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MaozNews is a monthly publication. Our goal is to provide readers with an overview of realities in and with regard to Israel, with particular but not exclusive reference to the Gospel. Readers will view those portions of MaozNews in which they have interest. To that end, we seek to diversify.

Translating from Hebrew to Hebrew

Translating the Bible is always an interesting project. Shoshi and I recently encountered two instances in the book of Job that illustrate the delicacy of our work. Job 27: 19 is translated variously as follows:

He lies down wealthy, but will do so no more; when he opens his eyes, all is gone (NIV)
The rich man shall lie down, but he shall not be gathered: he openeth his eyes, and he is not (KJV)
He lies down rich, but never again; He opens his eyes, and it is no longer (NASV)
The wicked are rich when they go to bed, but they are rich for the last time; when they open their eyes, everything is gone (NCV)

The Hebrew wording is: עָשִׂיר יִשְׁכַּב וְלֹא יִאָסֵף עֵינָיו פָּקַח וְאֵינָנוּ. There are some difficulties with this text. First, the term יִאָסֵף is most naturally translated “gathered” rather than “no more”(NIV), “never again” (NASV) or “for the last time” (NCV). But, then, what does the text mean when it says that the wealthy are not gathered? What is more, the context addresses wealth rather than the wealthy. How to determine the correct translation?

Second, וְאֵינָנוּ could refer to the wealthy or to his riches. NIV translates this as “all is gone”, NCV as “everything is gone”, KJV as “he is not”, NASV as “it is no longer” but there is no preceding “it” to which the reader can refer. All we have are the wealthy.

The third difficulty arises from the most likely understanding of this verse: assuming due to the context that the text is saying that the wealthy go to bed rich only once, when they awake, their riches are gone, how does one translate that into modern, understandable Hebrew, accessible

to young readers, without writing a composition rather than a poetic sentence? Our decision was to translate the text as “The wealthy go to bed rich but arise poor”.

Another challenge we faced is found in Job 27:4, which is translated as follows:

Far from where people dwell he cuts a shaft, in places forgotten by the foot of man; far from men he dangles and sways (NIV)

The flood breaketh out from the inhabitant; even the waters forgotten of the foot: they are dried up, they are gone away from men (KJV)

He sinks a shaft far from habitation, forgotten by the foot; they hang and swing to and fro far from men (NASV)

Miners dig a tunnel far from where people live, where no one has ever walked; they work far from people, swinging and swaying from ropes. (NCV)

The Hebrew wording is: פָּרַץ נַחַל מַעַם-גַּר הַנְּשָׁכָחִים מִנִּי-רֶגֶל דָּלוּ מֵאֲנוּשׁ נָעוּ:

Who is active here, man (NIV, NASV), the flood (KJV) or miners (NCV)?

Is a shaft cut (NIV, NASV, NCV) or does the flood break forth (KJV)?

How to feet forget (NIV, KJV, NASV)?

Do they (whoever they may be) dangle and sway (NIV, NASV, NCV) or are they “gone away” (KJV). Is either of these options the right rendering of the relatively uncommon Hebrew word דָּלוּ and how does it fit into the context? The word can easily be taken to mean “impoverished”, “short of” or hung, but in no case “dangling and swaying”.

Again, the context seems to indicate that the text is referring to men, in this case men who are engaged in mining, not to a flood, and that mining shafts are in view, not the breaking forth of a flood. Feet do not forget and the idiom is so far removed from Modern Hebrew that we chose to speak of places in which human feet seldom tread. But what to do with dangling and swaying?

Well, Shoshi and I had to look into mining in the ancient Near East, almost all of which was surface mining. Shafts were not generally dug straight down, as there was no way to find ore hidden deep underground. Rather, they followed a surface vein as it wound its way underground, sometimes as far as 200 feet, but rarely if ever so deep as to necessitate a situation in which the miner would be dangling and swaying over a shaft as he made his way down. That settled the matter for us: the greater likelihood is that the text is referring to an area impoverished of humans traversing it.

