies are backwards; their political and social freedoms are limited; their economies flounder and are not the product of human ingenuity but of natural resources; their rulers are arbitrary and selfishly indulgent. They see no hope of change because they are committed to a culture framed and driven by religious perceptions that inevitably hold them back.

Allah's sovereignty is understood in terms that wholly exclude secondary means. The world is not merely sustained by him but is constantly being re-created by him. His sovereignty is perceived of as arbitrary; therefore, there are not only no grounds for scientific research but to attempt such is an act of blasphemy because it involves an invasion into the ways of the Creator. Only to the extent that they modify that culture and agree to operate on non-Muslim assumptions do they sometimes achieve progress. Since they see no way out, they are frustrated and angry. Hopelessness has bred frustration and frustration has bred anger and terrorism.

Muslim radicals flay about in every direction in an effort to relieve their anger by indicating a guilty party. Arabs speak of the Crusaders and of colonialism. But the Crusades and western colonialism of Arab lands lasted a very short period of less than 100 years and was relatively benign compared to Arab colonialism in North Africa, Spain and large swaths of Europe.

Terrorism is the quintessential weapon of the powerless, an expression of hopelessness and of frustration, a scream of jealousy, an act of those who consider themselves oppressed and outcast. Terrorism provides the weak with a deceptive sense of strength, often obtained by cowardly acts such as the attacks on the World Trade Center in New York, the train station in Madrid or the Bataclan in Paris. The sense of humiliation born out of the failure of Muslim societies is a driving force that needs to be addressed, and the only way to address it effectively is by challenging the worldview that renders such failure inevitable. That is something only the church can do.

Happily, the majority of Muslims are peace-loving individuals. But being such they compromise the tenets of their faith because Islam both claims the right to world-domination and, in its original documents, legitimizes physical violence in order to achieve that goal. "Jihad" has come to mean something other than violence only in the convoluted interpretations of its best, wisest, kindest adherents. According to the Quran, the kingdom of Allah on earth is to be achieved by way of the sword.

It is important that we understand: a large number of those engaged in the modern radical Muslim resurgence are not sincerely religious. Religion simply

provides them with a purportedly moral justification for their anger and for the terrible actions their anger drives them to perpetuate.

The church is best equipped to provide government with a wider perspective on the fundamental sources of terror because such roots are never ultimately political or economic *per se*, although they find political, economic and military expression. The fundamental worldview, the way nations view themselves and the world around them, is what ultimately drives nations. Genghis Khan was persuaded that heaven has destined him to rule the world, so he transformed history, creating an empire that stretched from the eastern part of Europe, including the Caucasus and reaching to the eastern extremities of China. Hitler was driven by a worldview, as was the now fallen Soviet Union.

Governments tend to be practical rather than contemplative. They seldom have time to go beyond what meets the eye of their intelligence corp. Churches, which should be houses of carefully informed and consciously courageous thought, are in a position to delve deeper into the intricacies of human nature (and what are international politics but human nature writ large?) and point out the undergirding motivations of political extremities such as the present conflict with terror.

To be able to do so, the church must exemplify the Gospel in her everyday life. She must be known, for example, by the generous, sacrificial kindness with which she treats the needy. As happened when hurricane Katrina struck New Orleans, the church must be the first to respond -- not because she sees such extremities as an opportunity to preach the Gospel but she because recognizes in them a call to live out the Gospel in practical terms, exemplifying him who makes his sun to shine and his rain to fall on both the just and the unjust. She should have been in the forefront of the anti-slavery movement and should now be the first to insist that all lives matter. I recognize there is not as much excitement in a long-term commitment to the terrible ghettos of modern cities, but the church should be the first to move into these areas, love away crime, provide a substitute for the despair that drives folk to drugs and undo -- in shoulder-to-shoulder day-to-day practice -- the color and racial bars that divides society.

The church should be known for being a community of love that covers a multitude of theological, cultural and linguistic differences rather than for its denominational and cultural fractures. Instead of pandering to the wishes of the multitude, the church should be calling the multitude to repent of their sinful wishes, turn from their pursuit of happiness and strive for holiness; without which no one will see the Lord nor has a title to happiness of the real and lasting kind. Jim Wallis was right: "Augustine said that Christians should go to war only as the very last resort and only with great reluctance and many tears. That reluctance stands as a critique of the attitudes of many contemporary American churches who, despite being followers of the Prince of Peace, are often the easiest to convince that our country should go to war" (<http://www.beliefnet.com/News/Politics/2008/01/Why-The-Church-Is-The-ConscienceOf-The-State.aspx#DlcSOL4uUmdP0Krp.99>). This should not be the case.

Rather than being the cultivator of intelligent thought, the church has become the abode of idiots satiated with religious slogans instead of challenging truth, who believe that being nice is more important than being courageously truthful. People talk about "celebrating God" as if he were a birthday party and



"enjoying" church rather than growing in holiness. So called church "leaders" are seldom known for their humility, if knowable at all when they hide behind secretaries, titles, long corridors and inner offices.

Instead of the church invading the world and banging down the gates of hell, the church has been invaded by hell and is increasingly more like the world in styles of worship, content of pulpit ministry (most churches nowadays hardly have pulpits), quality of hymnody (I know that's not the "right" term to use) and architecture. People dress for church as if they were going to a picnic rather than engaging in the worship of the Most High God. How many would dress in such a fashion if invited to a wedding? Obesity, usually the product of gluttony, is as rife in the church as in the world, and divorce has become almost as common as marriage. Preachers are expected to entertain and the most frequent commendation of a sermon today is "I really enjoyed that."

