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**Baruch's Biography (continued)**

**Reaching Out to the Needy**

Our Lord had displayed a gracious, practical concern for the needy. He healed and fed the people. Since the creation of the world, God's blessings have included food and comfort, beauty, health and security. Adam and Eve were given a garden, Israel a land and promised blessing in the land if they would but be true. The ultimate Day of Salvation will include the resurrection of our bodies and the redemption of the earth.



For those reasons, we had always believed that the church had a duty toward society: it was to witness to the merciful grace of God toward those in physical and material need. While this was "especially" true of those who belonged to the community of the believers, it did not exclude unbelievers. To the contrary, the biblical injunction was clear: "as we have opportunity, let us do good to everyone" (Gal. 6:10).

However, our resources were limited, and there were many in the congregation in need of our sacrificial love. As to congregants, we sought to reach out to them from our own resources. The Mutual Aid Fund, administered by the Deacons, was for many years a large part of our annual budget. The Deacons were required to visit each of the families and respond to their needs as they were discovered, reporting to the Elders should any spiritual or moral issue arise. The Elders, too, were required to visit the congregants, and to refer to the Deacons any social, physical or material needs that came to their attention.

But there were others in need all around us: immigrants struggling to make ends meet, often lacking in basic necessities; schools for special needs children whose budgets were paper thin and their yawning needs quite obvious. There were and are at the time of writing many Christian individuals and organizations, enamoured with Israel, who provide the State and various institutions with extensive contributions.

Many of these utilize their generosity to cultivate relations with persons of influence. Not a few substitute material and political aid for a true Gospel witness, or -- no less unacceptably -- try to use the material aid they provide as a means of evangelism. We were unhappy with each of these approaches. We thought that all such aid could best be provided through congregations in the country, and that they should never substitute the

Gospel nor serve as a means to promote the Gospel. We believed that reaching out to people was a Christian duty in and of itself, and that taking advantage of a person's need in order to preach to him is less than moral.

Two overseas bodies with whom we had close relations shared our concerns and values. They were prepared to fund our church's social efforts on behalf of the needy, forgoing any advantage that might accrue to them by providing such aid through a local church rather than directly. One was the Isaac da Costa Fund in the Netherlands and the other was the now-familiar Patmos International. We appealed to both, and both responded generously.

We contacted schools in the area that provided care and an education to special needs children, including an elementary school, a school in a psychiatric hospital and a club. We refused to hand over money. Instead, they would submit a list of needs, with the technical descriptions included, and we would purchase the items and have them installed. This way we could ensure that every penny was spent on the purchase of what was needed. Little signs were marked, at our initiative with a little sign that stated the overseas contributing agency.



Over the years we were able to build two classrooms and buy extensive equipment for the education and comfort of these needy children. We declined contact with the children or their parents -- our concern was to meet a need, not to promote evangelistic opportunities. In the same way we provided blankets, electric heaters and food parcels through the Social Services department in local municipalities and the Absorption Ministry of the Government.

Patmos decided it wished to do something more significant: it rented a large facility in the centre of Rishon LeTzion and fully fitted three of the rooms with dental chairs and all the necessary equipment. Grace and Truth oversaw the fitting process. Patmos then hired most of the staff, including one of the three dentists who worked at the clinic, and handed the clinic over to the Jewish Agency on condition that the clinic would provide free dental treatments to immigrants from the former USSR in the course of their first three years in the country!

In the course of fitting the facility, concern was raised by Patmos as to the use of the funds sent to us for that purpose. Investigation was made. A full and detailed official audit was performed and Patmos' concerns were happily allayed. It turned out that misapprehensions on the part of the Patmos representative working with us had given rise to those concerns, but that they were altogether unfounded. Once again, Patmos' commitment to moral conduct in the context of spiritual concerns was evidenced -- and much appreciated.

At the same time, Grace and Truth was sacrificially enabled by the two overseas bodies to make solid contributions to individuals of needs to do so in the name of Christ, and in a manner that expressed our own spiritual and moral convictions that Christian love is not mercenary but sincerely altruistic -- an expression of common grace.

### **A Word of Gratitude and Praise**

In the evening of April 28, Warren Graham passed into glory. Warren was a great hero of the Faith. He and his wife, Linda, arrived in Israel in the early 1960's as missionaries of the Christian and Missionary Alliance. After a few short years they moved to Jerusalem, where

they worked humbly and unpretentiously under the oversight of a local Hebrew speaking congregation. Warren was responsible for insisting that the CM&A hand over to the church a lovely facility in the center of the city to serve as its congregational home.

He and Linda commenced and ran for many years the summer and vacation conferences, camps and Bible Schools for the children of believing parents. Generations of children were ministered to with love and stern care by Uncle Graham and his sweet Linda. My own three children were among those who benefited from their dedicated, Christ-oriented love.