This brings us to a fundamental problem: we are translating the word of God. That word is not “yes” and “no” but very truth of very truth. Can we, dare we, be satisfied with mere likelihood? The answer is ready at hand: being mere humans, often no more than likelihood is available to us. The ambivalence has to do with our knowledge, not with the reliability of God’s word. Hence, a valuable lesson in humility, as well as the need for caution as we render God’s word in today’s Hebrew.

Nob – A Priestly City

Based on an article from HaArets, Jan 9 2007 by Ran Shapira

The first biblical reference to the city of Nob is in Samuel I. During King Saul's reign, after the destruction of Shiloh, priests from the house of Eli resided in Nob, **where the**

tabernacle was located. After Saul discovered that one of the priests, Ahimelech ben Ahituv, gave David Goliath's sword and that David had managed to escape, the king ordered all of Nob's inhabitants killed. "And Nob, the city of the priests, smote he with the edge of the

sword, both men and women, children and sucklings, and oxen and asses and sheep, with the edge of the sword" (1 Samuel 22:19).

Despite Saul's vengeance, the city remained intact for hundreds of years. The prophet Isaiah mentions it in his description of a journey taken by King Ashur of Assyria in **701 BCE**, when he attempted to conquer Jerusalem. Nob is referred to as the last city the Assyrian army passed through on its way to Jerusalem. "This very day shall he halt at Nob, shaking his hand at the mount of the daughter of Zion, the hill of Jerusalem" (Isaiah 10:32). Nob is mentioned again, in **Nehemiah's description of the return to Zion**, as one of the settlements in the region of Benjamin, located north of Jerusalem between Anathoth, identified with the modern village of Anata, and Ananiah, identified with the modern village of Azzariyeh.

During the last 100 years, the location of the ancient city was not known. In a conference held at Bar-Ilan University in early January 2007, Dr. Boaz Zissu proposed a location: at the top of the hill overlooking **the Eli branch of the Kidron Valley** to the east of the city, called Wadi al-Joz in Arabic. Since he lacks unequivocal proof to connect the remains he found there with Nob, Zissu requests that his theory be viewed with caution. Despite that, corroborating data indicates there is a good chance he is right.

This data began to accumulate in June 2001, when Zissu started excavations near the Kidron Valley, to salvage a site about 50 meters north of what is known as Ramban's

Cave. That dig, under the auspices of the Israel Antiquities Authority, began after work to lay a new sewage pipe revealed **an ancient limestone quarry**. The boulders in

this quarry are of the desirable melekeh variety local builders treasured. Excavation marks at the site indicate the boulders were hewn into blocks for building. Similar quarries operated during the Late Israelite (Iron) Period (586-1000 BCE), when Israeli and Judean kings reigned, and they remained active until modern times in the area surrounding Jerusalem.

Zissu concludes that the quarries in the Kidron Valley operated until the end of the Hasmonean era, during the first century BCE. This conclusion is based on his discovery of vessel shards, including cooking pots and a pitcher, which masons left in the niches of the quarry's walls. After operations ceased, the quarry area was covered in a thick layer of dust. The dust included building stone and shards from **the final days of the Iron Age**. These shards are remnants of pitchers, bowls, candleholders, and other ceramic vessels associated with the seventh and sixth centuries B.C.E. The dust did not include shards from other periods.

Where did the ceramic vessels found in the dust come from? That question will apparently never be answered, but it is reasonable to conclude that they belonged to residents of a settlement near the quarry: Either in the present-day American Colony neighborhood, south of the quarry, or in the Sheikh Jarrah neighborhood, north of the quarry. Both neighborhoods are situated **north of the Temple Mount**, on the main road to Nablus, and, in either neighborhood, it is possible to see a man "shaking his hand" (see Isaiah 10:32) at the hill.