It will not do for the West to hate and blame the Muslims. There is much in our culture that is shameful. Western society has become hedonistic, materialistic, void of moral principle beyond a short-sighted, altruistic morality of a sorts that is but a modified form of selfishness. Muslims rightly look upon our societies and are disgusted.

The city of God stands over against all of this. Man's city is about man. God's city is all about him, the glory of his amazing holiness, the wonder of his power, the infinitude of his wisdom, the unsearchable riches of his grace toward us in Christ Jesus.

The church has a dual calling: to cultivate good citizens for heaven, and good citizenship on earth. Ultimately, we cannot have one without the other because it is the loving fear of God and the embracing of his imperatives that lay the grounds, provide the motivation and supply the energy to be good citizens on earth. With regard to the present conflict with terror, the church cannot fulfill its duty to government before it has once again become the church on earth but not of it. It must then also fulfill its duty toward the Muslim world by sincerely learning to love Muslims as fellow-humans created in the image of God while, for love's sake, challenging their religiously-framed cultural assumptions.

Islam can offer no lasting hope. Only the Gospel can do that. The first step toward drying the swamp out of which Islamic terrorism emerges is for Governments to hold back the surges of terrorist activity by military, political, economic and social means. But this is no more than swatting at mosquitoes. The evil swamp of hopelessness can ultimately be dried out only by the Gospel. Christians must engage the Muslim world with a humble, firm, courageous and -- yes -- sacrificial Gospel witness that, in the hands of God, will serve to transform Muslim society just as the Gospel transformed Rome, as the Reformation altered the course of European history and the Evangelical Revival changed England so that it was spared the horrors that took place during the French Revolution.

It will do not for Muslims to blame the West. The painful truth is that Islam is the ultimate source of Islamic frustration. When the church has once again become the church, when the blood of the martyrs again becomes the seed of the church and when Muslims discover that Christians are willing to sacrifice, suffer and die for their faith, then they will listen. Then we will be engaged in promoting, not our

religious imperialistic aspirations but the kingdom of God and his Christ. Until then, our lives deny the truths we claim to believe.

I have said nothing that has not been said by my betters earlier. My goal was not originality but an attempt at clarity with the hope of stirring you up by way of remembrance. If I have been granted grace to do that, I am satisfied.

### Ministry and Family News

The first draft of my translation of the BOOK ON CHURCH HISTORY has been completed. I am now working on the second draft before submitting it to the publisher.

Editorial comments on my translation of Matthew on the TRANSLATION OF THE NEW TESTAMENT have been received and are being reviewed as I travel. My DAILY DEVOTIONS continue to be produced, with a growing readership. I am presently in the third chapter of John's first letter. This has been an experience of grace to my own heart.

Publication of my THE LIFE AND LETTERS OF PAUL (Hebrew) has been delayed while the publisher prepares to include maps that will further elucidate Paul's journeys.

My book on MALACHI (English) has just been republished by Founders Press and may be purchased from them, via Barnes & Noble and from Amazon. Reviews on any of these distribution medias would be most helpful.

It has been encouraging to hear from various people all over the US and from overseas that they have found COME LET US REASON TOGETHER (on the Messianic Movement) to be helpful. It remains the book we sell most in the course of our annual trips. A Polish version is now being prepared for the printer, having been translated and now undergoing final editing.

In the course of our ANNUAL TRIP TO THE US we celebrated Passover with all of the family – a sweet event we have not had the privilege to enjoy for well over a decade. As is the custom, we had the pleasure of hosting a number of friends as well. In accordance with the Maoz tradition, I prepared the lamb and some of the traditional dishes. If comments on my preaching were as kind as were those on the lamb, I would be a much-acclaimed preacher.

At the time of this writing we are in Indiana, having visited Seattle WA, Camp Hill PA, Vienna and Sterling VA, Charlotte NC, Greenville SC, Jacksonville NC, Orlando, Cape Coral and Madison FL, Atlanta GA, Marion IL, Olathe and Wichita KS. From here we plan to drive to Tinley Park IL, Indianapolis and Bremen IN, then Dayton OH, Montreal Canada and back to Camp Hill PA. Apart from weekend visits to Sterling VA and New York NY, and a day's visit to Media PA, we will have then completed our tour. In the course of this trip we have spent time with family, visited former congregants, and ministered in churches, Pastors' fellowships and special gatherings. Our prayer is that we will have sown seeds of God's word that will bring some fruit to his glory.

LEAH, my colleague, GAVE BIRTH TO A BABY GIRL on May 26. Elinor Rose is a special needs child. Leah and her family have been entrusted with an unexpected and privileged calling. Your prayers will be much appreciated.

I apologize for the delay in submitting a final report on the details regarding the BREAK-IN AND WATER DAMAGE. I am still awaiting the insurance company's

decision with regard to the latter. Once such is made, I will be able to compose that promised report. Meanwhile, we are coping and trusting the Lord for the future.

I am finding in my heart an increasingly sweet hunger for God, for which I am grateful. Travels do not make for much free time for prayer and for seeking God especially when other duties must also be met. Your prayers are needed.

In Christ by grace,

Baruch and Bracha Maoz

**You can help** by purchasing copies of Baruch's books from Barnes & Noble or from Amazon by asking for them at your local bookstore and **by posting reviews of these books** on Barnes & Noble or Amazon websites. Positive reviews help sell the books!

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**JONAH: A PROPHET ON THE RUN**, Shepherd Press, a devotional commentary on the book of Jonah.

**MALACHI: A PROPHET IN TIMES OF DISTRESS**, a devotional commentary on the book of Malachi. Founders Press.

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