Warren and Linda did nothing to perpetuate their name. They served the Lord, the local church and the children of believing families rather than their Mission Board, at times conflicting with the Board over issues they believed were important for the growth of the local church. There were also times when they strongly disagreed with the guidance of the local church to which they belonged, but they submitted to its decisions and faithfully carried out its instructions. They trained a broad body of young men and women who assumed responsibility as Camp Counsellors, many of whom continue to serve at the camps and in various positions of leadership in the country.

Upon retirement, the Grahams moved to Seattle WA (USA). Recent years were spent battling Warren's Parkinsons disease, and Linda's bouts of cancer. Their affectionate love for the Lord and for one another have always been exemplary, and shone ever brighter as they faced their contemporary challenges.

Warren has now passed into the presence of the Lord he loves so much. Please join us in thanking God for him. Join us, too, in thanking God and praying for dear Linda, now very much alone for loss of Warren, although her family love and will care for her.

Unheralded, insufficiently appreciated, sacrificially faithful – such are the true saints of the Lord.

### **Ministry and Family News**

Work on **the translation of the New Testament Epistles** has commenced while I await comment on my work on the four Gospels and Acts. I am toward the end of the initial draft of Romans, now comparing my findings with those of other translators and of scholars.

Translation is always a challenge. The semantic fields of various words differ widely in various languages. Idiom is notoriously difficult to translate, as is poetry. Sensitivity to nuances of emphasis (for example, the difference of emphasis between “our Lord Jesus Christ” and “Christ Jesus, our Lord”) is necessary while the ability to convey these in a receptor language is restricted. What is more, differing syntax is not always an indication of meaning. When is it and when is it not?

Maximal faithfulness to the text is an absolute for which any translator of God's words must always strive. But translation is a form of interpretation. How, then, to translate so that the interpretation is “maximally minimalized” and the original maximally presented without creating a wooden translation that creates as many barriers to understanding as ignorance of the original languages presents? How may the translator offer in the receptor language as many of the potentialities of the text as possible, leaving the reader to determine meaning?

Rendering the text into limited vocabulary is an added challenge, with distinct advantages as well as disadvantages. I suppose the disadvantages are obvious: it is all the more impossible to convey the full sense of the original when employing a premeditatedly limited vocabulary, a simpler syntax and shorter sentences. Where, then, can sacrifices be made? On what points? To what extent? How to avoid, as much as is possible, interposing the translator between the text and its readers, so that they can access the true word of God rather than the translator's theological and stylistic propensities?

But there are advantages as well. Conscientiously careful translation forces the translator to engage in the text in ways that no other form of engagement, short of exegetical, expository preaching, is likely to demand. I have been preaching God's word for almost five decades now, and am repeatedly surprised by the richness of scripture as well as by the depth of my ignorance.

**Bracha** has left to visit our children in the US. God willing, I shall meet her at the end of this month and return toward the beginning of August, to be rejoined by Bracha just after the middle of that month.

I have completed my term of service with the **Young Adults** at our church and reluctantly have laid down the reins. It has been a privilege to work with them and to witness their growth in Christ. I will miss this work very much. Memories of being with these dear young people will accompany me and lighten the pain of parting. But I am persuaded that it is my task now to step aside and make room for others. I will, therefore, continue to follow this course of action and take advantage of the circumstances to devote the maximum of my time to writing.

The course on Leadership, written for the **Israel College of the Bible**, has been completed and delivered to the College. Writing this on-line course has convinced me that I prefer frontal lecturing to and learning from my students than this impersonal method. It is my hope that the ICB will ask me to teach other topics – it was at their request and to that purpose I undertook graduate studies in the first place. My desire is to lecture and discuss, not to write courses that do not entail direct access to the students.

The **Erez family** (Eran, Avital and children) is still looking for a house in Washington State, close to the **Richardsons** (Marcus, Tamar and their children). **Shlomit's** pregnancy is now nearing its end, with the birth expected in early August. **Tamar** expects to deliver her third child in October, and Bracha expects to be available to assist her.

**Rose's wedding** is scheduled for early September. She hopes to visit the UK in July for a civil wedding, but to hold a formal reception in the UK following her wedding in Israel. I look forward to performing this ceremony and to sharing Rose and Alan's joy in the Lord as they become one flesh.

The **Volynskys** (Felix and Katya) will stay in our home for about three weeks while we are away. Do pray for God's blessing on them as they prepare to move to Canada.

We have located a suitable **smaller home** in a nearby township and have applied for a mortgage. At our age, moving is quite a physical task, but we do not seem to be getting younger, so that any move at a later age will only add to our hardships. Bracha hates to be torn away from our present home, but we no longer need as many rooms nor can afford as large a house, so such a move is the best of the options before us.

Baruch's sermons may be heard, among other sites, on Sermon Audio. Click this link:

[Baruch's Sermons on Sermon Audio](#)



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