Remnants of the ancient settlement were not found, and that is one reason for Zissu's caution. He says it is possible that stones used to build in the settlement were

dismantled to expand the quarry. An **aqueduct**, constructed in a style typically found in the area's springs, was unearthed at the Western end of the excavation site, at a depth of about 3.5 meters. The aqueduct predates activities in the quarry, since the quarries run across the aqueduct's trench. The discovery of an aqueduct of this type raises the possibility that a spring once flowed near the site.

Other evidence of an Iron Age settlement at the Kidron Valley is found in Ramban's

Cave. Signs that boulders were hewn into **blocks of stone** were found in the cave, and a system of four troughs, cut in the rocks, was found next to the hewn boulders. Water entered these troughs by means of a canal that came from a nearby spring.

Zissu assumes that the spring was discovered during quarrying activities at the site, and associates this find with a settlement that was once located here - quite possibly the mysterious, priestly city.

A Solomonic Wall?

One's premise inevitably affects how one reads the facts. A team of Israeli archaeologists has announced the discovery of a massive wall they say dates to the 10th century BCE in Jerusalem's Ophel Park on the slope between the Temple Mount and the village of Silwan. The dig director, Dr. Eilat Mazar, dates the wall according to potsherds found nearby to **the period of King Solomon** and the major period of construction in Jerusalem in the First Temple period, as described in the Bible. The dig is a joint project by the Hebrew University, the Israel Antiquities Authority and the Israel Nature and Parks Authority.

Along with the wall, which is 10 meters high and 70 meters long, other structures were found, including a monumental gatehouse and a tower. According to Mazar, the wall is additional proof of the accuracy of the Bible's description of **the grandeur of the Davidic and Solomonic periods**. According to 1 Kings 3:1, Solomon brought his royal Egyptian wife "into the city of David, until he had made an end of building his own house, and the house of the Lord, and the wall of Jerusalem round about." "If we take the type of building and the finds and examine them in the light of what we know from the Bible, it certainly goes together well," Mazar says. "It suits the biblical story and upgrades our ability to propose an association to the wall of Jerusalem that King Solomon built. It's not wise to relate to archaeology without the biblical text. It is very possible that the Bible, like stories of dynasties, preserves a kernel of truth," she says.

The artifacts found near the wall are seen as further proof of its construction during the Israelite period. An inscription found on a fragment of a jug reads "of the overseer of the ba...", which Mazar believes refers to the "overseer of the bakers." Other fragments bear the words "of the king." **Clay seals** were also found bearing dozens of names. According to Mazar, the wall, which has been uncovered over the past few months, was built on a very high level in terms of construction and engineering, and was perched on the natural rock scarp in a way that protected the Temple Mount from the east. "This is the first time a structure has been found that could conform to descriptions of King Solomon's construction in Jerusalem," Mazar says.

The discovery highlights an ongoing scholarly controversy about the nature of the period of David and Solomon. Mazar belongs to a school of thought that finds archaeological underpinnings to the biblical stories and accepts the stories as historical. Other scholars, many from Tel Aviv University, say **the Bible represents myths** and the political interests of its writers, arguing that the monarchy of David and Solomon was not the regional power the Bible

describes. Critics of Mazar, who asked not to be named, said yesterday they very much doubted the accuracy of her connections between the archaeological finds and the Bible. "She often fires an arrow and then marks the target. What she's telling is a myth," a skeptic said.

Baruch's Biography (continued)

Baruch and Bracha had wed and settled in the centre of the country, where Bracha was employed in a Christian travel agency and Baruch in Christian work. They joined a local congregation in the city of their residence, Ramat Gan, led by the Haimoff family.

The Haimoffs excelled in high moral standards, but their preaching was esoteric, legalistic and speculative, characterized scarce informed theological or historical engagement with scripture. I was frequently disappointed, more often frustrated. Those who attended regularly were greeted with warmth, while everyone outside the fold was suspect. Newcomers were treated kindly and welcomed warmly, so long as they towed the party line.

Arye Haimoff had befriended a young family, Dudu and Etti, which began attending the services and, in turn, befriended us. Dudu was an intense young man, serious, devout and eager, with a melodious voice. Etti was a kindly woman, warm hearted and eager to learn. Bracha and I were in the habit of absenting ourselves from the congregation for a weekend each month, while we attended the Young People's conferences, in which I often played a role leading and teaching. We took care not to make this known in the congregation, but the Tel Zurs noticed our regular absence and, one day, asked, "Why are you absent from church every month on the same Sabbath?". We tried to avoid the question because we did not want to betray the Haimoff's trust, but Dudu insisted. So we told him.

- "A Young People's conference! You mean there are other Jewish Christians in the country?!"
- "Yes. Many."
- "Well, then, why don't the Haimoffs attend?"
- "I can't really answer that. Mr. Haimoff believes that it is better to be separate and maintain a standard of holiness."
- "Then why do you attend?"
- "Because we respect Mr. Haimoff but, in this matter, disagree with him."

Next month, we were absent again. On the following week Dudu and Etti informed us that they wished to attend the oncoming conference. "You can't do that. Mr. Haimoff

will be very upset.” But the two insisted that they had the right to make decisions for themselves, and that they would cope with Mr. Haimoff if the need arose.

Two weeks following the conference, Bracha and I made our way up to the Haimoff flat for the Sabbath meeting. We were met at the door by Arye, who informed us that Mr. Haimoff wanted to talk with us. We were ushered into one of the bedrooms, where Mr. Haimoff and three of his eldest sons awaited us with stern looks on their faces.

- “Baruch, you invited Dudu and Etti to a conference. You know that we oppose all such relations. You have betrayed our trust!”
- “No. I definitely did not invite Dudu and Etti. I sought to dissuade them from coming, but they have a right to decide for themselves and they decided to come.”
- “How did they know of the conference if you did not tell them?”
- “I did tell them when they insisted on knowing why Bracha and I were not present once a month.”
- -“Ah, then you admit you invited them!”
- “No. They noticed our regular absence and asked us about it. We could not lie, nor do we think there is anything wrong with attending the conferences, so we told them.”
- “You're merely paying with words. You invited them. You have transgressed against us. You are no longer welcome. We expect you to leave now, without saying anything to anyone, and not to return.”

Stunned, Bracha and I walked out of the flat, down the stairs and back to our apartment. On the following week we travelled by bus to the Brethren Assembly in Yaffo and sought to make it our spiritual home.

Worshiping with the Brethren

Solomon Ostrovsky was one of the finest preachers in the land, an able and courageous witness for Christ and highly respected by all who knew him and his delightful wife. He had a pleasant voice, great powers of expression and an ability to make difficult passages of scripture plain. Listening to his ministry was a relief. His Premillennial eschatology did not disturb me, and he was not unbalanced in his treatment of God's word. His messages were piercingly challenging and always focused on Christ. In many ways, Solomon Ostrovsky was an exemplary preacher of God's word.

It was a small group, but cohesive. Damaris (from England) and Rivka Lazarovitz are two that I remember well. I never managed to find common language with Damaris, who one day informed me that she "loved" me because scripture instructed her to do so, but certainly did not "like" me. I could live with that, although it was never clear in my mind what I could do to relieve my sister of her antagonism.

A few months after we began worshipping in Yaffo, we had to leave the flat on HaMa'agal Street and rented a flat in Neveh Sharet. Eddie, a neighbour, also attended the Assembly, so we would often travel together on the bus bus. Eddie's son, Danny, was a tall, good looking young man who had just completed his mandatory military service. At the time he was courting Shoshi, a short, pretty girl. We were entrusted with the youth work and Bracha opened her home and her heart to the two as she has done so many times since.

In the course of time, Danny was converted. I had warned him that his life would undergo a radical change, that his priorities would change and that he would have to choose between being faithful to God and maintaining a relationship with Shoshi. Upon his conversion, he informed Shoshi that he loved her and wanted to marry her, but he loved God more and had therefore decided to break off their engagement. She was devastated. We experienced both joy and exhilaration, and a deep sense of sorrow. God had done this, we gave him praise.

A number of months passed. We sought to maintain some contact with Shoshi, but she was unresponsive. Then, one day, she showed up at our doorstep. "Baruch, I've been converted." Of course, I was thrilled to hear this and inquired as carefully as I knew how of the circumstances. Her story was convincing. Bracha and I were thrilled, all the more so when Shoshi went on to say, "Tell me where there is another church I can attend. I don't want anyone thinking I've professed faith because of Danny."

There was no other church that I could recommend, so we cautioned Shoshi and promised to encourage her in the Faith. Next week she was at church and soon became a faithful church goer, active in the small youth group and eager to learn more and more of the ways of God. She and Eddie steered a wide course away from each other. Six months later, Shoshi was baptised in the Mediterranean. As we walked away from the coast, Eddie walked up to her, took her hand and led her away from the rest of the group. A few months later they were married.

During the time we lived in Neveh Sharet, I was busy promoting evangelism, working with OM and seeking to place our books in local bookshops. As already indicated, this latter effort was not crowned with great success. One of the OM people entrusted me with a small sum of money that he asked me to place in the collection plate for him. To my eternal shame and sorrow, I took the money for myself. Over the years I have remembered that deed with horror. How could I steal from God?! But I did, and am

grateful for mercy that forgives and restores in spite of such deeds. I've since repaid many times over, but the shame of that deed remains with me.

The Orthodox were, of course, less than enthused with our efforts, and so they arranged a poster campaign in Neveh Sharet, with our names and addresses, calling upon the local inhabitants to beware of us. Sometimes they would congregate menacingly near the apartment in which we lived. Often, there would be someone there to greet us with stones and shouts as we made our way home.

We did not mind this. In fact, it advertised our presence and provided us with opportunity to present the Gospel. One day Shoshi arrived to visit and was mistaken to be Bracha. A young man grabbed her by the arm and began twisting it, until a neighbour intervened. This was something we could not brook, so we informed the next dark-garbed young man who appeared in proximity to our building that such was our state of mind. That was the end of the matter.

After some years of praying and hoping for a child, Bracha became pregnant. We were thrilled and began planning for the future. One night, some two months into pregnancy, she began bleeding. She rushed to the toilet and there lost the child she. I took her to the Tel HaShomer hospital, where they treated her, cleaned her up and gave her a room. As I sat beside her, she began bleeding profusely. Nathan, my kindly step father, had gotten wind of what had happened and came to visit us. I asked for a nurse to come to Bracha's bedside, but the nurses were busy. After a short while, I asked again. "In a moment", I was told.

Meanwhile, Bracha began slipping, her bed soaked in blood. I turned to Nathan and said, "If you do not get someone here at once, I'm going to do something radical". He heard the tone of my voice and managed to persuade a nurse to come. As soon as she walked into the room and saw Bracha, she cast whatever it was she was carrying onto the floor and rushed to get a doctor. Within minutes Bracha was wheeled out of the room and into the operating room, whence she returned in a much better state. The hospital had forgotten to clean Bracha of the placenta, and her bleeding was the product of her body's attempt to rid itself of what was now extraneous. There were profuse apologies and Bracha was saved.

Shoshi surprised us by informing Eddie that, in fact, she no longer believed and was not sure she ever really believed. "Did you deceive me?" Eddie asked. "No, I deceived myself. I thought I believed, but I now see I didn't". That was the beginning of a long ordeal for Eddie, until Shoshi finally sought a divorce. The affair was ugly, unnecessary and very painful for all involved.

I have remembered these developments ever since and sought to be cautious in accepting claims to faith, while seeking not to reject those in whose hearts God had apparently worked. I'm shocked at the ease with which we ministers of the Gospel and

some Christian laymen pronounce one person or another to be “saved” on the strength of a merely verbal profession. There is far more room for humility, caution and fear in these matters than the hubris that often drives us to profess a knowledge that is ultimately beyond us because we cannot know the hearts of men. We love to pronounce how well others are doing, whether their deeds are legitimate and whether or not one has or is this, that or the other gifting. Such looseness is often nothing less than arrogant presumption to what is, in fact, divine prerogative.

Our landlord requested us to vacate the flat in Neveh Sharet at short notice. Solomon Ostrovsky and his wife kindly invited us to live with them until we found a more suitable accommodation. I was working with Victor Smadja at the time.

Victor was a pioneer and one of the earliest Jewish Christian leaders in the land. He and his wife, Suzie, had endured much for the Gospel. Years had passed and Victor had formed what later became Dolphin Press and, still later, Yanets Press, at that time the only Christian Publishing House in the country. I had worked alongside Victor among the Hebrew speaking Christian youth and was employed by him in distribution. Our means were so few and primitive that the first books were set to type by rubber stamps, one stamp per letter.

Victor and I understood the needs and opportunities in Israel in different terms. Our theologies also differed. Victor insisted that I see things his way, which I found increasingly difficult because of Victor’s overbearing character (of which I had – and have to this very day – no shortage myself) and because my theological convictions had begun to mature into a more coherent view of the Gospel and of life in the presence of God. These convictions troubled Victor greatly. He believed that the kind security in faith and in the grace of God offered by Calvinism was counter-productive to holiness. He viewed it as a means to self-assurance in spite of sin. Victor’s sincere desire was to promote holiness in the church, but his view of holiness was stringent, legalistic and restricted to terms he was unwilling to reconsider.

Hardened under the hammer of persecution, Victor had become a man of overly firm convictions. He could not brook disagreement. He had a burning passion for the early Israeli church and was persuaded that his was the only right way to pursue the good of the church. He had broken with many of his supporters because they could not see the validity of matters on which he insisted – on many of which he was dead right. After some years of disagreement, Victor decided he could no longer brook another view of things. He forced me to submit my resignation. He then proceeded to punish me for challenging him, refused to pay me severance, held back part of my salary and sought to dissuade Ostrovsky from allowing me to serve in the church. Many years later Victor sought forgiveness, but at the time, Bracha and I were left without means and his harsh and unjust treatment caused us much pain and sorrow.

I found work with Arta, an art and office supplies dealer, and enjoyed my work greatly. I became something of an expert on art materials, paints, brushes, canvases and the like. Yad Le'Achim approach my employer in an effort to have him dismiss me, but he stood firm and sent the Yad Le'Achim representatives away.

Creationism versus Freedom of Choice in Israeli Schools

From WWW.TheMaozWeb.com Breaking news, Feb 25 2010

Amazingly, the Israeli press has been the scene of an amazing debate in which, in the name of the freedom of academic thought, the press calls for the suppression of creationism. Recently, Avraham Frank wrote the following in Ynet:

The chief scientist at the Israeli Ministry of Education, Dr. Gabi Avital – a religious man who is an aeronautical and space engineering expert – presented a position that rejects the broad agreement on the role of humans in global warming. On the same occasion, he presented the need to teach different views on the creation of life at schools in addition to Darwin's evolution theory – for example, creationism. Creationism, for the benefit of those unfamiliar with the term, is an approach that accepts the Biblical description of the world's creation in the Book of Genesis as a realistic explanation for the creation of the universe, earth, life, and man.

So what is the problem here? In the post-modern era, where the notion of truth is so battered and where every opinion can be accepted and is of equal value to any other opinion, why shouldn't we present blunt questions in the face of solid scientific conventions? This is also where my attitude to the chief scientist stems from: The confusion he creates.

Our students (and not only they) are living in a confusing era in various aspects: Morals, behavior, academics, and personal issues. The boundaries between real and

virtual are being blurred. The distinction between good and bad and between what is permitted and what is forbidden is becoming more complicated. The tension between psychological childhood and technical-technological adolescence is growing. Question marks about school grow too.

And now, this is complemented by scientific uncertainty.

If the Education Ministry's chief scientist takes the liberty to say things that completely contradict the textbooks, what would prevent students from declaring to their teachers: This is wrong! You don't know anything! After all, the chief scientist said so! And how would the teachers respond? The students are indeed right: This is what the chief scientist told us. Should we, the teachers, openly challenge his position? Tomorrow we'll be called to order if we do it. And here we have more confusion.

We can only hope that the Education Ministry will issue another official statement that will back the teachers and the curriculum (Darwin and the theory of evolution do not need any backing – they are doing very well as it is) and tell the chief scientist to focus on his duties or go home. Alternately, the Ministry should add the first two chapters in the Book of Genesis to the life sciences curriculum.

Thus, in an effort to avoid the moral confusion for which Darwinism is responsible, the educational system is called upon to suppress academic freedom. Children are to be brainwashed into believing

evolution is absolute truth whereas God, creationism and the divine basis for morality are merely figments of a disturbed imagination. "The textbooks" are now called upon to provide Israeli pupils with moral certainty at the expense of a courageous look at the facts. The

boundaries between real and virtual are not only being blurred by such a view; they are being falsely drawn. The distinction between good and bad and between what is permitted and what is forbidden are not only becoming more complicated; they are being transgressed.

Church Work

It is my hope to hand over the work among the young people within the next 24 months. To that end, I have begun tutoring two of the young men in methods of bible study and the rudiments of theology. Simon is an officer in the IDF, to be released in June, and active among the young people. He has a warm pastoral heart and an eager mind. Itsik is a serious young man who has just completing his high school education and is expected to enlist for his mandatory military service in 10 month's time. He is aspiring to one of the country's crack units, and intends to invest a good deal of his free time until enlistment in our studies. Itsik has become a leading light among the young people and the most active member of the Young People's Committee.

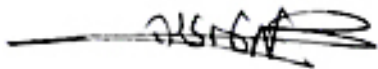
In an effort to educate the young people toward social responsibility, I have initiated (as I did when pastoring Grace and Truth) the adoption of an institute that caters for special needs individuals. We will repair, renovate and generally maintain the facility used by this institute. On March 1st we held our first work party and managed to get a good deal done, as well as fellowship, have a good time and paint each other's clothes.

An excursion is planned for the Passover vacation. I'm too old and too infirm to be able to lead this, and so will be assisted by a brother from another congregation, but intend to visit the group in the course of the excursion.

Family and Friends

Bracha and I recently celebrated our 41st wedding anniversary and Bracha's birthday. I thank God, and I thank Bracha for the joys of married life. **Noam** bravely participated in a research program for the treatment of diabetics. **Shlomit's** pregnancy is proceeding without hitches. **Rose** has just completed her basic training and now awaits the commencement of her course in dental assistance.

Yours in the Gospel,



Baruch and Bracha Maoz

TAX-deductible **support for our ministry** should be written to the order of **Berean Baptist church, P.O. Box 1233, Grand Blanc, Michigan 48480-3233**. Direct bank transfers may be made to **Franklin Bank, 24725 West Twelve Mile Road, Southfield, MI 48034 USA, Routing Number 241271957 Berean Baptist Special Account No. 567495976**. Please inform Max Sharp at Berean Baptist Church by email of the details of the transaction (including date, transaction number, sum and designated purpose) at maxsharp@earthlink.net All contributions are tax deductible. Receipts are sent at the end of the calendar year or at the donor's request. Please do not send contributions directly to us – we consider accountability extremely important.

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